

**DEDICATED**

**to**

**GEORG BÜHLER, Esq. Ph.D. LL.D., C.I.E.**

**&c. &c**

**PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF VIENNA**

**AS A TOKEN OF**

**GRATITUDE AND ADMIRATION**

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काल-वसा णासम् उवागयस्स सप्पुरिस जस-सरीरस्स ।

महि-लवायस्ति कर्हिपि विरल-विरला गुणुगारा ॥

( वाक्पतिराजस्य । श्लोकः ९४५ तमः )

*When ages have destroyed the renown of a great  
and good man, praises of his virtues are met with  
very rarely, like the osseous of Buddha.*

( Vākpati, Gaṇḍavaho, S'loka 945 )

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## Prefatory Note to THE SECOND EDITION.

The present Edition is practically a page to page reprint of the First Edition edited by the late Rao Bahadur Shankar Pandurang Pandit. I have however added four Supplementary Notes, dealing with some of the more important points treated of by the late Rao Bahadur Pandit, especially with regard to the original frame-work or form of the poem, the date of Yas'ovarman, which depending as it does on that of the Kashmirian King Lalitāditya, is the basis of the dates of Vakpatirāja and Bhavabhūti. It will also be seen that Pandit strenuously contends against accepting the correction ( based on Chinese accounts ) of thirty-one years to Kalhana's chronology, but the correction seems justified on independent grounds, such as the mention by Vakpatirāja of the Solar Eclipse in his poem. Pandit's plea based on a searching analysis of Kalhana's chronology, however, remains, if I may say so, forceful.

One more point only may be alluded to viz., the interesting question about the personality of Umveka, which name Pandit found ( Introduction pp. cxi ff. ) in a MS of the *Mālatī-Mādhava* in place of Bhavabhūti in two of the colophons of the ten acts of that play. As I have tried to make out, relying on the researches of Professors Jha and Kupuswami Shastri ( Supplementary Note III, pp. cclx ff. ), the personality of Umbeka or Umveka has now become more distinct and his identity with Bhavabhūti highly possible. It

this could be further substantiated, Bhavabhūti's relations with Kumārilabhaṭṭa would derive great significance. Even now, the chronological implications of the equation, Uṃbeka = Bhavabhūti = one of the disciples of Kumāriḷa do not conflict with accepted dates.

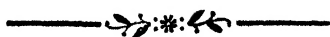
The English Synopsis of the poem will be found helpful in readily forming an idea of the framework of the poem, the accessories in which, according to some scholars, far outweigh the essentials.

Nasik  
February 1927.

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N. B. U.

# CRITICAL NOTICE



## Account of the Mss. Material

The following edition of the *Gaiḍavaḥo* is based upon four manuscripts written in Devanāgarī characters, viz:—

**J**, a copy of an old palmyra leaf manuscript in the Jain Bhāṇḍāra or sacred library of manuscripts at Jesselmere in Rajputana, obtained by my friend Professor G. Buhler, Ph. D., C. I. E., in the year 1874 during his tour in Rajputana and Northern India, undertaken in search of Sanskrit MSS. It consists of 224 large folio leaves of country paper, written on one side, with thirty-three lines to a page, each line containing thirty to thirty-five letters. It begins thus ६०॥ नमः श्रीजिनेन्द्रभ्यः । and ends thus : ॥ ३ ॥ गौडवधसारटीका समाप्ताः ॥ छ । छ ॥ ६०३ ॥ छ ॥ छ ॥ शुभं भवतु ॥ छ ॥ छ ॥ छ ॥ संवत् १९३१ वैशाखसुदी १३ । ॥ १३ ॥ श्री ॥ It contains the text and a commentary by what appears to be a Jain author named Upendra-Haripāla or Haripāla, son of Upendra. When the circumstances under which the transcript was made are remembered, it is no wonder that it is not so correct as Jain manuscripts usually are. Dr. Buhler having come across the original manuscript of the work in the Jesselmere Bhāṇḍāra, caused a copy to be made at once, with instructions that it should be finished during his short stay of less than a week at that place. A very ordinary scribe hurriedly finished the copy within the prescribed time, and Dr. Buhler, after such cursory revision as he could ensure to it, brought it away with him, and kindly gave it to me that I might edit it. I gladly undertook the task, though I did not feel by any means sure that it would be possible to prepare a satisfactory edition from a single indifferent manuscript of a work of considerable difficulty (to me) connected with the Prākṛit language in which the poem is written. I began my labours, but I had not worked for many months at the manuscript

when I found that the imperfections and faults of commission and omission which were in it were very great, indeed too great to allow any hope to be entertained that I could make anything out of it. Fortunately, shortly after this, news was received by Dr. Bühler that a copy of the poem existed in an old manuscript library at Pāṭaṇ near Sidhpur, in the territory of H. H. the Gaekwad—a library which, it is believed, once belonged to and was actually used by, the celebrated Jain scholar, Hemachandra. This welcome news was conveyed to me by Dr. Bühler, and I at once sent my own copyist to Pāṭaṇ to make a copy from the manuscript for me. The copy I thus procured is called

**P**, a very correct and reliable transcript containing the text of the poem most carefully transcribed, page for page, and line for line, according to the original. The latter has never been seen by me, but my writer reports to me that he found it so old that it often crumbled to pieces to the touch in the process of copying, and that many leaves of it had already had their ends worn away by age and use; a result well accounted for when we remember that the MS. is, as will presently be seen, over six hundred and fifty years old. **P** begins at once with the first couplet, preceded merely by what appears like the sign for the figure sixty, thus ॥ ६० ॥, and ends thus:—कहावीरं समरी ॥ गाथातः ॥ ११६८ ॥ श्लोकतः १४९० मंगलं भवतु सर्वज्ञ...तथा च लेखकपाठकार्या ॥ छ ॥ संवत् १२८६ वर्षे रवौ गौडवधं नाम महाकाव्यं समाप्तमिति ॥ छ ॥

It contains seventy-four pages, of thirteen lines to the page, each line containing about fifty letters, and has the stanzas numbered. The accession of **P** materially brightened my prospects of making out a fair text of the poem, and I again began to work at the edition, though, as every scholar concerned with the study of the Prākṛit languages might easily understand, I still felt it would be better to have some more manuscripts, of the text at least. Just at this time Dr. F. Kielhorn acquired for the Deccan College Government collection of manuscripts, a palmyra leaf manuscript of the poem which I designate by the letters

**Dc**, a most beautiful little manuscript about fourteen inches in length by one and three-quarter inches in breadth, having 110 leaves with four to five ( sometimes three ) lines to the page, each line containing about fifty-three letters. It begins thus : ॥ ॐ नमः सरस्वत्यै ॥ and ends thus ॥ छ ॥ ॐ ॥ छ ॥ ॐ ॥ छ ॥ ॐ ॥ छ ॥ This is a very old manuscript. Dr. F. Kielhorn very properly remarks upon the use of letters in this manuscript to express numerals, in connection with the question of its age. In appearance it is much older than **K**, older by one or two centuries. Its age may, therefore, be fully seven or seven and half centuries. It is in a good state of preservation, except that in parts it is eaten through by moths which in several places have, as usual, left regular lines of their destructive action. The letters are of the old Jain style, and the numerals on the leaves are expressed on the left margin by means of letters, and on the right by ordinary figures. For fuller details of the method of expressing numbers by means of letters, the reader may refer to Dr. F. Kielhorn's report\* on Sanskrit manuscripts published at Bombay in the year 1881. When I received this manuscript all that could be reasonably desired for establishing the text of the poem was obtained. The manuscript is exceedingly carefully written in beautiful Jain characters, and appears to have been revised with care, and also now and then contains short marginal notes in Sanskrit, explaining words and phrases in the text. While the edition was being printed after the materials for making out the text of the poem had been strengthened as above set forth, I heard from Dr. Bühler that the great Jain Bhāṇḍāra at Khambāyat or Cambay was reported to possess a manuscript of the *Gaṇḍuvaho*, which appeared to contain a longer poem than was known to be contained in those manuscripts that had been discovered till then. After a good deal of somewhat lengthened negotiations I succeeded, through my venerable friend the late Rao Bahadur Bholanath Sarābhai of Ahmedabad, and Mr. Shamrao Narayan

\* Also see Pandit Bhagvanlal Indraji, *Indian Antiquary*, Vol. VI. p. 42.

Lād, Divan to H. H. the Nawab of Cambay, in inducing the custodians of the Bhāṇḍāra to lend me the manuscript for collation. I received at first only the first half of the manuscript and when I returned this I got the second half. I have designated this manuscript by the letter

**K**, written on palmyra leaves of about twelve and half inches in length by a little less than one and half inches in breadth, containing 232 leaves with three lines to the page, each line containing thirty seven letters on an average. It is in old Jain characters, and is very beautifully and correctly written. Like **De** it appears to have been carefully revised and corrected, containing as it does short marginal notes in Sanskrit, explanatory of words and expressions in the text. It ends as follows: कहरायलंछणस्स वप्पहरायस्स गउडवहे ॥ गाहा-  
बोडे समत्तं ॥ इति महाकाव्यं समाप्तमिति ॥ कथानिलानानदिग्धा ॥ छ ॥  
मंगलं महाश्री ॥ संवत् १२८९ वर्षे पौष शुद्धि ८ भौमे अघेह चट्पट्टके  
गौडवहमहा । Here follow about fifteen letters which are so worn out as to be illegible.

**K** is, therefore, six hundred and fifty-three years old. But it is in a very excellent state of preservation, owing probably to the care which is taken of the Bhāṇḍāra in which it is deposited.

Of the four manuscripts upon which we base this edition of the *Gaṇḍaraho* two are thus a little more than six hundred and fifty years old, one is between six hundred and fifty to seven hundred and fifty years old, and the date of one is unknown, but it is certain that it is not modern, as no palmyra leaf MSS. are written by the Jains, I believe, on this side of the fifteenth century.

Out of the four manuscripts **J** is the only one that contains the commentary, the rest giving merely the text. While the text of the poem has, accordingly, been made out from very excellent, independent, and reliable sources, I cannot but regret that that of the commentary has had to depend upon nothing but the Jesselmere copy, mended by my own frequent conjectures.

## Account of the commentary and commentator.

Nothing is known as to who Haripāla the commentator was, or when he wrote. All that we know of him is from what is said in the only MS. of his commentary that we have got. It is said that he is the son<sup>3</sup> of Bhaṭṭa (scholar) Upendra of Jalandhara, and that in his childhood he read the poem with his father, who, in the course of his teaching, appears to have explained some of the passages to him in a manner different from that of other teachers. It is not certain that Haripāla was a Jain, though the commentary as given by the single MS. begins with an invocation to Jina. But this circumstance may be due to the fact that the original MS., coming as it does from a Jain library, was copied by a Jain scribe. Besides the circumstance that he commented upon a Prākṛit poem,—and it is usually Jain scholars who do so—the only fact that might go to show him to have been a Jain is his peculiar Jainish style, marked by such peculiarities, for instance, as the use of the particle *kila* at the head of a sentence, a use which, so far as I know, is only found in Sanskrit works by Jain writers.

The commentary of Haripāla is in many places hardly a commentary, but merely a Sanskrit construction of the Prākṛit text, word for word, in the order of the original, or a *chhāyā* (shadow) as such a version is usually called. It rarely explains, though it often makes remarks, on points connected with allusions contained in the text. Indeed, it is often prolix. But whenever it does explain the text it can hardly be said to be clear and to the point. Even if it had at least given the Sanskrit rendering in the order of the components of ordinary Sanskrit sentences, instead of merely running in the order of the necessarily complex arrangement of the original verse, it might have been more serviceable to popularise the poem. Of course in the present state of Prākṛit studies, even such a commentary as Haripāla has given us must be welcome, and I have accordingly done my best to restore it as far as I could from the scanty material furnished by the manuscript J and incorporated it in the edition. But I am far from being satisfied

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\* See comment on stanza 788 (and the colophon at the end of the Com.—N. B. U.)

with all my numerous emendations of the text of Haripāla. I have invariably given in footnotes what I found in J under the letters MH. signifying the commentary text of Haripāla as found in the Manuscript J. I made an attempt, through the Government of Bombay, to move the political authorities in Rajputana with a view to obtain for me a loan of the original manuscript from which J had been copied; but the custodians of the Jesselmere Bhândāra would not part with the manuscript out of their town, and being unable to proceed to Jesselmere myself I had to do without it as best I could.

Haripāla generally comments upon the text which is given by J. But I have to explain that I have not invariably adopted his text as given in that manuscript, but have very often preferred the reading of one or more of the other manuscripts according as I thought proper, with a view to restore what appeared most probable as the reading of the poet. Whenever, therefore, the reading in the text of the poem is different from that explained by Haripāla, I have put a star over the word or expression in the commentary, which corresponds to the latter, in order to prevent the reader from being confounded, and to guard him against presuming that the commentator is explaining the text as given in the stanza above.

Wherever the commentary has not only been emended, but has also been supplemented by what appeared to have been obviously left out by the copyist, the words interpolated have been enclosed within brackets.

Although, however, the text of Vākpati has not been invariably adopted from J or rather from the commentary of Haripāla ( for Haripāla often differs from the reading of J ) but frequently as it was exhibited by the other manuscripts, it is necessary to state that the *order* of the verses as commented upon by Haripāla has been preserved in the edition as I found it in the manuscript J. The manuscripts do not all agree as to the order of the verses, but in some places they each give them in one slightly different from that observed by the others. They agree as to the sequence of the main course of the poem,



giving the large divisions or *mahākulakas* in the same order, but there is considerable variety in the position assigned in a few of the *kulakas* to individual verses in the different manuscripts. And where there is not much logical sequence between the couplets forming any particular *kulaka*, except that they belong to and form part of that *kulaka*, and therefore relate to the same subjects, such as a landscape, a particular season, and so on, the verses follow each other in different orders in the different manuscripts. This variety in the order of the verses caused very considerable difficulty in the work of collation.

### Recensions of the Text.

It is remarkable that the commentary of Haripāla is called at the end hereof हरिपालविरचितगौडवधसारटीका 'Commentary composed by Haripāla' on the *sāra* (substance) of the *Gauḍavadha*. Mark the word गौडवधसार (*Gauḍavadha-sāra*). What can the word *sāra* be intended to mean? Ordinarily it means *substance*, and, as applied to a composition, *abstract*. In the present case it can hardly be taken with *ṭikā* (commentary), so as to signify substance-commentary or short commentary giving the substance of the *Gauḍavadha*, as that would be a most unusual compound. The word *sāra* must, therefore, be taken with *Gauḍavadha*, and this makes us conclude that Haripāla considered that he was commenting upon a *sāra* of the *Gauḍavadha*, and not upon the *Gauḍavadha* itself. When news of the manuscript K was received by me and it was thought that it contained more matter than did the other manuscripts, I was led to imagine that a clue to the sense of the expression *Gauḍavadha-sāra* would be obtained. But on examining into the contents of the manuscript, I found that it contained no more than did the MSS. previously found. Nor can *sāra* be interpreted in the sense of a part such as the prologue or prelude to a large work. The meaning of Haripāla could, therefore, be either that the text or version of text he was acquainted with contained portions that he could not reconcile with each other, and therefore, rejected such as he considered inconsistent with his idea of the poet's executing his design,

styling what remained a *sāra* or substance, not wishing to be responsible for regarding the rejected portions as spurious; or that he was acquainted with various versions or redactions of the work, each differing from the others by the number of verses it contained, its readings, and the order in which the verses were found to follow each other in it. He might, in the latter case, have considered the additional verses found in the other versions known to him as interpolations, or the arrangement of the stanzas as being apocryphal, and believed, that both an expurgation of the supposed or real interpolations, and a rearrangement of the verses were necessary to restore the poem to its original purity—in fact, an edition of the text. Such an interpretation of the word *sāra* would not, I think, be far-fetched, and it is only in this way that I can understand the phrase.

I am not satisfied, however, that all the additional verses found in the other MSS. we have are interpolations. Many of them are of as good merit as those accepted by Haripāla, and there are no circumstances, internal or external to the poem, which might justify their being suspected to be spurious. I am far from being in a position to assert that some of them may not be spurious, but it would be difficult to say which, if any, might be so condemned. And as I felt that a great many of them, especially those that were found in all the other MSS., had quite as good a title to be considered as genuine as those forming the version of Haripāla, and as I did not, I must confess, feel much confidence in the judgment of the commentator, as far as I could judge from his commentary, I have incorporated most of them in the edition, and subjoined a commentary or a *chhāyā* of my own enclosed in brackets. A few that were accidentally left out at first, or were too fragmentary, owing to the condition of the manuscript. viz., **P**, which contained them have been given in an appendix (A) with a *chhāyā* of my own in Sanskrit. I have had the less hesitation in embodying the additional verses in the edition, because all the MSS. which contained any or all of them are very old and otherwise very reliable. If, however, the discovery of further materials in the

shape of more manuscripts of the text, or other and more ancient commentaries, should unquestionably show that any of the verses are really apocryphal, there would be no difficulty in expunging them hereafter, as the present edition clearly shows what they are, and where they were found.

If we except J, which, owing most probably to the hurry in which it was copied, contains numerous blemishes and is very imperfect on that account, all the other MSS. are excellent, and form independent sources whence to derive authority for forming a text. I have adopted whatever readings appeared to me to be most acceptable as being probably the original readings, and have carefully preserved all difference of lection in a collection of " *Various Readings* " attached to the edition. Great care has been taken to preserve all real variety of reading or even spelling found in the various MSS.

I have added an *Index Verborum* at the end of the book which I trust will prove useful to readers of Prākṛit literature and students of the Prākṛit language, and will serve as an humble contribution towards the compilation of a Prākṛit dictionary which it is much to be wished, some scholar may, as soon as materials are available, undertake, as the want of such a work is keenly felt by all students of Prākṛit. I have marked all roots by the usual sign of root, thus √, and have further endeavoured to distinguish Prākṛit roots from Sanskrit ones by adding the letter *p* to the former, occasionally referring them to places in Hemachandra's Prākṛit Grammar ( H. P. ). Hemachandra's *Deśinimamulā*, sometimes quoted, is referred to under the letters H. D.

I had once proposed to myself to add to the edition explanatory *Notes* on the poem, but for various reasons have not been able to carry out my intention.

### System of orthography followed in the Text.

The mode of orthography observed in my text of the poem is mostly that of the best manuscripts when they agreed with the rules recognised by the chief of the Prākṛit grammarians, Hemachandra. The only innovation I have made is the addition of a semi-circular sign placed over letters which, though B ( Gauḍavaho )

they might be expected optionally to be pronounced long, are intended to be pronounced short, as for example, विसर्गैर्हि, परंपरायै, सिसिराओ, सयलाओ, पराओ. The grammarian would at once write परंपराइ, सिसिराइ, सयलाइ, and प. इ. But the manuscripts mostly write ए and ओ instead of and उ, though the metre requires the vowel to be pronounced short. I have accordingly adopted the orthography of the MSS. and modified it as indicated, to help the metrical reading. It may as well be explained here, why particles like पि (अपि), वि (अपि), चेअ or चैय or च्विअ (एव) are written not separately, but as if they formed part of the words which they follow. I consider that they are all used as enclitics, and the forms, which they assume in passing from Sanskrit into Prākṛit, can only be explained from such a consideration. That is to say, they more often than not take their corruption into the Prākṛit forms *along with the words to which they cling*, and not as independent words. Otherwise तंचेय could not come from तम् एव, *i. e.* if each of the latter had been corrupted separately. Besides, many of them are actually used as enclitics in the Vedic language, *i. e.* without accents, though written inaccurately as separate independent words, and in classical Sanskrit, which does not write accents, they are pronounced like enclitics, that is to say, without stress.

As the poem is not divided into chapters or any division which might have facilitated the reader's comprehension of its contents at a glance, I have thought it necessary to prefix an analysis in Sanskrit of the whole book, and trust that it may help the reader to form an idea of its contents and arrangement before and without going through it from the beginning to the end. It is of course needless to say that I am personally responsible for both the index and the analysis.

Of the four MSS. used, two, viz. J and Dc, which belong to the Government of Bombay, have been returned for safe custody to the Superintendent of the collection of manuscripts in the Deccan College at Poona; K has been returned to the Jain Bhāṇḍāra at Cambay, and P, which belongs to me, is in my possession.

I cannot but regret that this edition which I began ten years ago should have been so long delayed. But besides the want of leisure in the midst of my official engagements, I have to plead, in extenuation of the long delay, the circumstance that I began the edition with most imperfect materials ( those furnished by the Jesselmere manuscript ), and was doubtful for a considerable time whether I should after all publish such a one as could be made out from a single imperfect manuscript, and was, therefore, looking out for more manuscripts. And every time that I succeeded in getting a new manuscript, I found it necessary to revise my previous labours, and to give them the benefit of the new material, and also found that I had not delayed the work without some real advantage. And though I am quite conscious that the edition cannot be free from many imperfections even as it is now issued, I have only the consolation of being sure that I have made the best use of the materials I have had the good fortune to obtain, and that if I had to depend upon nothing but the Jesselmere transcript and my own conjecture, the book would have been still more imperfect than I have been able with the additional material to make it.

In conclusion, it affords me sincere pleasure to express my sense of gratitude to my friend Dr. G. Bübler, for placing at my disposal the first materials for the edition and for afterwards assisting me to find two of the other manuscripts. I am also indebted to Mr. K. M. Chatfield, Director of Public Instruction, for his liberality in enabling me to edit the work as a contribution to the *Bombay Sanskrit Series*. And lastly, I cannot conclude this notice without warmly acknowledging the assistance rendered me by my learned friend Sivram Sāstri Tātke in compiling the Index.

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# INTRODUCTION

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## 1 ABSTRACT OF THE POEM.

The *Gaṇḍavaho* or *Gaṇḍavadha* is a historical poem in Prākṛit by Vākpati, composed in the Âryâ metre, in celebration of the glory of his patron king Yas'ovarmâ of Kanauj. The name of the poem has reference to the slaying of the king of Gaṇḍa or Upper Bengal by Yas'ovarmâ; for it literally means, 'the slaying of the Gaṇḍa,' that is to say, the king of the Gaṇḍa country, and must obviously have been suggested by the great Prākṛit poem *Râvaṇavaho*. The poem, as given out in this edition, contains just twelve hundred and nine couplets or two thousand four hundred and eighteen lines. Before making any remarks upon the author, or his patron Yas'ovarmâ, or the time when they flourished, or the position they occupy in the history of the country, or the language in which the poet has chosen to write, or the merits of his poetry, or lastly, upon his contemporaries, it appears to me that it will be advisable to give here a short analysis of the poem, especially as the latter is not, as is the case with most similar poems in Sanskrit and Prākṛit, divided into chapters, called sargas, adhyâyas, or utchchhâsas, but is one long continuous composition, now and then interrupted by *kulakas* of unequal lengths, which can hardly be called divisions. A *kulaka* is a group of couplets, sometimes very short and sometimes very long, which has often to be construed as forming one sentence, each couplet thereof generally making an adjectival or similarly dependent clause, and rarely an independent and

complete sense. The shortest *kulaka* in the poem consists of five couplets, and the longest contains one hundred and fifty couplets.\* It is only the longer *kulakas*, embodying some episode or story taken from the Sanskrit epics or the *Purāṇas*, that contain independent sentences.

#### INVOCATIONS.

The poem opens with a long series of invocations in honour of various deities or ideas. The first sixty-one couplets are so devoted. It must not be supposed, however, that the invocations are long, formal, unmeaning, dull and insipid praises, but mostly afford to the poet opportunities for the display of much poetical imagery or of lively yet philosophical observations. The first deity invoked is BRAHMADEVA. Then come in order the following, the popular myth connected with each of them being utilized by the poet for some brilliant stroke of imagination: HARI, NṚSĪMHA (the Man-Lion Incarnation), MAHĀVARĀHA (the Boar Incarnation), VĀMANA (the Dwarf Incarnation), KŪRMA (the Tortoise Incarnation), the MOHINĪ (the Apsaras Incarnation), KRISHṆA, BALABHADRA (brother of KRISHṆA), BĀLA-KRISHṆA (the last two taken together), MADHUMATHA (the slayer of the Asura MADHU, or Vishṇu), S'IVA, GAURĪ (the spouse of S'IVA), SARASVATĪ (the goddess of learning), CHANDRA (the moon), SŪRYA (the sun), AHIVARĀHA (the Serpent-Boar Incarnation), GAṆAPATĪ, LAKSHMĪ (the goddess of wealth), KĀMA (the god of love), and GANGĀ.

#### ABOUT POETS.

Then follow thirty-seven couplets† about poets gene.

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\* See 857-1006. † 62-98.

rally, their excellences, defects, aspirations and disappointments. This part opens thus: 'Victory to the poets on whose tongues this world with all its changes seems to lie either [to be shown] as full of joy or as contemptible.' The effect of poetry on susceptible hearts is described thus: 'Those persons feel happy in the midst of adversity, and distressed in the midst of prosperity, whose hearts are susceptible to the pathos of poetry.'\* Describing the powers of good poets Vākpati says: '[When described by poets] that which exists seems as if it did not exist, and that too which does not exist seems as if it did exist; that which exists appears just as it exists: such are the powers of [description] of good poets.'† The comparison between Lakshmî (riches) and Sarasvatî (learning) is characteristic: 'Even a particle of Lakshmî, being enjoyed, illumines as well as it comforts [the enjoyer]; but the goddess Sarasvatî, if not perfect, makes [the possessor] ridiculous in a strange manner.'‡ Describing the advantages derived by the detractors of virtues in the course of their study of virtues, undertaken with a view to criticise them unfavourably, the poet says: 'By repeatedly running down the merits of others, detractors of merits come to know merits in such a manner that of those very merits they become the possessors.'§ Of ordinary critics it is said: 'Most people, having only common intelligence, appreciate common poets: that is why common poets attain to great renown.' But with competent critics it is otherwise: 'Merit, how small soever, existing in others, delights; merit, how great soever, existing in them-



selves, does not satisfy. Of virtue and discrimination this is the substance.\* Speaking of the errors of poets ancient and modern, Vâkpati complains: 'The primitive poets committed mistake owing to the times in which they lived, when there were no beaten paths for them to follow; whereas now many poets are led in vain to attempt difficult tasks executed by their predecessors',† so that both ancient and modern poets have had their pitfalls. Vâkpati does not, however, think that modern poets have no fields left them; on the contrary, he says their predecessors have not touched more than the borders of the poets' fields: 'Where, it is asked, is there anything, indeed, previously unseen in the regions travelled by former poets? But in truth the borders being excepted, everything is new [to modern poets].'‡ The difference between bad poets, who are always at a loss to find a subject, and good poets, upon whom subjects crowd is thus stated: 'The minds of indifferent poets wander greatly in search of a subject; whereas subjects come to the hearts of good poets without any labour on their part to find them.'§ Masters of language end by becoming in effect mute for want of those who can hear them; so that few people know personally their excellences. In ordinary men the knowledge of the merits of those masters is confined to that of their names: 'Good poets with a single purpose cultivate their language to such an extent that owing to their being without equals they become as it were dumb. For who examines the extent of great men's excellence? In their name, when once it is established among the people, and simply in their name their virtues shine.'||

The enchanting powers of good poets are depicted in this verse: 'Victory to the net of fancies of great poets, which, causing illusion, resembles darkness, and which, affording instruction, resembles light, and which is thus at once full of contrarieties.' \*

### THE PRÂKRIT LANGUAGE.

Speaking of the capacity of the Prâkrit language the poet says: 'New subjects, rich compositions sweet on account of the softness! of their words: these have nowhere abounded, since the world began, except in Prâkrit. All languages enter Prâkrit, all languages are derived from it; for all waters resort to the ocean alone, and, from the ocean alone all waters take their origin.' Here, (*i. e.*, in Prâkrit), 'a peculiar pleasure is felt by the heart, that causes the eyes both to expand and to close, that extends within and extends without.' † Vâkpati describes the condition of his heart in reference to the task of writing the *Gaṇḍavaho* in the following manner: 'Here my heart is as if it were frightened, as if it were ashamed, as if it were stopped, as if it were tired, as if it were distressed, as if it were emaciated, as if it were elated with delight.' §

THE POEM BEGINS. YAS'OVARMĀ, THE HERO.

After the above preliminary introduction the poem, such as it is, begins in the way usual with narrative

\* 91. † 92-94. § 98.

† In commenting upon couplet 65, which relates to the interdependence of Sanskrit and Prâkrit, the commentator quotes the following lines to show how harsh Sanskrit can sometimes be:

*Damshtrūḡ arddhyā prūḡyo drāk kshmnānāpaktvāstūmuc-  
chalehsepa*

*Devadhruḡghāritrikstūyāḡsaryadijāḡsar-pāt ketuḡ* ||

C (*Gaṇḍavaho*)

poems of this kind: 'There is a king named Siri Jaso-vammo (S'ri Yas'ovarinâ), who delights the great Indrabhy destroying all sorrow from the earth, and whose virtues are renowned as far as the end of the four quarters of the globe; who, when he marched with his army, caused the dust to rise to the heavens; who, when he marched with his army, made by the weight of the latter the great serpent that supports the earth feel distressed under it.\* The next ninety-three couplets are devoted to a description of the great prowess, handsomeness and impetuosity of Yas'ovarmâ; in one place the praise being this: 'so great was the valour of that hero, that when he fought on the battlefield, and the damsels of the gods saw him fight, they were fascinated by his bravery and his puissance, and are, I should think,' says the poet, 'still mad with what they used then to see.† Even the great Indra, who hacked away the wings of the mountains of the earth, felt honoured when Yas'ovarmâ sat on the same seat with himself. Taking this occasion, the poet describes‡ how the mountains fled from place to place when pursued by Indra's thunderbolt, how they sought shelter in the waters of the ocean, how they in vain flew into the air towards the heavens to save themselves from destruction; how even the great Meru, the abode of the gods, was seen burning with the fire of the thunderbolt; how the great Malaya mountain of the south, with its snakes coiling themselves round the sandal trees, suffered from the thunderbolt; how the mountains, falling upon the earth after their wings were cut, made the subterranean S'esha (the great earth-supporting snake), feel the shock, and made it almost shake

\* 99-101.

† 113.

‡ 114-160.

off the earth from its head; how the enormous mountains falling into the sea, made the waters thereof dash up high into the air; how a mighty mountain, trying to enter the ocean, found that, instead of itself being able to be merged in the ocean, the ocean, being smaller, itself entered into its enormous caves and disappeared; and how the mountains, being struck by Indra's thunderbolt, began to burn and appeared to melt all at once.

This description is followed by seven\* couplets, in which the poet describes how the courtesans of Yas'ovarimâ enjoyed their baths (*jala-kîdû*) in the bathing places (*vâpîs*) of his conquered enemies.

YAS'OVARMÂ, AN INCARNATION OF BÂLA-HARI.—

A DESCRIPTION OF THE WORLD'S CONFLAGRATION.

Then follows a kulaka of fifteen† couplets in which a description is given of the world's periodical conflagration (*pralaya*), and the poet says that Yas'ovarimâ is the incarnation of the Bâlaka-Hari (Hari in the shape of an infant) who alone survives the conflagration. As usual, except the last verse, there is nothing that refers to Yas'ovarimâ. But as elsewhere the description, viz., of the burning of the world, is truly grand and touching. Here are a few specimens of the scenes: 'From the golden Meru mountain great streams of melted gold issuing from its cavities, flowed down towards the nether regions, and appeared like a great fire with its flames burning downwards.' 'The garden of the gods (*Nandanavana*) burns together with the palms of the hands of the goddesses that covered the tender buds and sprouts [for the purpose of saving them], and with the bees involved in the smoke.‡ 'The fire, with its flames

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\* 164-166.

† 167-181.

‡ 167

§ 168.

shaking with the air of the *châmaras* plied by the *Apsaras*, burns the king of the gods (Indra) with some difficulty, as if trembling with fear.\* † “The fire burns slowly the treasures of Kubera, with the guardian snakes spouting heavy showers of their liquid poison, and thereby checking the rise of its flames.” ‡

#### THE WIDOWS OF YAS'OVARMÂ'S ENEMIES.

The above is followed by a short † description of the widowed condition of the wives of Yas'ovarmâ's enemies killed by him, intended to show that he was skilled in destroying his adversaries.

#### YAS'OVARMÂ'S EXPEDITION OF CONQUEST.

Yas'ovarmâ starts at the end of a rainy season, in the manner of king Aja in the *Raghuvams'a*, on an expedition of conquest§ (vijayayâtrâ). When he leaves, he is met by good omens, such as showers of heavenly flowers dropped down by the gods, cool breezes wafting perfums from the garden of the gods, and treasures moving with their guardian serpents. † At the same time the damsels of his capital, more beautiful than the wife of Kâma, came out to the windows to witness the king's procession, and in the joy of the spectacle many forgot to finish their toilets, and many wore their ornaments in the wrong places. ‡ Also the great poets and bards of the court and of the city came forth to sing auspicious hymns, and praised Yas'ovarmâ to the effect, that even that Indra, who lopped the wings of the mountains, nodded his head in admiration when he thought of him. Taking this opportunity, the poet returns to his favourite theme of the destruction by Indra of the wings

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\* 12. † 178. ‡ 182-19. § 192. || 193-201. ¶ 202-211.

of the flying mountains, and gives us some excellent original scenes without repetition.\* This is followed by a description of Yas'ovarmâ's steeds as they go forth with the rest of the procession, after which comes a description of his stately elephants.

As Yas'ovarmâ proceeded with his army, first the harvest and then the cold season soon set in. This gives the poet an opportunity to treat us to some excellent specimens of description of the season. Yas'ovarmâ arrives in the valley of the S'ona or Sone.† He proceeds to the Vindhya Mountains, a few reflections‡ on which lead him to the temple of the celebrated non-Aryan deity Vindhyavâsinî Devî or 'the goddess residing in the Vindhyas,' whose seat has for so many centuries been established on the slopes of those hills, north of the range. The king offers a hymn of fifty-two§ couplets to the goddess. The following will give an idea of the king's address to the famous non-Aryan 'Kâli of the Vindhya. 'Thy arched gate is adorned with strings of bells, as if they were removed from the necks of the family of the Buffalo-Demon (Mûshisa) brought away by thee as captives. The head of the Buffalo-Demon, whitened by the effulgence of the toes of thy feet, looks as if surmounted by a block of snow given by the Himâlava, thy father, to help thee. Strings of the black bees lie about in the perfumed yard of thy temple, as if they were the chains of people set free by thee [from the misery of the world of innumerable births] on their simply offering a praise to thee.'||  
..... 'The Himâlava became great in name, because he is thy father; the Vindhya too becomes

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\* 212-254. † 2.0-279. ‡ 280-284. § 285-338. || 285-287.

great, because thou livest in one of its caves. Walking about in thy temple, attracting to thyself the flamingoes by the noise of thy foot-ornaments, thou seemest as if thou lovedst to walk in a burning ground covered over with human skulls.\* Thy gate-yard, besmeared in every place with the offerings of blood, appears as if it were covered with bits of the twilight torn to pieces by Hara [to gratify thy jealousy.]† ‘If, O Kâli, thou didst not cause the destruction [of life], how would the whole person of thy endless form be covered with strings of skulls?’‡ ‘Not even for a twinkling of an eye is the garden round thy temple abandoned by the peacocks as if attached by friendship to the peacock of thy Kumâra who is hard by.’§ ‘The inner part of thy temple, darkened by the black, shining, unsheathed knives, bows and swords, offered to thee by warriors, does not frighten the owls even during day time.’|| ‘The reflections of the red banners having fallen upon the glossy slabs of stone here [in thy temple], the jackals lick the slabs mistaking the reflections for streams of the blood of the plentiful offerings [made to thee].’¶ ‘Thy lamps, dim on account of the deep innermost part of thy temple where they are, seem to burn dimly on account of the darkness caused by the hair of the numerous heads offered to thee.’\*\* ‘The Koli women, anxious to get a sight of the human victim as he is being slaughtered, and crowding together so as to mount upon one another, can only offer thee from on high the perfume they bring with them, instead of at thy foot.’†† ‘The branches of the trees, red with the blood of the pieces

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\* 290. 91. † 294. ‡ 297. § 299. || 306. ¶ 310. \*\* 318. †† 319. The commentator is wrong in interpreting these lines as referring to the figures in the ceiling,

of human flesh, which were hung from them [during the previous night], testify to some great achievement, in these nocturnal cemeteries, by means of the sale of a hero's flesh,'\* an allusion to the practice of slaying a hero, and selling his flesh near Kâli's temple, with a view to the attainment of some difficult object of the seller's desires. Referring to the daily sacrifices of human beings it is said, 'Here Revati, thy attendant, naturally lean, goes before thee, as if she had lost flesh by the frightful spectacle of a dead human body always lying before thee.'† 'In this manner the king, who was guided to the temple by a S'abara having a turmeric leaf for his garment, paid with due ceremonies his homage to the goddess who lived in a cave of the Vindhya.'‡

The hymn to the goddess is followed by an address to a human skeleton, which the king saw lying rotten and dried up before the goddess. Says he: 'Why even now does this redness appear in the region of thy heart, the bones of which have become reddened by exposure to the elements for a long time, as if it were the redness of wrath? In that same forehead, covered over with worms issuing from the joint, cruel death seems to have drawn a line of ripple as if in place of a smile. On the face, the crooked and circular lines of dust, drawn by the white ants, are now the ornamental love-lines painted with the sandal paste of the Malaya. Alas! that same lotus-like head, which would not rest except on the arms, resembling the young shoots of a bambu, of the beloved one, is resting on a pillow made of an ant-hill. In place of the large and soft crown of hair, there have risen, alas! from the skull, filled with mud



large tufts of hard grass. Alas ! One shudders at that line of teeth marked with yellow-red dirt, as if it were the yellow-red colour of many a scroll of betel-leaf chewed by them. Those wings of the black bees resting on him show, as if Kâma still shot violently this one with his arrows of manjarî ( long clusters of blossoms ) furnished with the feathers. To this poor man the world, though illumined by the sun, though brightened by the moon, though supplied with fire, though having the brilliance of gems, became all of a sudden filled with unbroken darkness. In this manner did the king, whose heart was softened at the sight of the dead human body, long murn, full of feeling thoughts and reflections.'\*

The above is followed by a description of what he and his army observed in the regions of the Vindhya. It is said, in a somewhat obscure passage, that the king of the Magadhas, that is, the Gauda whose destruction has supplied the name to the poem, fled before him through fear, 'darkening the space before him with the dâna ( the liquid oozing from the temples ) of his elephants in rut, as if he carried before him the darkness of a night which he created by charms.'†

The heroes of Yas'ovarmâ's army, observing the scenes around them in the summer or hot season, and affected by some of them, indulge in many a reflection on the loves they had left at home.

As Yas'ovarmâ proceeded further, the rainy season came. And here the poet treats us to some of his characteristic descriptions of all that the king and his army saw at that time in the places, through which they were passing. Everything strikes the poet in an

original manner, as it does every true poet. Just before the rains come, occasional showers allay the thirsty sides of the mountains, from the fissures of which begin to rise the wild plantain trees. When the rains are heavy 'the rivers carry waters, which are struck by violent torrents of rain,' in which, owing to the destructive cranes, the small fishes run about, and which are undrinkable and yellowish with mud;\* 'the cobras, burned with their own fiery poison, and longing for the first rain to cool them, bear the first heavy torrents of rain, though they strike and hurt their hoods;† 'even a single fall of rain improves the colour of the sugar-canes, green after the dust has been washed away from them, and having parts of their blades still yellow on account of the recent heat;‡' 'owing to the new clouds, the days appear as just begun, though the sun has risen high, and as going to close immediately, though yet far from the end;§' 'strange is the appearance of the plains, as they look large on account of the absence of all cattle, and as the paths look deep on account of the grass growing up on both sides thereof;||' 'the nights are preceded by long twilights, and are accompanied by the doubly loud noise of the mountain streams and by the unbroken chirping of the crickets;¶' 'the regions of the woods gladden the heart with the gladdened trees, with the breezes cool after the rain has ceased, and with the cattle returning home by the dry footpaths.'\*\*

The vassals and nobles of the king of the Gaudas, who took to flight with him, felt ashamed of their conduct, and immediately returned to fight Yas'ovarmâ,

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\* 384. † 390. ‡ 392. § 400. || 401. ¶ 402. \*\* 411.  
d (Gāṇḍavaho)

'shining,' as the poet says, 'like the sparks of light issuing from a shooting star, and running in the opposite direction.'\* A great battle ensued, and the blood of Yas'ovarmâ's enemies, the allies of the Gaudian king, reddened the field. The gods saw the great battle from the skies, and strewed heavenly flowers upon the victor. The king of the Gaudas, or Magadhâdhîpa, was pursued and slain by Yas'ovarmâ, who then proceeded to that coast which was covered with woods perfumed by the cardamom. He enjoyed his wanderings through the long and extensive plantations of the cocoa-palms.

Yas'ovarmâ then conquers the king of the Vangas. The Vangas were powerful in the possession of a large number of warlike elephants, But Yas'ovarmâ subdues them, and they submit to him and acknowledge him as their suzerain. The conquering hero proceeds, passing through fields chequered by gourds and by flocks of deer sitting at their ease. Distressing S'esha (the earth-supporting snake) with the weight of his marching army, he went by the road across the Malaya mountain (the southern Sahyâdri), accepting the submission of the king† of the Deccan. Who this king of the southern quarter or country was, it is not possible to say, as the only reference to his subjugation takes no more than part of one single couplet.

Then Yas'ovarmâ arrived on that shore of the sea, where Vâli, taking under his arm-pit the mighty Râvaṇa who could root up the Kailâsa from its foundations, roamed about at ease. This gives the poet an opportunity to describe how Râvaṇa had ingratiated himself into the favour of S'iva by offering him his heads.‡

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\* 414.      † 423.      ‡ 42 4430.

Yas'ovarmâ then marches upon the Pâras'ikas, and conquers them after a very long and hard-fought battle, in which many of his enemies were slain.\*

Then our hero is said to have levied tribute in those regions also which were made inaccessible by the western mountains (the Ghauts). These had once been removed from the plains of the Deccan and thrown back towards the sea. This refers to a Paurânic legend, according to which king Prithu, wishing to measure the earth with his great bow, found the spaces to be measured smaller than his bow, being straitened by the mountains that stood on the east and on the west. He, accordingly, pushed out the mountains in both directions, and cleared the intermediate space for purposes of measurement. This legend gives the poet another opportunity of exhibiting his powers of describing mighty events connected with great phenomena, in which he so wonderfully excels. He describes how Prithu found, that, when with the end of his bow he threw a great mountain towards one direction, it caused, by its heavy fall the earth to sink under it in that direction, so as to cause the mountains on the opposite side to roll further back from the sea, and how therefore he could only partially succeed in clearing the Deccan, and how he put the mountains close together near the seas on the east and the west.†

Yas'ovarmâ then comes to the banks of the Narmadâ, and passes some time there. This gives the poet a pretence for singing the unrequited love of that sacred river for the kingly sage Kârtavîrya.

The hero then comes to that part of the sea-shore

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\* 431-439.      † 446-450.

where the gods, who churned the ocean, first saw the jar of nectar, and stays there for a while.

He then marches to Marudes'a or Mârvâd. Thence he proceeds towards S'rikanṭha, or Thanesar, in the Punjab, and makes a long stay there in memory of the sarpasattra (snake-sacrifice) performed in that place by Janamejaya to avenge his father Parîkshiti's wrongs. Taking the occasion, the poet gives one of his grand descriptions. The destruction of the snakes and the impending ruin of Indra afford him great opportunities of description, which he certainly does not neglect.

Yas'ovarmâ then enjoyed with his damsels a bath (jalakridâ) in the pond at Kurukshetra, where Bhîmasena had struck Duryodhana as he lay hidden therein, and recalled to his mind, while there, the scenes of the war of the *Mahâbharâta*. Yas'ovarmâ, full of compassion, then makes some reflections on the folly and the consequent misery of Duryodhana. He thence visits the place where Karna, one of the great heroes of the *Mahâbhârata* had fought, and makes some reflections upon him and his valour, and also upon his unbounded generosity.\*

Yas'ovarmâ thence proceeded to the site of Ayodhyâ, the city of Haris'chandra, with whom it had ascended bodily into heaven, and built a new temple (suraprâsâda) there in one day. The mention of the ascension of Haris'chandra's city into heaven leads the poet to some of the most beautiful descriptive passages in the poem, in which he gives a life-like picture of what might naturally happen if a living city with all its

appurtenances, gardens, houses, wells, temples, gates, birds, and animals were suddenly to go up high into the air, and if the inhabitants were to suddenly find themselves changed into residents of a region where the conditions of life were so different from what they were accustomed to before. 'Although there was the celestial garden (*Nandana*), delightful with the divine trees, and with its juicy blossoms and fruit, the earthly trees, and not the heavenly garden, were fondled, owing to previous attachment,'\* says the poet, referring to the trees that had accompanied the citizens of Ayodhyâ.

Yas'ovarmâ then received the submission of the people living on the Mandara mountains,† and proceeded towards the north, which is known in connection with the lord of the Yakshas, and there especially his valour became more unbearable, *i. e.*, his prowess was felt even more than it had been during the previous parts of the expedition. 'There he was welcomed by regions, which were perfumed with the gum exuding from fissures in the devadârus, and which were cooled with the smell of the new liquor scented with spices'‡ The Himalayan regions are alluded to.

And now follows a kulaka of one hundred and forty-six couplets, § giving a description of the various objects, scenes, temples, lakes, forests, rivers, trees, and other things that his army had seen in the course of their expedition. It does not appear that the objects are taken up for description in any particular order, such as geographical, or the order of the line of his journey, or of the seasons, but are mentioned at random. Nor is it possible to indentify many of the localities referred to

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§ 505.

† 509-10.

‡ 512.

§ 513-658.

by the descriptions given, as few names are mentioned. To convey an idea of the manner in which the poet treats this part of his subjects, it will suffice to say, that first come certain lake scenes, then follows a description of some high mountains, followed by that of villages on the banks of large lakes; then come marshy lands, followed by shores covered with little shells, and so on. The poet shows, as usual, an utter disregard of conventionalities, and seems to care for nothing that does not strike his own senses or his own imagination. One or two specimens may here be given of the poet's look at what others might have considered not very noteworthy. Referring to village life and the periodical festivities thereof, he says, 'Happy are the days of village festivities, when the children are adorned, when the women are heavy with pride at the newly dyed sâdis worn by them, and when the ignorant villagers stand motionless and enjoy the sports.\*' Referring to half ripened mangoes still hanging on the trees, the poet says: 'Here pleases the mango fruit, of the colour of the somewhat dusky, full cheek of a young Tamil woman, painted with turmeric, and hanging on the tree on account of its being not yet completely ripened,† the custom of covering the cheeks with turmeric being still very common, and cherished among Tamil women. Speaking of forest villages, the poet says: 'Here are these charming villages in the forests, in which the boys are delighted by the fruit they have received, which look beautiful with their houses of good timber, and which are not overcrowded with people.‡' Referring to abandoned villages, the poet says: 'The heart somewhat clings to the abandoned villages, in which the trees

have burst through the walls, in which the smoke rises only from the sheds of the cowherds, and in which a few crows perch here and there.\* Here is a grove of vast trees, in which the deserted *lingam* is sometimes washed by a passing recluse coming from a distant village, which is near a mountain, which smells strongly with the dropped leaves, and in which there is a pond of water, deep and somewhat green.† Of the condition, during the rains, of monks living in the mountain caves, it is said, 'here in caves, of which the stones have become loose owing to the leaking of the stream water therethrough, dwell monks wearing yellow-brown garments as pale as an old seed of a jujube fruit.'‡

When Yas'ovarmâ returns home after 'having thus conquered the world,' he dismisses, to return to their homes, the numerous kings whom he had compelled to accompany him after they had been conquered by him. The poet here describes§ in what sad, neglected, and mournful condition they found their homes. The flower-plants, he says, flowered, and there being nobody to pluck the flower, it dropped down when propelled by the rise of the fruit: 'Here, propelled by the fruit, drops to the ground the flower of those plants, the buds of which once used to decorate the hair of young women.'|| 'Those same halls of the houses became like oblong wells without water, having lost their roofs, but still retaining the naked walls standing high.'¶ 'Those same terraces, of which the pillars were once variegated with many precious gems, are now only ornamented with the gem in the hood of a cobra chancing to wander in them.'\*\* Referring to the fields once so well culti-

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\* 608. † 609. ‡ 615. § 659-688. || 661. ¶ 662. \*\* 663.



vated he says: 'The fields, not being visited by the ploughshare for a long time, are now overgrown with excessive harita grass, and with many bushes of the arka, which, owing to the quality of the soil, have grown so vigorously.'\*

The above is followed by a short description of how the wives of Yas'ovarṃā's soldiers enjoyed themselves in the rains, after the return home of their husbands.†

After Yas'ovarṃā returned to Kanauj, the panegyrists sing‡ his praises and his glorious victories. From the first three verses of this kulaka, it would appear that after he had killed the king of the Gaudas, or rather of the Magadhas, he carried the ladies of his harem into slavery, and made them ply the chāmaras over him in public darbar. For referring to the greatness of the mighty foe whom he had killed, and to the want of any smile on the faces of the royal slaves, the panegyrist sings as follows:§ 'So puissant was the king of the Magadhas, that when he struck a blow on the head of his enemies' elephants, and the elephants, smarting with pain shook their heads, the bees rose therefrom and at once fondly repaired to the flowers which the gods, pleased with his bravery, threw down upon him; the shines of smiles do not appear on the faces of these damsels of that Magadha-Lord, because they are driven away by the resplendence of thy great glory.'|| The ladyslaves dared not weep or show that they sorrowed, while king Yas'ovarṃā was sitting full of joy over his victories. The poet says, the little reflections of the hairs of the chāmaras plied by them, which fell into

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\* 667. † 689-694. ‡ 695-737.

§ The translation is not literal, but gives the sense of the text.  
|| 695-696.

their transparent cheeks, looked as if they were streams of the tears which, for fear of giving offence, they were drinking, and which were, while being drunk, seen through their transparent cheeks.\* The panegyrist goes on to say, that Yas'ovarmâ's victorious war elephants having no more enemies left to conquer, try their strength with the sides of the hills.†

Then follows a short kulaka of twelve‡ couplets describing Yas'ovarmâ's love to the ladies of his harem—after which comes another of twenty-seven couplets, which also describes his loves to young women. Another kulaka of eleven§ couplets describes the toilet of young damsels after ablutions in the bathing ponds (*jalakrîdâ*).

The above ends by a statement that at the end of spring, the king goes to live outside the city in a summer retreat, followed by a description of the beauty of young damsels.||

#### PERSONAL HISTORY OF THE POET.

Here begins an important part of the poem, a part, that is to say, in which are given some particulars of the personal history of the poet.¶ These particulars are, that Vâkpati was poet laureate or head poet at the court of Yas'ovarmâ, and enjoyed his favour; that he was either a pupil or friend of Kamalâyudha, another poet; that he was either a pupil or a personal admirer of Bhavabhuti; that he was an admirer of the works of Bhâsa, Jvalanamitra, Kuntîdeva of the author of the *Raghuvans'a*, of Subandhu and Harichandra; and that he was read in the Nyâyas'âstra (logic or dialectics), the

\* 697.

† 698, 699.

‡ 792-796.

§ 738-749.

¶ 797-804.

§ 771-787.

science of poesy, in the Purâṇas or legendary works, and in the works of many poets, and admired them; and that his hearers 'nodded their heads with admiration of his excellent words which filled up their ears, as if shaking those words down in order to make room for the excellences of more of his poetry;'" and that he was once requested by an assembly of learned people, fond of poetry and elegant literature, while speaking of good men, to celebrate the life of Yas'ovarmâ.

#### THE POET REQUESTED TO WRITE HIS POEM.

They said that Yas'ovaramâ was an emanation of Hari† (Vishṇu) nay, that he was Hari himself;‡ that as he was the lord of the world, he was the same as Kṛishṇa,§ for he was an expert in the art of love and was rich in the possession of exquisite beauties; that he was endowed with excellent qualities,|| and that he was so handsome that he was beloved even of the women of his enemies; and that such being his qualities and his good fortune, they, the lovers of fine letters, were desirous of hearing from Vakpati a complete narrative of the manner in which he had killed the lord of the Magadhas.¶

#### VAKPATI'S REPLY.

Vakpati replies as follows. He feels delighted at the idea of singing the exploit of Yas'ovarmâ, and could hardly conceal his joy; Yas'ovarmâ was no ordinary king, but was even greater than Prithu of ancient renown, who came to the succour of the Mother Earth and restored her to her former condition of fixity, when she was threatened and distressed by the Dânavas, and thus was immortalized by her being called (Prithvî) after

\* 803.

† 805-816.

‡ 817-826.

§ 827-832.

|| 838.

¶ 844.

his name.\*The poet goes on to say,that in this mortal life of short duration, full of misery and imperfection Yas'ovarmâ was the only man whose deeds and virtues were worth hearing; and taking this occasion, he dilates in one hundred and fifty couplets on the vanity of this life, on the wickedness of the bad and the supportability of life derived from virtue. This is one of the best and most remarkable parts of the poem, and abounds in sentiments of the very highest order.† 'See this paradox : much liquor intoxicates, not little; but Lakshmî, when plentiful, does not intoxicate as it does when paltry.'‡ 'Good men are filled with two sorrows always, viz. that they are not born in the time of good people, and that they are born in the time of bad people.'§ Referring to the fact that kings are usually surrounded by bad people and not by good ones, the poet says : 'if any virtuous men ever find any place at all in the palaces of kings, it must be that they are there because others also are there, or on account of some other reason, but not because of their virtues||'. With reference to the fact that none honour those whom the king dislikes, the poet says : 'why do good men seek to be honoured [by the people] for those same virtues, which make them hateful to kings?'¶ To illustrate that success in life belongs to mediocrity, it is said : 'who does not turn away from those who have no merits at all ? or, who does not distress himself with jealousy of those who have excellent merits ? He lives happy who is neither excellent in merits nor altogether devoid of them.'\*\* The sign of the highest virtues a man may possess is given as follows: '[In their presence] even

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\* 848-856 † 857-1006. ‡ 864 § 872. || 876. ¶ 877. \*\* 878

the wicked behave like good men, even good men, seem to betray wickedness : this is the boundary-line of virtues that shine afar.\* 'Although greatness is the result of virtues, ignoble persons place greatness in that which is not the result of virtues. They thus expect that virtues should spring from that from which they do not spring.† 'The world will be devoid of virtues in proportion that virtues do not shine, and in proportion that vices prosper.' Thankful for some little virtue that is still to be seen in the world, the poet observes : 'I consider that it is the foreshadow of the kṛita-yuga ( the kṛita-age) that will next begin, that even in the height of this kali age there is some purity to be seen.‡ Speaking of misers who are never tired of praising the liberality of their ancestors, the poet observes : 'Praising the liberality of others as to giving, how is it that misers, who do not feel the desire themselves to give, do not feel shame ?'§ Adverting to the question as to what constitutes happiness the poet observes : 'absence of sorrow is not pleasure, nor is that which is called pleasure true pleasure : that which is pleasure when you have given up pleasure is alone pleasure. The most dreadful sorrows rise in the midst of the greatest enjoyment of pleasure. For it is in the greatest light that shadow is the thickest.¶ 'The compassionate hearts of the great, even when distressed, enjoy happiness by means of their sorrows, even as those of poets do by means of their compositions. The wise, who are born first in this and then in that good family in this endless world, regard them as merely temporary lodgings.'\*\* Of vulgar people who lighten

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\* 886. † 894. ‡ 912. § 919. ¶ 935, 936 \*\* 938, 939.

their grief caused by the loss of relations, &c., by lamenting, the poet says: 'With nothing but sighs, born of sorrow, does the world lighten sorrow, like an elephant that lightens his fatigue with sprays produced by fatigue.\* Equally vain, and, besides, destined to be short-lived, is the joy that melts into tears at the meeting of relations: 'When at the meeting of dear relations tears flow down, it is really because, I suppose, the hearts trickle for fear of the [approaching] separation.† The more does the worldly man try to extricate himself, the more tight become his bonds: 'Oh fool, to thee bound by the ties of affection, how can there be any laxity of thy ties? The bond of him who struggles to be loose becomes the more firm.‡ On the vanity of fame, even in the case of the good, Yâkpati says: 'Of the body of renown of the good, destroyed by the effect of time, rare remembrances are to be met with at times here and there, like little bits of bones.§ What is the true giving up of the world? 'Then is the true giving up of worldly pleasures, when the heart is satisfied with any circumstances that may happen to surround a man; as for reviling Lakshmî, why, that is nothing but love of worldly pleasures, combined with unshaken jealousy.|| As for calling that 'giving up of worldly pleasures,' which consists in retirement into the forest, our poet says: 'Why not call that which some men practise love of worldliness, namely, they give up homes full of troubles, and delight themselves in forest regions adorned with perennial streams?¶ For, to a man retreating, for example, to the Vindhya, much pleasure is afforded by rivers with their numberless birds, crystal waters of

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\* 940. † 941. ‡ 942. § 945. || 947. ¶ 948.

which the bottom can be seen, and mountains noisy with young elephants.\* Says our author, 'Indeed even his own wife abandons a man who has lost his wealth and importance. For does the night, the spouse of the moon, remain with him throughout when he is not full?' Alluding to men who run after many gods, the poet says: 'Oh heart, rest in some one. Unfortunate one! how much distress wilt thou undergo? Even a beggar is better if he belongs to one man than if he belongs to the whole world.'† 'May you,' says the poet, 'who live in the world full of such vanity, attain to precious fruit by hearing the [celebration of the] sacred virtues of this king,' i. e., Yas'ovarmâ.‡

The poet goes on to say that Yas'ovarmâ, to test<sup>t</sup> whose puissance S'iva assumed the form of a lion<sup>t</sup> excelled in valour, greatness, piety, in all the good qualities of his family and in compassion.§ It is possible that this self-imposed metamorphosis of S'iva into a lion refers to some fancied or true encounter, that Yas'ovarmâ had had with a lion.

Then follows a small kulaka|| in which the poet says, that Yas'ovarmâ is no less than an incarnation of Hari (Vishṇu). And in order to characterize Hari, he gives one of his grand descriptions of the churning of the ocean by that deity.

A set of four¶ couplets then gives a description of Yas'ovarmâ's kingly prowess, and his power of striking terror by his presence.

Yas'ovarmâ is Kes'ava himself, that is to say, identical with Vishṇu, as his renown extends to all the quarters of the globe.\*\*

\* 950. † 954. ‡ 1006. § 1007-1015.

¶ 1016-1039. ¶ 1040-1043. \*\* 1044-1045.

Nor is Yas'ovarmâ deficient in the qualities which usually adorn a protector of the religion of his forefathers. As in many former instances, the Mother Earth assumed the form of a cow and came to him, supplicating protection for herself and for the religion of the world from her oppressors.\*

Yas'ovarmâ was an ornament to the lunar race of kings to which he belonged.†

The above is followed by four‡ couplets describing the saubhâgya of Yas'ovarmâ, that is to say, his great personal attractions, which fascinate all beauty even in the harem of his conquered enemies.

The poet sums up and says, that such being the greatness of Yas'ovarmâ, even the two-thousand-tongued S'esha would not be able to do justice to it, if he were to attempt the task. Who was he that he should venture upon that stupendous undertaking ?§

THE POET PROMISES TO SING YAS'OVARMA'S GLORY.

'Nevertheless,' he goes on, 'Hear at the end of the night this poem, the mirror of the proud valour of the king's arm, which is distinguished for the slaying of the eastern king. I now compose this *Gauidavaho* which has a great beginning, and which being heard, both kings and poets shall give up all pride.'|| 'But just now,' says he, 'it is evening time.' The refusal to narrate the story of the slaying of the Gauda king in the evening, and not till the next morning, is merely a contrivance to get an opportunity of describing the circumstances under which the evening and the morning present themselves to the eye of a poet, such as our author is. And he describes in his graphic manner the scenes

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\* 1043-1068. † 1064. 1065. ‡ 1066-1069.  
§ 1070-1072. || 1073, 1074.



of the evening hour, at the end of which description he resorts to his bed, 'as if unable to properly sing the deeds of the king.'\*

In the following verse he says, that as the renown of great men encourages a man to celebrate it, so the same discourages him from undertaking the task for fear that he may not be able to accomplish it as well as it ought to be accomplished.†

Then follow seventeen‡ verses devoted to the amorous actions of young people, suited to that time of the evening. This is followed by a similar kulaka of twenty-five couplets.

When it dawns next morning a kulaka of twenty§ couplets is devoted to the portraying of the scenes of the hour.

#### THE POET PREPARES TO SING HIS POEM.

The poet then commences to sing 'the deeds of him whose deeds were like the deeds of of Chāṇakya,' i. e., of Yas'ovarmā, great in the art of polity.

This is followed by twenty|| couplets describing how everything in the world appeared perfectly calm, as if all attention to hear the poet sing his poem. The four quarters of the globe, free from darkness, and clear, appeared as if ready to receive the writing in which the poem was going to be imprinted on them. The young sun, which was just then rising, appeared like an auspicious pitcher, put forth by the East as by a young damsel. The goddesses in heaven suddenly rushed out to hear the poet sing Yas'ovarmā's deeds, regardless of the embraces of their divine spouses. The gods plucked the flowers in the Nandana garden to throw them down

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\* 1120. † 1121. ‡ 1122-1138. § 1164-1183. || 1185-1204.

in token of congratulation. The skies sent down shower in auspicious manifestation of joy. The forest recluses started forth in great hurry to hear the poem. The birds left their perching places on the trees, as if to hear the poet sing the deeds of the king. The people crowded to the poet, and, being reflected. in the great hanging mirror, appeared to show as if the citizens rose to the top of their houses to hear him. The gods came down in their balloons to take part in the hearing. The poets addressed the king and congratulated him on the victory of his arms and on the acknowledgment of his supremacy by all his enemies. When the day had become as golden as if it had all been strewed over with gold dust, and as the poet was going to commence, as if wholly possessed by Sarasvatī (the muse of poetry), the people became, as it were, dumb through curiosity.\*

And now he who directly gave away to his favourite dependents the Lakshmis (riches) of his enemies, as if he did not, on account of their natural hostility as being the spouses of enemies, believe in them [and, therefore, did not care to bring them to his house]; he at whose re-coronation with victory at the end of the successful expedition, the queens of his enemy, just reduced to slavery, drank their tears after they had concealed them by immediately plying the chāmaras: of that king this purifying, and new, and beautiful, and wonderful, and excellent life is being celebrated. Do ye hear it.†

2 THE PRESENT POEM IS MERELY A PRELUDE.

Such are the contents of the *Gaudaraho*. The first question that occurs to the reader at the end of the

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\* 1205. 6. † 1207-1209.

above couplets is: where is the *Gauidavaho*, the life, the history, the celebration of Yas'ovarmâ's exploits for which the poet prepared the reader, and to hear which he brought down even the gods themselves? Or, in other words, is the poem of 1200 couplets that we have the whole poem, or is it merely the prelude to the main poem which we have not yet got? It would appear at first, that neither the manuscripts nor the commentator Haripâla enable us to answer the question decisively either one way or the other, although so far as can be learnt from the commentator's remarks, in spite of himself, his language would, in one or two places, seem to prove, as will presently appear, that what we have is only a prelude, and that the poem is or was to be a continuation. Before stating, however, the conclusion to which I have come, it will be necessary to recapitulate somewhat fully those passages in the poem which bear upon the question at issue.

The poem bears the name of *Gauidavaho*, or 'the slaying of the Gaudian king,' called the king of the Magadhas. But up to couplet 797, which begins the personal history of the poet, and which marks the end of the expedition of conquest forming the chief burden of the previous part, and where the second part, with the circumstances under which Vâkpati undertook the task of celebrating the slaying by Yas'ovarmâ of the Gaudian king, begins, the only mention of the Gaudian king or of his death, after the solitary and short statement in 354, that he fled through fear, is contained in—

- (1) Couplet 414, page 119, where it is said that 'the multitude of the [ allied ] kings of the lord of Magadha who gave himself up to flight

having returned at once, appeared like the sparks of fire [issuing from a] shooting star [and running in the opposite direction.]

But this mention of the Magadha king is made in the most incidental manner, and with no direct purpose to refer to him as the hero who has given the name to the poem. The reference to him is no better than that to the king of the Vāṅgas in 419-421, indeed it is much more incidental. It is less as a mention of the king whose killing has given the name to the poem, than that of the kings of the Deccan (422-423), or of the Pārasikas, (431-439), or of the kings of the Mahendra mountain, (509-510). The next time we hear of the Gaudian king is in—

- (2) Couplet 417, page 120, where we are told, that 'the king (i.e., Yas'ovarmanā having slain the king of the Magadhas who was fleeing, proceeded to those woods on the seashore which were perfumed by the cardamom.'

Even the commentator feels that this is too short a mention of the slaying of such an enemy as has supplied the name to the poem, and quoting from a work on *Alaṅkāra* he observes: "although it has been laid down that 'the family, the valour, the learning, &c., of the enemy conquered should be described, and thereby the greatness of the victorious hero should be heightened.' still that direction applies to the first conquest by a hero. As for Yas'ovarmanā, who had won numerous victories, such a description of his enemy, as is here given, does not fail to redound to his glory, since the greatness of his enemy may be inferred from his (Yas'ovarman's) valour." Such a slaying, without

mention of the Gaudian king's family, &c., may be free from the objection referred to by the commentator; but it certainly is not enough by any means to justify the name *Gaṇḍavaho* given to the poem.

The next mention we meet with of the king of the Gaudas or Magadhas is in the panegyric ( 695-697 ) which is addressed to Yas'ovarmâ when he returns home, and, sitting in public darbar, makes the queens of the king of Magadha ply the châmaras over him in token of their reduction to be his slaves. This clearly shows that the Gaudian king had been already killed, and that his ladies had been taken prisoners and turned into slaves by Yas'ovarmâ; but there is nothing more said about him.

This is all that occurs about the slaying by Yas'ovarmâ of the Gaudian king in the whole of the account of the expedition of conquest, undertaken and successfully carried out by him, but which was neither led for the express purpose of slaying or subduing him, nor dealt with him in a special manner.

We then come to the second part of the poem, which begins with the personal history of the poet, at the beginning of which we are told that the poet was, while sitting in an assembly of learned people, requested by them to describe fully the manner in which Yas'ovarmâ slew the king of the Gaudas. Here is the request:—

‘ These persons (*i.e.*, we) wish to hear sung by you at full length the death, as it was formerly accomplished, of the king of the Magadhas by this Yas'ovarmâ [ who is ] so high [ as we have just described ’\* ].

Mark the words 'at full length.' The word in the original is *nîścaṃ*, which literally means, 'without anything being omitted or left unsaid.' This request appears directly to refer to the bare mention made before (417, 695-697) of the slaying, and to imply that that bare mention is not enough, and that, therefore, the event should be described more fully, and without leaving any circumstance connected therewith undescribed. What is the poet's reply to that request?

The poet replies that Yas'ovarmâ is greater than the great Prithu himself; that he is one who alone deserves to be sung in this world, which is full of imperfections and vices and miseries; that to test his valour even S'iva metamorphosed himself into a lion, and found that he stood the test; that, in short, he is an incarnation of Vishṇu, of Kes'ava; that he is full of royal puissances; that he is pious and strong, and willing to support the religion; that he is descended from the lunar race of kings; that he is handsome. This being so, even the two-thousand-tongued S'esha would not be able to do justice to his great virtues and deeds. "How can I sing his life and his conquest of the king of the Gaudas? " Still I will sing to-morrow morning, at the end of this night, this poem, the mirror of the proud valour of the king's arm, distinguished for the destruction of the eastern king. I now compose this *Gaiḍavaho* having a great beginning, which being heard, both kings and poets shall give up all pride." Even after this he feels uncertain, whether he ought to undertake such a difficult task, and goes to sleep. When the morning dawns, every thing, every being, every god, and every goddess comes to hear the poet sing the

great exploit of Yas'ovarmâ. 'When all darkness, like a very Kali-Age, unable to bear the relation of the noble doings of a virtuous man, the ornament of all pure men and of all performers of good deeds, and as if, with its heart broken, has fled away,'\* and when the whole world, mortal and immortal, animate and inanimate, is thus ready and anxious to hear the poet, the latter after having performed the duties of the morning 'began to relate to them ( the learned people who had requested him to that effect ) the exploit of him whose exploits were like those of Chânakya.'† The poets of the court congratulate Yas'ovarmâ's virtues and his prowess that had accomplished the death of the Gaudian king, upon their good fortune in being celebrated by Vâkpati. It is further said, that, as the day began to be golden, i.e., it began to shine, and as the poet was going to relate the exploit, the world began to look dumb with expectancy.‡ And, lastly, the poet finishes his reply by saying, 'The exploits of him, who gave the wealth of his conquered enemies to his favourite dependents, and who brought away the wives of his enemy into slavery, are now being sung by me. Hear the same.'§

The above leaves little doubt that the poem is still to come, which is to give a full description of how Yas'ovarmâ killed the king of Magadha.

It may be added further, that if we are to take the present poem as the whole poem, and not merely as the prelude, it is a singular one. For we have neither the name of the Gaudian king, nor that of his capital, nor the reasons|| why he was killed, nor the circumstances

\* 1179.    † 1184.    ‡ 1205-1206.    § 1207-1209.

|| The kings of part of the Gaudian country appear to have been great supporters of Buddhism about Yas'ovarmâ's time. The latter

under which, nor the manner in which, he was killed. It is improbable in the highest degree that the killing of an unnamed and, therefore, obscure king who is disposed of in three or four couplets out of twelve hundred and more—most of which have no concern with him or his death—could have given the name to the poem which it bears.

Then we may remark that in couplet 1074, where the poet promises to relate the story of the slaying of the Gaudian king, *i. e.*, sing the *Gaiṇḍavaḥo*, the latter is designated as 'having a great beginning,' *maharām-bho*, just such a beginning as the poem we have got, forms. Further, in couplet 1168, the poet says, that in the early morning when he was going to relate the exploit of Yas'ovarmā, this happened: 'Then from the sky fell small stars, as if they were a shower of flowers dropped by the gods, who gathered at the hour of the great narration of the king's brave exploit.' 'Viyada' (*vikata*) is the word used in the original. That word mostly bears the sense of 'large' in size, 'great,' 'grand,' in importance and surroundings, the idea of largeness in size never being altogether forgotten. *Viyada* could only apply to a long, great, and grand narration that was to come after the great prelude, and not to a short incidental mention of the Gaudian king and his death, such as has already been made in the previous part of the poem.

There is, therefore, no force in the suggestion that might occur to some, in the absence of any more parts

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was a great patron of Brahminism. Is it probable the foud, which ended in the slaying by Yas'ovarmā of the king of the Gaudas, had its origin in religious hatred? It may be the Gaudian king killed by Lalitāditya was a Buddhist.



of the poem, that the *Gaiḍavaḥo*, to hear which the poet called together all heaven and earth, is that which he had already been singing in the portions preceding, the portions in which the greatness of Yas'ovarmâ had already been celebrated, and the death of the Gaudian king had already been incidentally mentioned. If such were the case, what could Vâkpati mean by telling his interlocutors in 1073 to hear the story of the destruction of the eastern king the next morning? What was he going to narrate the next morning? that which he had already sung? Surely, our poets are not in the habit of giving a reading of their poetry which is already before the public, and calling it new!

The commentator in explaining the word '*eyam*,'\* (this, viz., the poem *Gaiḍavaḥo*) uses the words, *etam vakshyamânakathâprabandham*, i.e., 'this poem, namely, the poem that is to come hereafter,' containing a narration. In his comment on the next couplet, he observes on the words, *rayaṇi-vīramammi* ('at the end of the night'): *rajanîvirama iti upodghâtaprâyam âbhâshitam*, which appears to mean, the expression '*at the end of the night*,' shows that what has been said [so far] is like an introduction.

The conclusion, accordingly, to which the materials and consideration set forth above lead me is, that what we now have of the poem is merely the preface or prelude, and that the real poem, giving a full account of the circumstances under which Yas'ovarmâ slew the king of the Magadhas, has not been found, if it was ever written, or, it may be, has not come down to us; and that the bare reference to, and short mention, in one or

two places, the flight and death, of the king of the Gaudas, before the second part of the present poem begins, are merely made to serve as incidents which make the learned friends of Vâkpati prefer their request to him that he should narrate *fully* the story of the slaying by Yas'ovarîâ; and that there is nothing to militate against this conclusion either in the *MSS.* or in the commentary; indeed, the latter directly supports the conclusion so far as it says anything on the subject.

### 3 PRAKRIT STUDIES.

A few observations may not be out of place here on the importance of the studies in Prâkrit. After the excellent edition by S. Goldschmidt of the *Râvanavaho* or the *Setukâvya*, the present work is the only one in the Prâkrit language that is being given out to the public, that is to say, a Prâkrit composition not being a grammatical or a lexicographical treatise. The importance of Prâkrit studies can hardly be overestimated in the present state of philological research in India. In the first place, we have the most important part of the vast Jain literature in the Prâkrit language. We look forward with hope to the results which will be yielded by a close and systematic study of the Jain literature, results which may tell favourably upon our present hazy ideas on the subject of ancient Indian history, biography, and bibliography. The connection between works like the present and the religious literature of the Jains is illustrated by the fact that whatever Prâkrit poetry, lexicography, or grammar has been preserved to us, we owe to the Jains, who have naturally taken care of it because it forms the key to the

proper comprehension of their religious books, which are mostly in Prākṛit. Secondly, the elucidation of the construction of the modern vernaculars of India will be a nearly hopeless task, but for the medium between them and Sanskrit, furnished by Prākṛit. The modern vernaculars would be full of insolvable riddles, if Prākṛit did not come to our help. Thirdly, Prākṛit works, being written in a language much better if not quite fully understood by the people when they, a great many of them at least, were composed, must be valuable to us as sources of our knowledge of the period between the rise of Buddhism and the invasion of the Mahomedans; because they, having appealed more directly to the people than could have been done by Sanskrit works of the same time, have a better claim than the latter to inform us about many things concerning that period. I purposely speak measuredly about their having appealed to the common people directly. For Prākṛit literature and Prākṛit language had already in the latter part of the above period, attained to a form and style considerably above the understanding of the ordinary people, as it is impossible to suppose that the long compounds of Bhavabhūti in the Prākṛit speeches of his plays, or the highly-worked expressions of Vāṅpati were within the easy comprehension of ordinary folks even of their own time. But there can be no doubt, they were intelligible to a very much larger class than Sanskrit could have been. Fourthly, the study of Prākṛit is a better medium for the acquisition of many of the present vernaculars of India than anything else: a knowledge of Sanskrit and of Prākṛit would introduce a student to the study of the vernaculars with a facility which would not be attainable

by any other means. Fifthly and lastly, if we succeed in unearthing and bringing to light works like the present, they might directly furnish us with some valuable dates that might throw light on many parts of the genesis of Sanskrit literature.

Prākṛit poetry rightly boasts of certain charms which are peculiarly its own. It possesses a softness and sweetness which comes nearer home to us than the artificial adornments in Sanskrit. It justly lays claim to a larger amount of reality of thought and expression than ought to be assigned to later Sanskrit, as nearly the whole of the literature written in the latter was composed in a language foreign to the writers. And using, as they did, a language rich in forms and conventional phrases and figures, they naturally cared less for personal observation and personal sentiments than did their Prākṛit brother poets. The latter, having to use a language less rich, less plastic, less conventional, less used by poets and writers, less learned and less esteemed, had necessarily to study their matter more carefully, in order to make up thereby the deficiencies and the disadvantages attendant upon the use of the vulgar tongues. Accordingly, we find much less conventionalism, less commonplace verse, less ready-at-hand set phrases, set ideas and set sentiments, to suit set circumstances in their poetry, than in the Sanskrit compositions of the corresponding class of writers. To illustrate these positions we may observe, that Vākpati rarely speaks of the conventional lotus in describing the feet, hands, faces, eyes, or heads of his heroes. He does not speak of objects or things that he had not seen or felt himself, except when he describes imaginary Paurāṇic events, such as the destruc-

tion of the snakes in the sacrifice by Janamejaya, or the smashing of the wings of the mountains by Indra, when his imagination runs as lively as if he were describing events which he had personally witnessed. He describes little homely scenes and circumstances and little chapters in village and country life, such as we do not see noticed often in Sanskrit poetry.

#### 4 VĀKPAṬI'S PRAKṚIT FOETRY.

Vākpati has little incident in the *Gaiṇḍavaḥo*: indeed, there is none beyond a very meagre programme of Yas'ovarmā's expedition of conquest. But he is a master in bringing a master-poet's eye to look upon ordinary things, and finding out all the poetry that is in them. He has a wonderful way of laying under contribution some mythical event, and of giving an original description of it from the stand-point of his own imagination. Thus he takes up the myth of Indra having hacked the wings of all the mountains (which is a myth based upon the Vedic allegory of Indra fighting the rain-withholding cloud and felling it into rain), and gives a most vivid and life-like picture of what happened. The snake sacrifice of Janamejaya, Prithu's battle with the mountains in the Deccan plains undertaken with a view to remove them, in order that he might measure the plains with his immense bow, the churning of the ocean by Viṣṇu, the final but periodical destruction of the world when everything including the gods themselves is burned away, and the bodily ascension to heaven of Haris'chandra and his capital, Ayodhayâ, may be referred to, as having been described in a perfectly original manner by the poet. Nor is Vākpati wanting in know-

ledge as to what is the sentiment to which he should appeal when he comes upon some famous ancient spot, connected with the story of the *Mahâbhârata* or *Râmâyana* or with current facts, so as to awake in his readers a lively recollection of past history. His reflections upon the dried up human skeleton lying before the Kâlî of the Vindhya, his appropriate observations addressed to Duryodhana and Karna when he passed through Kurukshetra, and his reminiscences of the loves of Narmadâ may be referred to as instances in point.

The observations and unsparing condemnations, which he passes upon the vanity of this world, are in keeping with the idea of what a poem ought to contain in Prâkrit. There is a great deal of wisdom, such as must have passed for philosophical truth in those centuries, and still passes for popular wisdom, in what he says; and he neither spares king nor peasant, neither the scholar nor the ignorant, neither learning nor wealth.

I cannot conclude these remarks on the poetry of Vâkpati without alluding to his beautiful picture of country scenery of all kinds, when he passes in review what Yas'ovarmâ's army saw on their march out and on their way back home. All that part of the poem seems full of country life, and to embody nothing, as it were, but what the poet had witnessed with his own eyes, and what none but a true poet of nature like him could picture in such life-like colours.

The style of Vâkpati is highly cultivated, and very pregnant, but often presents difficulties to an early Prâkrit student, which would at first discourage him. Though learned, however, Vâkpati is not pedantic, in-

deed, like his fellow Prākṛit poets and unlike his Sanskrit confreres, he is free from puns or plays upon words, and from analogies or similes drawn from grammatical or dialectical quibbles. He chiefly delights in two figures of speech, the simile and the utprekshâ, and once the reader has become acquainted with the poet's partiality for the last figure, he has only to separate the fact or what the poet has to predicate, from the utprekshâ in order to easily understand him. The uncertainty about the identification of the words in Prākṛit with their Sanskrit equivalents is, in the eye of a modern reader, a great disadvantage from which Prākṛit poetry suffers, and Vākpati can claim no exemption from this misfortune. But the greater is the student's acquaintance with Prākṛit literature and the rules of Prākṛit grammar, the less will be his difficulty in reading Prākṛit poetry. Perhaps, in many places Vākpati might have used words more easy to identify, and shorter compounds of words; but he might not then have been so sententious, or so exact, or so free from prolixity, or so appropriate. As it is, it appears, there is no word used by him which could have been dispensed with, no expletives, no tautologies. The partiality for long compounds is a vice of the age to which he belonged, and though it considerably detracts from the merits of his otherwise most excellent poem, we must not judge him independently of what the scholarship of his age considered as essential and beautiful.

Vākpati's own opinion, however, about the *Gaiḍavaho* appears to be, that it is inferior to his earlier poem entitled *Mahumaha-vijayo* (*Madhumatha-vijaya*), mentioned in couplet 69, where he says, 'How can my language, which attained its perfection in the

*Mahumaha-vijayo*, be again young like a bud in this poem? The after-flower of wild plants is [ more ] meagre than the first-flower'.\* Nothing is known of this other poem, except that the Jains call it a *Prabandha*; from its name it would appear that it probably had the death of the demon Madhu by the hand of Vishnu for its subject. Enquiries made in parts of Gujrath and Kathiavar have hitherto failed to elicit any information regarding it, though there is no reason why we should give up all hope that it may yet come to light.

### 5 IS PRĀKRIT A GENUINE LANGUAGE?

The remarks I have just made on the style of Vākpati, and the justification of his long compounds, which I have sought to derive from the kind of style appreciated by people in his age, and still appreciated in our own days, naturally lead me to a question which is sometimes suggested to a reader of Prākṛit, as, indeed, it is sometimes suggested to a reader of Sanskrit compositions of a certain kind also; the question, namely, whether Prākṛit, such as that presented to us by works like the *Gaiidavaho*, was ever a real language, or was it made by the writers of Prākṛit works, assisted by Prākṛit grammarians? The following are among the circumstances which give rise to the question.

First, the words found in Prākṛit compositions appear so airy, so unreal, and so unidentifiable, that it seems difficult to explain how they could have formed the vocabulary of a people requiring any preciseness. Take,

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\* The latter part of Haripāla's comment on this couplet is not very clear, and the verse he quotes seems to have no application to the sense which he gives rightly enough.



for example, the words, अद्युत्त for आद्युत्त; अविओअ for अविओग; ओआस for अवकाश; ओआर for अवतार, अपवार, and अपकार; केअ for केतक; गअ for गज, गद, and गत; कअ for कृत and कच; मअ for मृत, मृग, मद, मत, and मय; वाअ for वात, वाद, वाक, and वाज.

Secondly, the grammars, explaining the corruption which Sanskrit words and forms undergo in the course of becoming Prākṛit, appear to teach rather how to *make* Prākṛit out of Sanskrit words than the simple fact how they *became* Prākṛit by the natural process of decay and corruption.

Thirdly, the form in which Prākṛit compositions have come down to us is so artificial, so made up, and so difficult, that the ordinary people, to whom Prākṛit belonged as a vernacular, could not have used or understood it.

Fourthly, we know that long after Prākṛit had ceased to be spoken as vernacular, authors wrote in it, and even the grammars, which seem to teach how to make Prākṛit out of Sanskrit words, were themselves written many centuries after the language had ceased to be spoken as a living speech, understood by the common people.

Fifthly, the rules given by grammarians on the formation of Prākṛit words appear too few and too general to embody the numerous and various laws, under the operation of which a rich language becomes corrupted and assumes a new living and growing shape.

Sixthly, the Prākṛit works which have come down to us appear to possess too few forms of popular speech, idiom and phrase, to be evidence of a once really true vernacular.

Seventhly, the Prâkrit literature appears, to a great extent, too exclusively to confine itself to words derived from Sanskrit, and to ignore the mixture of many non-Aryan words which it must certainly have possessed from the earliest times, and which are seen in almost all the modern vernaculars of India of the present day; so that if the works which are in Prâkrit were really in the vernacular of the people, they could not but have contained a large number of those words.

It is true, it might be added, that all the above considerations may not apply to all Prâkrit compositions equally, but most of them do to every one of those known to us, as having any pretension to literary character.

Now I do not propose to do more than merely touch upon the question which I have tried to state above, chiefly because the materials for a satisfactory solution are not yet available. The complete means, with which to answer the question, would only be afforded by very old specimens, especially if written in prose, of the different modern vernaculars which arose from the several forms in which Prâkrit once existed. Not only do many such specimens not exist, but even those that do exist, though comparatively very modern, have not been published, and are not available for comparison. But I may indicate in brief what I think of the doubts raised by the several considerations set forth above. We will proceed to deal with them in the same order in which they are given.

As to the airiness and the apparent unreality of Prâkrit words. It is quite true that one and the same Prâkrit form stands for several Sanskrit originals,

H (Gaüdavaho)

and it is often puzzling to find out which of these it represents. Pâa, or pāya, as it is often written, might mean pāda, foot; or pāta, fall; or pāka, ripening, cooking. Vāsa might stand for Sanskrit pârśva, side; or pāsa, snare; or vāsa, residence; or vāsa, smell; or vārsha, relating to a year; or vyāsa, a compiler. But whatever the airiness that we see at first sight in these words, it is not singular to Prākṛit, but has taken place in the derivation of other languages from their ancient originals. The French language is full of instances of this kind. Thus, for example, *e'*, (though written *et*) stands for *et*; *a* for *habet*; *vu* (though written *veut*) for *vult*; *pu* (written *peut*) for *potest*; and *voi* (written *voit*) for *videt*. *A priori*, therefore, there is nothing singular in the fact that in Prākṛit, words lose most of their single consonants, and are often so weakened as to appear to possess many hiatuses, though in practice the last seeming defect is remedied by such contrivances as the insertion of a consonantal *y* between two vowels. But an answer exists more satisfactory than the analogy of other languages. It is, that in the modern Aryan and even non-Aryan vernaculars of India, many of these airy sounds are actually found, and are in use in those very senses which the Sanskrit words to which they are referred bore. Thus pāya, or pā, pāa or pāü, a foot, exists in most of the Aryan vernaculars. So rāy, rāi, rāv, rāü, a king (rājā); māy, māi, māya, mā (mâtā), mother; bhūy, bhui (bhūmi), ground; mūh, mōh, muha, mū (mukha), face or mouth; sahī, saī, saī, (sakhī), a female friend; māy mai (mṛiga), a deer; and numerous similar instances may be quoted of words used to this day in the current tongues. But when we are on this subject we must

not forget that only a few of the dialects in which the Prâkrit of ancient days existed, have been cultivated by being written in by some celebrated poets or authors and thereby brought to the front, while others which existed side by side with them have been neglected and allowed to die away. Thus of the various dialects once spoken and still partially spoken in Ma-hârâshtra, that which was spoken in the Deccan, has come to the front, whereas those spoken in Konkan, Khandesh, the Berars, and Nagpur, have been left uncultivated and are dying away. Some of the latter have preserved old Prâkrit words which pure Marâthî does not possess and does not therefore recognise; *e.g.*, mâi for mâli (gardener), koî for kolî ( a caste of aborigines), dhui or dhûy for dhûli (dust) in the Khandeshî, and nai for nadî (river), vai or vây for vriti (fence), râi or rây for râji ( a grove of trees ), asaga or asagi for asoka (an asoka tree) in the Konkani dialect. These instances would seem to justify the conclusion, that not only are forms, which appear so boneless in Prâkrit, actually found in use, but also that those words which appear peculiar to Prâkrit compositions would be found in some form or other in old vernacular works, if these be thoroughly examined, or in some dialect or other in the country.

As regards the suspicion that the grammatical rules teach how to *make* Prâkrit words instead of explaining Prâkrit words made by natural processes, it may be remarked, that the rules are indeed so sententious and so few, as at first sight to give rise to that suspicion; but there is nothing in them which necessarily implies any justification for such a suspicion. The fault is rather of the style and of the intended want of thorough

ness in the grammars. Till Hemachandra wrote his chapter on Prākṛit Grammar, Vararuchi was the chief authority on the construction of the Prākṛit dialects, and lucid and useful as his aphorisms are, they are not thorough, and appear to have been intended rather to explain the chief features of the corruption through which the more striking Prākṛit words and forms derived their origin, than to give a complete treatise on the formation of all or even most Prākṛit words and forms, such as that which Hemachandra endeavoured many centuries after, to write regarding one of the Prākṛit dialects. It is, therefore, easy to suppose that after the Prākṛit dialects ceased to be vernacular, and, indeed, even during their currency, Prākṛit writers may have used in their compositions words formed by themselves or by others according to the rules given by Vararuchi. For on the authority of grammatical rules—originally intended to explain words which actually existed—it has, strange as it may seem, always been the custom in India to form words and use them in poetry and prose, somewhat regardless of the question whether they had ever existed in the speech of the educated or of the uneducated. But the presence of such vocables and forms—more of the former than of the latter—does not, I think, justify any doubts as to the legitimacy of the bulk of Prākṛit words and forms, when the greater portion of them are proved to be genuine by the evidence of living vernaculars.

The third consideration is, that a good many of the Prākṛit works are too artificial and difficult in their style to have been intelligible to vernacular audiences or readers. This is a fault of the writers, and not so much of the language. We must not forget, that nearly

all who wrote Prâkrit were Sanskrit scholars, and it may be said that we have probably no Prâkrit compositions—the works of purely vernacular Prâkrit writers. It was, therefore, inevitable that learned Sanskrit poets and prose writers should have introduced in their Prâkrit compositions forms of style, such as long compounds, to which they were accustomed in the Sanskrit literature that was valued in their days. Their purely vernacular readers may have understood them with that amount of facility with which educated Marâthi readers understand the *Râmavijaya*, the *Hari-viaya*, and the *Pândavapratapa* of S'rîdhara, but not to the same extent that even the uneducated labourer understands the *Abhañjas* of Tukârâm.

The fourth ground of suspicion is, that Prâkrit continued to be written long after it had ceased to be vernacular. This is undeniable. And in assessing the value of any given Prâkrit work, we have to bear its age in mind as an important consideration. If, to hazard a guess, a Prâkrit work belongs to this side of the sixth or seventh century of the Christian era, its value as a vernacular work is considerably less than if it comes from an earlier date. And the nearer we come to our own times, the more must a Prâkrit composition be supposed to be written in a dead language like Sanskrit, indeed, more dead, because, after they ceased to be understood as vernaculars, the Prâkrits have been less studied and understood than Sanskrit.

The reply to the fifth objection has already been anticipated above. The most complete grammar extant is that of Hemachandra (A.D. 1089–1174). Much had existed in Prâkrit which was not explained by

in their works, Sanskrit words merely deprived of their terminations, the Prākṛit works must be regarded as written in genuine vernacular, if written when Prākṛit was vernacular, and in genuine Prākṛit acquired by study, if written after the language had become a dead language. The *Gaiṇḍavaḥ* was probably written after the vernaculars of the present day had already commenced their derivation, and were recognised as separate popular dialects, although many, especially educated persons, still understood Prākṛit; and the term Prākṛit appears to have still applied to all the different dialects which were gradually assuming the shapes which they bear at the present day. Thus the poet says: \* 'all languages enter this (Prākṛit) and all languages take their start from this: the waters (*i. e.*, the rivers) enter nowhere than into the sea, and start (as vapour) from nowhere else than from the sea.' Even in the present day most vernacular readers and speakers will understand by Prākṛit the modern vernaculars of India, such as Marāṭhī, Gujerāthī, Hindī, &c.

## 6 THE PERSONAL HISTORY OF VĀKPAṬI

Nothing † is known under this head beyond what the poet has himself told us in the present poem. The first fact that we know is, that he was at the court of Yaśovarmā, and was his favourite friend, *paṇayilavo*, (literally, a particle of a favourite friend), and the head of the poets, or poet laureate (*Kaī-rāya*). Then the poet tells us that 'the excellences in his extensive narrative compositions still shine like particles of the liquid nectar of poetry that came out from the ocean Bhavabhūti' ‡. This means

\* 93. † See Note II for Jain references to him. ‡ 799, .

that he churned the ocean Bhavabhûti long before this time, and that whatever excellences there are in his voluminous poems are merely like particles of the nectar of poetry which he had obtained when he churned that ocean. It is clear that the word 'still' (*ajjavī-adyāpi*) proves that Bhavabhûti was not living when Vākpati wrote this verse, or, indeed, when he wrote his 'voluminous'\* works. The modest way in which he mentions the excellences of his poetry by the side of the 'ocean Bhavabhûti,' has to be understood in this sense, that though he succeeded in obtaining much 'nectar of poetry' by churning the ocean, he has only succeeded in transferring a few particles of it into his poems—which, but for the particles, are, owing to their bulk, so much chaff—in the shape of whatever merits these possess. We have next to consider what this churning of 'the ocean Bhavabhûti' means. It is true, there is no word for *churning* in the original. But how was 'nectar' to come out of the 'ocean,' otherwise than by that process by which the gods succeeded in obtaining their nectar from the great ocean? If Vākpati 'churned' Bhavabhûti, that can only mean that he read his works, as 'churning' cannot properly be understood of the process of learning as a pupil from a teacher. If he did not 'churn' him, that is to say, if we have not to understand the figure in that sense, *niggaya* (come out) has to be taken to mean that Vākpati in his younger days, received from Bhavabhûti, his excellences of the art of poetry and that they were as but so many

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\* This epithet furnishes a further argument in favour of my conclusion, that the present poem is but a prelude to a large work, as otherwise 'voluminous' (*viyaḍa*) could not well apply to a poem of little more than twelve hundred couplets.



'particles of nectar' from an 'ocean of nectar.' This would necessarily mean that Vākpati was a pupil of the other. This is not improbable, seeing how very respectfully he speaks of him. Besides, there is the distinct mention\* in the *Rājatarāṅgiṇī* to the effect that Bhavabhūti was patronised by Yas'ovarmā. A further argument still exists to prove that Vākpati was in personal association with the former in his younger days either as a pupil, or as a young admirer. That argument is in the word 'still' (*ajjavā*). For if we suppose that in his youth Vākpati simply read, studied, and learned the excellences of poetry from the *works* of Bhavabhūti, and did not learn them by personal communication, the word 'still' would not be necessary, or, indeed, have any appropriate sense whatever, as the ocean of Bhavabhūti's *works* might have been churned again. It appears clear to me, therefore, that Vākpati had been in his youth either a pupil or a personal admirer of Bhavabhūti, who was alive then but had died since, i. e., the *Gaiḍa-vaho* was written after his death.

Further, we are told, that Vākpati was well versed in *nyāya* (dialectics), lyric poetry, drama, and, the Purāṇas, and also took delight in reading light and serious poets, and that lovers of poetry and elegant literature used to admire his works.

Lastly, we have the statement that, though there is not much merit in Vākpati, he shines simply because he is allowed by S'rī Kamalāyudha to admire him, that is to say, he is honoured by Kamalāyudha with his friendship; and that he (Vākpati) was an admirer

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\* See *infra*, note ‡ on page lxix.

of the works of Bhâsa, Jvalanamitra, Kuntîdeva, of the author of the *Raghuvamśa*, of the work of Su-bandhu, and of the work of Harichandra.\* About Kamalâyudha, Jvalanamitra, Kuntîdeva and Harichandra much is not known. The two couplets, where all the seven names just given occur, are not found in the Jesselmere MS, and of course not commented upon by Haripâla, but are taken from the two manuscripts Dc and K, both very good and old. If no doubt is to be thrown upon these two *prima facie* reliable witnesses, a limit *ad quem* to the age of these authors, whoever those of them are who are not yet much known, is provided by the passages.

Verses from the present poem are often quoted by Hemachandra in his grammar of the Prâkrit language. Thus, for example, under Sûtra I. 7, are quoted couplet 86, अत्यालयेण &c., and couplet 188, उवमासु अपज्जते, &c., under Sûtra I. 8, is quoted couplet 319, विससिञ्जन्त-महापसु &c., under I. 145, is quoted couplet 410, घाराकिलि-ण्णवत्; and under sûtra I. 6 is quoted गूढोभस्तामस्ता, &c., 18.

#### 7 DATE OF YAS'OVARMÂ.

As regards the date of Yas'ovarmâ, upon which depends that of Vâkpati, the sources of information that might be expected to be available to us are chiefly : first, the *Râjataranginî* of Kalhana, history of the kings of Kashmir; second, tables of the dynasties and genealogies of the kings of Kanauj; and third, facts specially relating to king Yas'ovarmâ.

There is little available to us from the second and third sources to help us in fixing the date of Yas'ovarmâ, though it is not unlikely that detached facts under the third source may in future come to be known.

As far as the account of the *Rājataranginī* is concerned, it may be said that that work incidentally but unmistakably bears first upon the history of Yaśovarmā, and secondly upon his date. It may not be out of place here to give a summary of the particulars narrated by the *Rājataranginī* which concern the hero of the *Gaṇḍavaho*. They are contained in the account regarding king Lalitāditya of the Karkota or Nāga dynasty of Kashmir. Lalitāditya is described as having held imperial sway over India, and brought several trans-Indian regions bordering upon Kashmir under subjection. He was most powerful and was dreaded by his enemies. He spent nearly all his life in expeditions of conquest. He levied tribute from the eastern kings, by which are probably meant the then rulers of Oude and Northern Behar, and wore the turban of victory in the Antarvedi\* or the region between the Ganges and the Jamna. After the subjugation of the eastern kings the very first victory he obtained was a bloodless one over King Yaśovarmā of Kanauj.† He is described as having in no time dried him up, even as the powerful sun of the harvest season dries up a stream that has been flowing down a hill-side during the previous rains. 'The king of Kanauj showed himself to be one who eminently knew what was the best thing to do, when he gave his back to Lalitāditya, and became his obedient servant. But his allies were more proud than even he was, for the breeze bearing the perfume of the sandal, though only an ally of a flower-garden, is taller than the garden itself.'‡ It appears that the peace was made between Yaśovarmā

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\* *Rāj.*, IV, 133. † *Ibid.*, IV., 134. ‡ *Ibid.*, 147.

and Lalitāditya against \* the wishes of Mitraśarmā, the latter's minister of peace and war, and that Lalitāditya's soldiers felt dissatisfied that a treaty was made between the two kings before they (the soldiers) had gratified their desire of fighting by long warfare. Mitraśarmā appears to have indicated his dissent in the treaty when it was written. Accordingly when the allies of Yaśovarmā showed fight, Lalitāditya took advantage of the adverse advice of his minister of peace and war as also of the bellicose attitude of his army, and, after the unsuccessful opposition of Yaśovarmā's friends, deposed the king of Kanauj and rewarded his own minister with the five† great titles. 'Yaśovarmā, in whose service were the poets‡ Vākpati, Bhavabhūti and others, having thus been conquered, became a dependent of Lalitāditya employed in proclaiming his praises like a court bard. Why say more ?

\* The couplets 138 and 139 appear to to be corrupt. Have we to read as follows ? Even then they do not yield a good sense.

श्रीयशोवर्मणः संधौ संधिविग्रहिको नयं ।

न यन्नियमनालेखे मित्रशर्मस्य चक्षमे ॥

सोभूत्संधिर्यशोवर्मललितादित्ययोरिति ।

लिलेखालेखनिर्देशादनर्थत्वं विदन् प्रभोः ॥

† *Rāj. IV*, 141.

‡ The original words are: कविर्वाक्पतिराजश्रीभवभूत्यादिसेवितः । जितो ययौ यशोवर्म तद्गुणस्तुतिवन्दिताम् ॥ which literally means 'poet Yaśovarmā, in whose service were Vākpatirāja, S'rī Bhavabhūti and others, &c.' But Yaśovarmā is not stated either by Vākpati or by Kalhana or any one else, as far as I know, to have been a poet. It is highly probable we have to read कविर्वाक्पति°, &c., instead of कविर्वाक्पति°, &c. Professor Max Müller makes Rājasrī (*India: what can it teach us ?* p. 334) a separate poet, but no such poet as Rājasrī is heard of, and the *Gaṇḍavaho* speaks of Vākpati as Vākpatirāja, and not simply Vākpati. See also *Prabhuvakacharita*, XI. 465, quoted further on. 'S'rī, is a very ordinary affix to apply to the name of a poet like Bhavabhūti

The land of Kanauj from the banks of the Yamunâ to the banks of the Kâlikâ came under his sway, as if it had been a yard attached to his house. Having thus subjugated Yaśovarmâ, even as the river Ganges goes down the Himâlaya his army proceeded to the regions of the Eastern Sea.\* Then we are told that he seized all the elephants in the kingdom of the Gaudas. He went on conquering one kingdom after another of the Southern peninsula, including the 'Seven Konkans,' and the regions to the west, and, returning to the North, he subjugated the people of Bukhara, the Bhauṭtas and other peoples. Wherever he went he built towns and cities, and erected temples in them dedicated to different deities, giving lands for the maintenance of the temples. To the god Âditya in the city of Lalitâpura, which he built and named after himself, he gave Kanauj with territory attached to it.†

Lalitâditya was a great and good ruler, or rather a brilliant but generous victor. But Kalhana, with a true historical instinct, rare to find among the class of writers to which he belongs, mentions some acts of folly and injustice of which that king was guilty. Among the latter it is related that while living in Parihâsapura, a city built by himself, he caused the king of the Gaudas to be murdered ‡ in the Trigrâmî.§ The followers of the Gaudian king were, the author of the *Rājataranginî* tells us, wonderfully brave, most loyal and ready to give up their lives in avenging the death of their king.

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\* *Rāj.*, 148.

† *Ibid.*, 188.

‡ It is probable this king of the Gaudian country and his followers were Buddhists, as otherwise it is difficult to understand how the latter destroyed a Brahmanical temple and reduced the idol to atoms.

§ *Rāj.* IV. 323. The text of the couplet appears corrupt.

They travelled all the way to and entered Kashmir under the pretext of visiting the goddess S'ārādā, and in a body surrounded the temple of Madhyastha-Deva, a shrine that was a favourite of Lalitāditya. The latter being absent in distant regions, the priests of the besieged temple closed the gates and shut themselves up within. The Gaudians attacked another god called Rāmasvāmī and, mistaking it for Parihāsa-Hari or Madhyastha-Deva, rooted it out and broke it to pieces which they threw in all directions. They were, however, pursued by the soldiers and mercilessly cut down, glad to die after having taken their revenge. The Gaudian heroes were as brave and impetuous, as if they were Rākshasas, and fell upon the prey, the god Parihāsa-Kes'ava or Pari-hāsa-Hari, the most favourite god of Lalitāditya. The prey was saved by the sacrifice of the god Rāmasvāmī.\* 'The world was deprived of the shrine of Rāmasvāmī, it is true, and the temple is still empty and abandoned, but the world is filled with the renown of the heroes of the Gaudian country who sacked it in revenge of their master's death.'

This is all in the history of king Lalitāditya that bears upon that of Yas'ovarmā. Lalitāditya, according to the *Rājatarangīni*, must have come to the throne in 695 A. D. He is recorded to have reigned thirty-six years, seven months, and eleven days, between 695 and 732 A. D. Accordingly, his conquest of Kanauj and destruction of the sovereignty of Yas'ovarmā, if that was really achieved, must have occurred in the first ten years or so of the eighth century, if not earlier.

Out of the account given in the *Rājatarangīni* we may

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\* *Rāj.*, 334.

safely accept as true without any doubt these facts: first, that Yas'ovarmâ was a contemporary of king Lalitâditya of Kashmir; second, that he did not, when attacked by the latter in his expedition of conquest, come off successful, and had to become his vassal, if, indeed, he was not entirely deprived of his throne; third, that Vâkpati and Bhavabhûti were poets at his court; and fourth, that Lalitâditya reigned for thirty-six years, seven months and eleven days. I say the defeat, if not the total ruin of Yas'ovarmâ by Lalitâditya, may be accepted as a fact, because Kalhana shows throughout his part of the *Râjataranginî* that he is a safe witness as to the main facts of his narratives, not only as a compiler or chronicler of accounts, which he found in the old chronicles that served as materials for his own, but even as a critical and discriminating historian. He often relates incidents recorded by the previous chroniclers, but does not hesitate to throw doubt on their character, or even reject them as unworthy of credence, when he believes that such is the case. It is possible that the old records which contained the narrative of Lalitâditya's reign and his achievements, may have exaggerated the extent of their greatness. But Kalhana's way of recounting the history of Lalitâditya's doings in the Doab, and the particulars detailed concerning the treaty at first concluded between the two kings, do seem to entitle the account to be accepted as true enough in the main. To these considerations may be added this one—viz, that Vâkpati, who began his *Gaiṇḍavaho* with the professed intention of narrating the circumstances, under which Yas'ovarmâ slew the king of the Gaudas, not only ends so far as we yet

know, without saying anything about the matter but has also given\* clear indications of doubts whether the slaying of the Gaudian king by Yas'ovarmâ should be narrated at length after all, as if a great calamity had befallen his hero, which discredited his renown, and justified hesitation on the part of our poet, whether he should relate the achievement of his patron over his enemy, when he had himself been reduced or been deprived of his throne by a superior foe. It is somewhat disappointing that Yas'ovarmâ's enemy, the Gaudian king, is not even named by Vâkpati; and more so, that Lalitâditya too is described by Kalhana as having caused a king of the Gaudas to be slain. This king too is not named, and might either be the successor of that one whom Yas'ovarmâ killed or a king of another part of the Gaudian country. It may be mentioned in this connection that a king of the Gaudas is mentioned and named in the narrative which Kalhana's *Rājatarāṅgiṇī* furnishes of the reign of Jayâpīḍa, the grandson of Lalitâditya, whom he succeeded twelve years after the end of the latter's reign. Jayâpīḍa is said to have married Kalyânî, the daughter of Jayanta, the king of the Gaudas, and after having conquered the five Gaudian peoples, to have made his father-in-law Jayanta supreme king over them all.

Although, however, the duration of the reign of Lalitâditya as given by Kalhana must undoubtedly be accepted as correct, it is the opinion of some scholars that his date does not seem to rest upon the same firm basis of certainty and accuracy. The date is not, it is quite true, mentioned anywhere by Kalhana,

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\* See 845 ; also p. xeviii.



but has to be obtained by calculation; and although the results of the calculation, which fix the dates of many of the kings named by Kalhana, may be as a matter of fact quite correct as having, to him, rested on independent evidence not available to us, part of the materials of that calculation are not quite so satisfactory in every respect as to put the conclusions to be drawn therefrom beyond all doubt on their uncorroborated authority. The chief materials from which the date is deduced are: first, the date of Kalhana, S'ake 1670-71 or A. D. 1148; second, the date of Gonarda III. who reigned 2330 years before S'ake 1070; and third, the names as well as the durations of the reigns of the kings that reigned between those two points of time. Now, though the date of Kalhana, as given by himself, must be perfectly correct, the same cannot be said, it may be urged, of the period that had passed from Gonarda III. to the date of Kalhana, and of the durations of the reigns of the kings that had passed up to the date of Lalitâditya. The names of the kings and the durations of their reigns may be given here, I think, with advantage. They are as follows:—

*Kings of the Gonarda dynasty.*—GROUP 1.

B. C.		Ys.	ms.	ds.
1184	1. Gonarda III. <i>reigned for</i>	35	0	0
1149	2. Bibhîshana I..... „	53	6	0
1095	3. Indrajit ..... „	35	0	0
1060	4. Ravana ..... „	30	6	0
1030	5. Bibhîshana II. .... „	35	6	0
994	6. Nara I. <i>alias</i> Kinnara „	39	9	0
955	7. Siddha ..... „	60	0	0
895	8. Utpalâksha ..... „	30	6	0

B. C.		Ys. ms. ds.
864	9. Hiranyāksha <i>reigned for</i>	37 7 0
827	10. Hiranyakula ..... „	60 0 0
767	11. Vasukula..... „	60 0 0
707	12. Mihirakula <i>nick-</i> <i>named Trikotihā,</i> <i>(killer of three</i> <i>crores of people ) ...</i> „	70 0 0
637	13. Baka ..... „	63 0 13
574	14. Kshitinanda ..... „	30 0 0
544	15. Vasunanda..... „	52 2 0
491	16. Nara II..... „	60 0 0
431	17. Aksha ..... „	60 0 0
371	18. Gopāditya .... „	60 0 6
311	19. Gokarna ..... „	57 11 0
253	20. Narendra I. <i>alias</i> <i>Khimkhila</i> ..... „	36 3 10
217	21. Yudhishthira I.... <i>no period is mentioned.</i> <i>Total Gonardas, GROUP 1</i> <u>“1014 9 9,”</u> <i>The Vikramāditya dynasty.—GROUP 2.</i>	
169	22. Partāpāditya I. .... „	32 0 0
137	23. Jalaukas ..... „	32 0 0
105	24. Tunjīna I. .... „	36 0 0
	<i>(Change of dynasty ( “Anyakulajo Rājā” ).</i>	
69	25. Vijaya ..... „	8 0 0
61	26. Jayendra ( <i>dynasty</i> <i>ends</i> ) ..... „	37 0 0
24	27. Sandhimati <i>alias</i> <i>Āryarāja ( Jayendra's</i> <i>minister)</i> ..... „	47 0 0
	<i>Total Vikramādityas</i> <i>and others, GROUP 2</i> „	<u>192 0 0</u>

thousand and fourteen years, nine months and nine days. In group 2 there is nothing extraordinary to raise suspicion, except perhaps the absence of months and days. The third group at once arrests attention at No. 35, Raṇāditya, who is put down as having reigned for the extraordinary period of 300 years. It is said that Raṇāditya married the goddess Kālī, who was born as a princess in order to become his wife, and that through her connection he was enabled to live so long. It is probable that the period of three hundred years is like those of which Kalhaṇa tells us the detailed\* history was lost, and that the name of one king only who reigned in that period being known, the whole period was assigned to him. The round figure of 300 years, even when assigned to a dynasty lost to history, or to anarchy, or to foreign government, or to displaced kings, is of course such as cannot be accepted as accurate without independent evidence, and it is impossible to say what was the exact period of which no history was forthcoming.

The list distinctly improves with the fourth group or with the beginning of the Karkoṭa or Nāga dynasty. There is in that group nothing that is suspicious. There the periods of reigns assigned to the kings also become more and more detailed by the addition of months and days, and appear to belong to easy and every-day probabilities by being short.

The remarks I have just made on the defects of the list up to the end of the third group do not, however, justify suspicion as to the *general* correctness of the periods assigned to the various dynasties or to indivi-

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\* See *Rāj.*, I., 11.

dual kings, especially after the beginning of group 2. Though we may not feel prepared to accept the correctness of the periods assigned to the kings in the first group, there is no reason to doubt that from Gonarda III. to the revolution which compelled Yudhishtira, I. (No. 21), to quit his capital and go into exile, the period given by Kalhana, viz., 1,014 years, 9 months and 9 days, is the period that had actually passed. For Kalhana must have given the figure on the authority of the previous chronicles, lists of kings, memoirs and inscriptions which he mentions at the commencement of his *Taranginī*, and which he must have critically examined.\* The period assigned to group 2, as also the reigns given to the six kings thereof, must likewise be considered to have been based upon the author's materials derived from the same sources, similarly examined. Whatever may be said—and much can be said—against the years of the ten kings (28-37) comprised within group 3, we may safely accept as correct the period of 572 years, 6

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\* That Kalhana did not, in giving the accounts that he has given in his *Taranginī*, draw upon his imagination but upon ancient traditions, is shown by the fact that the *Si-yu-ki* or "the Memoirs of Hiouen-Tsang" relates, on the authority of ancient Sanskrit books which he translated, substantially the same story as Kalhana does about two facts in the history of Kashmir, viz.: 1st, the fact, that that country which was once the bed of a vast lake, came to be miraculously reclaimed, that a race of dragons possessed the lake as its presiding spirits, and that even when the lake was turned into the kingdom of Kashmir the dragons (Nāga-) continued to be its guardian spirits; and 2nd, that Mihirakula (No. 12) was a cruel king, who was a great enemy of Buddhism, and who acquired a notoriety for killing people, whether offending or not, men, women and children. See *Rāj.*, I., 25-31; 291-329. M., Stanislas Julien's *Mémoires de Hiouen-Tsang*, Vol. II., pp. 169-170; and 190-197.

months, and 1 day, which Kalhana gives to that group. The four reigns of group 4 which preceded the accession of Lalitāditya appear to be free from objection.

There is, therefore, no reason to doubt the correctness of the date of Lalitāditya's accession, A. D. 695, (which is the date, supplied as above, by the *Rājataranginī*, and not A. D. 696 as has hitherto been supposed), until independent facts are brought forward to show that it must be set aside in favour of another. General Cunningham in his learned, laborious and valuable work, *Ancient Geography of India* (Buddhist period),\* has adopted a correction of thirty-one years, so that the accession of Lalitāditya falls, according to him, in A. D. 727 (he takes 696 A. D. as the accepted date of Lalitāditya's accession) instead of in A. D. 695. My esteemed and honoured friend Professor G. Bühler has accepted this correction on the additional authority of the Jains, who state that Yas'ovarmā was living in Sainvat 800 or A. D. 744. Other orientalists, Professor Max Müller† among them, have acquiesced in the correction on the authority of General Cunningham and Professor G. Bühler. Any one, therefore, who does not feel convinced by the view of the eminent scholars just named, can only venture to differ with them with considerable hesitation. Accordingly I need not apologise for a somewhat lengthy examination of the grounds of the correction, and of the reasons which might be relied upon in favour of the date supplied by the Kashmirian chronology. General Cunningham bases his conclusion in favour of his correction of thirty-one years on the following data, viz.

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\* Pages 90, 91, 92. † *India : what can it teach us ?* p. 334, note 1.

- (1) that when *Hiouen-Thsang*, the Chinese traveller, entered Kashmir in A. D. 631, the younger brother of the king's mother came on to meet him, that according to the *Rājatarāṅgiṇī* the reigning king in Kashmir in A. D. 631 was Pratâpâditya II., but that Pratâpâditya's mother had no brother, so that there must be a mistake in the history given by Kalhana; probably Pratâpâditya's father Durlabhavardhana *alias* Prâjñâditya was the reigning king in A. D. 631; that *Hiouen-Thsang* passed two years in Kashmir; and that, therefore, Pratâpâditya must have come to the throne at least three years after the year 631 A. D.; there is, therefore, a mistake in Kalhana's chronicles amounting to three years at least;
- (2) that according to M. Re'musat \* Chandrâpîḍa, the son and successor of Pratâpâditya, applied to the Chinese emperor for aid against the Arabs; the date of the application is A. D. 713, while, according to the native chronology, Chandrâpîḍa reigned "from† A. D. 680 to 688," which shows an error of not less than 25 years; and
- (3) that about A. D. 720 the emperor granted the title of king to Chandrâpîḍa; Chandrâpîḍa must, therefore, have been living as late as the previous year A. D. 719, which makes the error in the Kashmirian chronology amount to exactly 31 years.

\* *Nouveaux Mélanges Asiatiques*, I., 197, as referred to by General Cunningham. I regret I have not been able to see the book.

† More correctly speaking, the reign of Chandrâpîḍa extended from A. D. 682 to 691. For *Hiouen-Thsang* on Kashmir, see Note V.

Now as regards the first point, it may be observed that the reigning king in Kashmir in A. D. 631 was *not* Pratâpâditya, as General Cunningham supposes, but his father Durlabhavardhana or Prajñâditya, and Pratâpâditya, according to *calculation*, did not come to the throne till towards the close of the year 632 A. D. The inaccuracy, therefore, of three years based upon the supposition that Pratâpâditya, who had no uncle, was the reigning prince in A. D. 631\* must, it is clear, be given up as altogether untenable.

As regards the statement that Chandrâpîḍa, and Mukṭâpîḍa *alias* Lalitâditya applied for aid to the emperor of China, and that the date of Chandrâpîḍa's application is A. D. 713, whereas Chandrâpîḍa, according to Kalhana, must have reigned "from A. D. 680 to 688," I find that the reigns of both Chandrâpîḍa and Mukṭâpîḍa are given at great length by the Kashmirian historian. But during the reign of neither is any mention made of any trouble by the Mlechchhas, as the Arabs would be called, nor indeed by any foreign enemy or invaders. Kalhana frequently mentions such trouble whenever it has occurred, or even trouble caused by the neighbouring tribes or enemies immediately beyond

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\* we must here remember that like most of the dates of *Hiouen-Thsang* this one is "*approximately inferred*" by general Cunningham. (See Appendix A to his *Ancient Geography*) and is not given by *Hiouen-Thsang* himself either in the *Sî-yu-ki* (*Mémoires de Hiouen-Thsang*) or in the *Histoire de la vie de Hiouen-Thsang et de ses voyages dans l'Inde*. The Chinese pilgrim may have really entered Kashmir in 629 or early in 630 A. D.; or Pratâpâditya's accession, though happening during his stay in the country, has not been noticed by him. He seldom concerns himself with the politics of the places he visits, unless they bear upon those religious matters in which he is interested as a very pious, faithful, and rather credulous pilgrim.

the border, but no mention of any foreign invasion, threatened or actual, is made in the account of the two kings. It does not appear, that the memoirs from which he was compiling his account of the two reigns were meagre or of the nature of summaries. Even little incidents, involving the grant of compensation for land taken up for building a temple, is noticed in the reign of Chandrāpīḍa. This king, besides, was a devout follower of Brahminsism, and was not a Buddhist, and is not likely to have applied to the emperor of China for assistance against any Arab invasion. Peace, internal and external, is stated to have been the characteristic of Chandrāpīḍa's reign. As regards the alleged application by Lalitāditya, that appears even more improbable. The account of his reign is particularly detailed, and so full, both as regards his internal and external policy, that it is not credible that a mention or reference to an invasion of his kingdom by the Arabs could have been omitted. Nor is it likely that any invasion by the Arabs could have taken place or been threatened during his reign, which was one of aggression all round and full of brilliant victories. He is described as having carried his arms of conquest far beyond the borders of Kashmir towards the north and the north-west, and to have died in an expedition of conquest towards Persia. No mention is made of any foreign invasion. Muktāpīḍa was even more pronounced in his hostility to the religion of Sākya than Chandrāpīḍa, as is clearly proved by his having brought away a statue of Buddha as a trophy from the Gaudian country, and to have made a present of it to a Buddhist servant of his State, on the latter



praying for it, in consideration for the communication of an engineering secret. I do not think it is possible that Lalitāditya could have or even need have applied to the emperor of the Chinese for aid. We have further to remember, that if invasions by the Arabs had taken place or been threatened both during the reigns of Chandrāpīḍa, and of Mukṭāpīḍa, the fact, on account of its repeated character, would have become so noted, (the difference between the accession of Chandrāpīḍa and that of Mukṭāpīḍa being barely eight years and nine months), that it would certainly have been referred to by the chronicler of the latter's reign, and then repeated by Kalhaṇa in his own narrative. We must, therefore, reject as unfounded or mistaken, the statement that Chandrāpīḍa and Mukṭāpīḍa applied to the emperor of China for aid against the Arabs, even if we felt satisfied that M. Re'musat correctly restored the Sanskrit names from his Chinese text, and correctly identified them with those of the Kashnir kings.

I am afraid we cannot treat in a better way the Chinese statement that the title of king was bestowed by the emperor of China on Chandrāpīḍa about the year A. D 720. For, among other reasons, it is not enough, when we have to deal with such a list of kings as that given by the *Rājatarāṅgiṇī* from Vikramāditya, No. 36, to Utpalāpīḍa, No. 54, merely to say that there is some mistake amounting to 31 years in the native chronology, but we must show where exactly that mistake lies. For the periods of reigns of the kings comprised in the list just referred to, have been given in considerable detail, presumably after they were verified by Kalhaṇa by the aid of the inscriptions on temples and

other public buildings erected by those kings, most of which were extant in his time, as also by the various chronicles, memoirs, lists and other records, which he mentions at the beginning of his work.

As regards the Jain statement that Yas'ovarmā was living in Samvat 800 or A. D. 744, it may be observed that, so far as we know, there is nothing to make that statement, even if\* it be found to be based upon such reliable testimony as to be accurate, necessarily inconsistent with the earlier date of A. D. 695 being, with the *Rājatarāṅgiṇī*, assigned to the accession of Lalitāditya. For Yas'ovarmā may have had a long reign, beginning from some date anterior to A. D. 695 (a supposition not quite necessary to make) and ending by some year after A. D. 744. He may have continued to reign as a vassal of Lalitāditya after his subjugation by that king, and to reign even after the latter's death. But as a matter of fact the statements of the Jains have little or no value at all as bearing upon the date of Yas'ovarmā, as I have shown at considerable length in a separate note already referred to.

There is, however, a different way of arriving at the date of Lalitāditya's accession (A. D. 695), which satisfactorily proves that the correction of 31 years, which has been proposed, cannot be accepted. This method is the method of calculating back from the date of the finishing of Kalhana's *Rājatarāṅgiṇī* to the accession of Lalitāditya. I call this a different method, because

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\* See Note II.—Observe also Professor Max Müller's valuable caution: "It should be borne in mind that all these statements taken 'from Jain authorities' are either of very modern or of very doubtful date." (*India : What can it teach us ?* p. 338).

the dates and reigns of the kings from Lalitāditya up to Jayasimha, the contemporary of Kalhana, rest on a far more sure and certain basis than those of most of the earlier predecessors of Lalitāditya. This will become apparent from the following continuation of the list.

*The Karkota dynasty continued.*—GROUP 4.

A. D.		Ys.	mo.	ds.
695	42. Muktāpīḍa <i>alias</i> LALITĀDITYA...reigned for	36	7	11
732	43. Kuvalayāpīḍa..... ,,	1	0	15
733	44. Vajrāditya Vappiyaka <i>alias</i> Lalitā- ditya II. .. .. . ,,	7	0	0
740	45. Prithivyāpīḍa ..... ,,	4	1	0
744	46. Saṁgrāmāpīḍa ..... ,,	7	0	0

\* The reading which refers to the duration of Saṁgrāmāpīḍa's reign appears to be incorrect. The words are: जानो मस्माभिधानया बोधि-यात् सप्तवासरान् । संयःनापीडनामाथ तमुत्पाट्यामन्नृपः । where वासरान् is obviously a mistake for वसरान्. For in the first place, if the reading वासरान् be adhered to the total period of years given at the end of the fourth *Taranga* becomes just less by 7 years and more by 7 days, being 853 years, 5 months, and 27 days, instead of 260 years, 5 months, and 20 days as given by Kalhana. The difference is at once adjusted, and the correct total gained, by reading वसरान् for वासरान्, a very likely mis-reading. Secondly, the probabilities are that Saṁgrāmāpīḍa did not reign for such a short period as seven days. For that king is stated to have 'become king by causing his brother and predecessor Prithivyāpīḍa to be violently set aside (तमुत्पाट्यामन्नृपः)'. If he had died after such a short time as seven days' reign, the fact would have been specially noted by the historian. Thirdly, Kalhana says of Saṁgrāmāpīḍa and his predecessor Prithivyāpīḍa, that 'the kingdom, having got these brothers, did not shine, even as the orb of the sun does not shine when it gets the Hemanta and Ś'is'ira seasons' (Mārgas'irha to Phālguna). *Rāj.*, IV., 400. If Saṁgrāmāpīḍa had reigned for seven days only, his reign could not have been compared to the duration of a season along

A. D.		Ys. ms. ds.
751	47. Jayâpîḍa,..... reigned for	31 0 0
	48. Jajja (brother-in-law and minister of Jayâpîḍa usurping)....	„ 3 0 0
785	49. Lalitâpîḍa.....	„ 12 0 0
797	50. Prithivîpîḍa II. alias Saṁgrāmâpîḍa II.....	„ 7 0 0
804	51. Chippatajayâpîḍa alias Brihaspati (son of Lalitâpîḍa by a concubine).....	12 0 0
816	52. Ajitâpîḍa, son of Chip- pata's brother, de- posed, and succeeded by	} From the 89th to the 31st year of the cycle.
	53. Anaṅgâpîḍa (son of Saṁgrāmâpîḍa )...	
	54. Utpalâpîḍa (son of Ajitâpîḍa ).....	
	Total up to the end of the fourth Tarāṅga ...	41 0 0
		<hr/> 260 5 20

with that of his brother, who reigned for more than four years. Then, again, of the successor of Saṁgrāmâpîḍa it is said, 'Saṁgrāmâpîḍa having died a natural death (*śānte*), Jayâpîḍa, the youngest son of Vappiṇya, succeeded to the kingdom in the natural course of things.' (शान्तेय संग्रामापीडे कर्नीयान् वप्पियात्मजः । राजा श्रीमान् जयापीडः प्राप राज्यं ततः कुमारः ), a language which would not have been used, if Saṁgrāmâpîḍa's death had anything strange or notable in it either in the way of being unnatural or having followed so shortly after his reign began. Lastly, whenever Kālihaṇa records a very short reign as that of a few hours or a few days he generally indicates the same by some such word is *kṣaṇika*, *sravanaprayoga* &c., which he has not done in the present instance.

A. D.		<i>Change of Dynasty.</i> —GROUP 5		
857	55. Avantivarmâ son of Sukhavarmâ son of Upala Brother of the concubine above referred to, from * [Phalg. kr. 1] of 31 to Âshâdha s'.3	Ys. ms. ds.		
	of 59		reigned for	27 4 18
884	56. Saṅkaravarmâ, up to Phalg. kr. 7 of 77	„	18	7 19
903	57. Gopâlavarmâ.....	„	2	0 0
	58. Saṅkata .....	„	0	0 10
905	59. Sugandhâ, Queen ...	„	2	0 0
	<i>Dynasty changed</i>			
	60. Nirjitavarmâ alias Paṅgu (grandson of S'ûravarmâ). He hardly reigned—not at all, in fact— when he was suc- ceeded by his son, 10 years old, named			
907	61. Pârtha, up to Pausha [kr. 1] of 97, i. e., for 19 yrs., 9 ms. 23 ds. less by 4 yrs., 0 ms., 10 ds. of Gopâla, Saṅkata			

\* The brackets, which enclose the dates in the list, show that the day and the month, though not given by Kalhana, are those that can be inferred for convenience of calculation from certain limits from and to specified by him, within which certain specified events occurred.

A. D.		Ys. ms. ds.
	<i>and Sugandhâ...reigned for</i>	15 9 13
923 .....	Nirjitavarmâ or Paṅgu again, up to Mâgha [kr. 1] of 98,.....	1 1 0
924	62. Chakravarmâ, up to Mâgha [kr. 1] of 9	„ 11 0 0
935	63. S'ûravarmâ, up to Mâgha [kr. 1] of 10	„ 1 0 0
936 .....	Pârtha again, up to Âshâdha [kr. 1] of 11	„ 0 5 0
936 .....	Chakravarmâ again, up to Jyeshtha [s'. 8] of 13	1 11 23
938	64. Unmattâvanti, up to Âshâdha [kr. 1] of 15 .....	„ 2 0 7
	<i>Total years, GROUP 5, end of the 5th Taranga.</i>	<u>83 4 0</u>

*Dynasty changed.—GROUP 6.*

940	65. { Yas'askara, up to Bhâd. [kr. 3] of 24, including	
	66. { Varnata who reigned a few days before Yas'as- karâ's death, „	9 0 0
949	67. Saṅgrâmadeva, up to Phâlg. [kr. 10] of 24	„ 0 6 8
950	68. Parvagupta, up to Âshâdha [kr. 13] of 26	„ 1 4 4

A. D.		Ys.	ms.	ds.
951	69. Kshemagupta, <i>up to</i> <i>Pausha</i> [s'. 1] <i>of</i> 34, <i>reigned for</i>	8	6	3
960	70. Abhimanyu, <i>up to</i> <i>Kârt.</i> [s'. 3] <i>of</i> 48... ..	13	10	3
973	71. Nandigupta, <i>up to</i> <i>Mârg.</i> [s'. 12] <i>of</i> 49... ..	1	1	9
975	72. Tribhuvana, <i>up to</i> <i>Mârg.</i> , [s'. ] <i>of</i> 51 ... ..	1	11	23
976	73. Bhîmagupta..... ..	5	0	0
981	74. Diddâ, Queen, <i>up to</i> <i>Bhâd.</i> [s'. 8] <i>of</i> 79 ... ..	22	9	3
<i>Total years, GROUP 6, end</i> <i>of the 6th Taraṅga.</i>		64	0	23
<i>Dynasty changed.—GROUP 7.</i>				
1004	75. Samgrâmarâja, <i>up to</i> <i>Âshâdha</i> [kr. 1] <i>of</i> 4 ... ..	24	9	8
1029	76. Harirâja, <i>up to</i> <i>Âshâdha</i> [s'. 8] .....	0	0	22
1029	77. Ananta, <i>up to</i> <i>Kârt.</i> [s'. 6] <i>of</i> 39, <i>when he</i> <i>crowned his son</i> <i>Kalas'a</i> .....	35	3	28
1064	78. Kalas'a, <i>up to</i> <i>Mârg.</i> [s'. 6] <i>of</i> 65..... ..	26	1	0
1090	79. Utkarsha and Harsha, <i>up to</i> <i>Bhâd.</i> [s'. 5] <i>of</i> 77 .....	11	8	29
<i>Total years, GROUP 7, end</i> <i>of the 7th Taraṅga...</i>		97	11	27

A. D.	<i>Dynasty changed.</i> —GROUP 8.		
1102	80. Uchchala, up to <i>Paus̥ha</i> [s'. 6] of 87	Ys. ms. ds.	
	<i>reigned for</i>	10	4 1
1113	81. Radda alias S'ankha ,,	0	0 1
1113	82. Salhana, up to Vais'. [s'. 3] of 88..... ,,	0	3 26
	<i>Dynasty changed.</i>		
1113	83. { Sussala, up to Phalg. new moon of 3, in- cluding 6 ms., 12 ds. of		
	84. { Bhikshâchara ..... ,,	15	9 27
1129	85. Vijayasimha, still <i>reigning in the 25th</i> <i>year or A. D. 1151,</i> <i>i. e., S'ake 1072.....</i> ,,	22	0 0
	<i>Total to end of S'ake</i> <i>1072, or A. D. 1151</i> ,,	48	5 25

Now counting back from the date to which Kalhana carries his narrative, which, for the sake of convenience, we will suppose is the *close* of the year S'ake 1072, we come to the same date to which we came before, and regarding the reliableness of which as based on Kalhana's materials up to Lalitâditya we have already remarked. Thus :

Ys. ms. ds.

Period from the accession of Lalitâditya to the end of the Karkotâ dynasty, or <i>Taraṅga IV.</i> .....	161	8	26
Do. from the end of the Karkotâs to the end of Unmattâvanti, or Group 5 .....	83	4	0



Period from the end of Unmattāvanti	Ys	ms.	ds.
to the end of Diddā, Queen, or Group 6.....	64	0	23
Do. from the end of Diddā, Queen, to the end of Utkarsha or Group 7.....	97	11	27
Do. from the end of Utkarsha up to the date when Jayasimha had reigned 22 years or up to the end of Kalhana's narrative, end of S'aka 1072, Group 8 ...	48	5	25
<i>Total years up to end of Kalhana's narrative, end of S'aka 1072 ...</i>	<u>455</u>	<u>7</u>	<u>11</u>

At the beginning of his *Rājatarāṅgī* Kalhana says, that the cycle-year of the era used in Kashmir was 24, and that at the time he speaks 1,070 years of the S'aka era had already passed. At the end of his book he says that the cycle year is 25, and that in the latter year Jayasimha had from the time of his accession to the throne passed twenty-two years. Jayasimha came to the throne on the new-moon day of Phālguna of the year 3, so that he must have finished his twenty-second year on the new-moon day of Phālg. 25, or just a fortnight before the end of that year. If, therefore, we suppose that Kalhana began his work in the early part of the year 24, he took just two years to finish it. Further, when he says that in the year 24 of the local cycle 1070 years of the S'aka era had passed, we have taken this to mean that he began his work in the very early part of that year, almost on the new year's day; so that we have got to deduct the number of 455 years, 7 months, 11

days from 1072, which gives us 616 years, 4 months, 19 days S'ake, or the 3rd of August 695, A. D., as the calculation date of Lalitāditya's accession.\*

\* If we count up all the totals of the whole list of 85 kings, we find that at the end of S'ake 1072 the period of 2,333 years, 7 months, and 15 days had passed from the accession of Gonarda III. But at the beginning of the cycle year 24 or end of S'ake 1070, Kalhana tells us that 2,330 years had passed from the accession of Gonarda III. We have shown above that he brought his narrative to an end just at the close of the year 25, so that at the end of that year or S'ake 1072 we may say 2,332 years had elapsed. But the total obtained by adding up the reigns of all the kings is 2,333 years, 7 months, and 15 days, or 1 year, 7 months, and 15 days more. How is this difference to be accounted for? I cannot say exactly. Probably the word *prīyas*, [प्रायः] in verse 53 of *Raj.* I., where the author says that '[at the beginning of] the cycle year 24, some 2,330 years had passed,' has to be understood to mean 'some, more or less, by a few months and days'. We must suppose that when Kalhana wrote the above verse, he was not quite sure how many months and days, more or less, than the round figure of 2,330 years, the total of all the kings would come to, and that, leaving it to be gathered from all the totals when he should have finished his work, he secured himself against small inaccuracies by the use of *prayas*. This must have been the case, because the materials, which he had before him, and into the details of which he was to examine as he would come to describe the period of each king or of each group of kings, showed differences from each other, as to the exact period that had elapsed from the accession of Gonarda III., though we may suppose they did not show very wide divergencies on the subject. If this view is correct, we must presume that the other numbers of years he mentions as having passed from the beginning of the Kali age, or as having been taken by the fifty-two kings whose history was lost, &c., (*Raj.* I., 48-56), were mentioned subject to such correction. The only other alternative which might explain the difference of 1 year, 7 months, and 15 days is the supposition that in group 3, the numbers of years given to the ten kings may be mistaken to that extent. This supposition becomes probable from the fact, that the total of the ten reigns is not given in words at the end of the third *Tarāṅga* which contains their history, as is the case with every other

When the date of the king from whom we start, viz., Gonarda III., and the date up to which the narrator brings us, are known, when the period between the two dates is also known, and lastly, when the periods of the reigns of the kings who reigned during that period are given, the date of any king in the list must of course be the same whether counted up from the beginning or back from the end; and I am aware that objection may be taken to the importance I attach to the agreement between the dates obtained above by the methods referred to. But the support I seek is from the fact that the part of the list, over which we go in counting back from the date of Kalhana, is made up of dates and periods obviously so unassailable on account of their details, as also on account of the very detailed and apparently reliable account given of the reigns of the kings, that the result of the counte-back must be accepted as independent and unassailable, unless undeniable facts are brought forward to justify any suspicions of error.

Those that accept the correction of thirty-one years have to show how the mistake of such a period is to be adjusted; that is to say, they have to show where it occurs in the list of kings, and how the list is to be corrected throughout. If it occurs anywhere in that portion of the list which precedes the reign of Lalitāditya, and if they accordingly bring down his accession by thirty-one years, they will have to alter all the dates of the kings subsequent to Lalitāditya even up

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group. If this supposition be correct, it is only a collation of different manuscripts of the *Rājataranginī* and a carefully prepared new edition of that valuable book—a great desideratum—that can be expected to explain the difference. On the *Rājataranginī*, see Note III.

to Jayasimha, the contemporary of Kalhana. I feel sure no one will seriously venture to do this, as no one can assert that all the dates of the kings, from Jayasimha back to where the mistake may be supposed to have occurred before the time of Latitāditya, are wrong—including Kalhana's own date, in fact. As for the *post-Lalitāditya* part of the list, I do not see the likelihood of a mistake of thirty-one years occurring anywhere in it. It is this fact which attaches especial value to the agreement of the date of Latitāditya, obtained by the two ways of counting which I have mentioned above. Differing, therefore, very reluctantly from General Cunningham and my friend Professor G. Bühler, I venture to hold that in all that the former has urged, or in all that may be derived from the statements of the Jains, no such facts as will justify any suspicions of error have been brought forward, and my conclusion, therefore, is that A. D. 695 is the correct date of the accession of Lalitāditya.\*

Yas'ovarmā must, accordingly, have reigned in the latter part of the seventh and the first part of the eighth

\* My friend Professor Rāmkrishna Gopāl Bhāndārkar's statement in his preface to his valuable edition, 1876, of the *Mulatī-mādhava* in the Bombay Sanskrit Series, p. 9, that Lalitāditya reigned, according to General Cunningham, from 693 A. C. to 729 A. C., appears based upon some mistake, unless my friend was referring to some other writing of that scholar than his *Ancient Geography of India*. The date given at p. 245 of Prinsep's *Indian Antiquities*, Vol. II., under the name of General Cunningham, must be considered as obsolete in 1876, as the *Ancient Geography* had been published in 1871. See also, General Cunningham's *Arch. Surv. of India*, 1873, Vol. III., p. 135.

Professor Max Müller says (*India: What can it teach us?*) that we may for the present be satisfied with 700 A. D. as the date of Lalitāditya's accession. But this satisfaction rests merely on an assurance.

century. As we must suppose that he had finished his own expedition of conquest and slain the king of the Gaudas before he was himself overthrown by Lalitāditya, and, as Lalitāditya's victory over him was one of the earliest achievements of that sovereign, it would follow that some considerable portion of his reign must have fallen in the latter part of the seventh century.

This is the date which is obtained through the *Rājataranginī*. No data are to be had at present from dynastic lists and genealogical tables relating to the kings of Kanauj, nor from any independent facts relating to Yaś'ovarmā.\* We must, therefore, be content at present with the results arrived at from a study of the chronicles of Kashmir.

#### 8 WHEN WAS THE POEM WRITTEN ?

As to the question, when the *Gaudavaho* was written, it appears to me that there are certain facts in the poem which seem to answer it, and to show that it was composed long after the destruction of the king of the Gaudas by Yaś'ovarmā, if, indeed not after the death of Yaś'ovarmā himself. I make this latter suggestion as it occurs to me in consequence of the fact, that it is not Yaś'ovarmā that commands the poet to chronicle the facts of his victory over the Gaudian king, nor is it the poet himself who undertakes the work of his own motion to please his master. The circumstances under which he commences the work have already been set forth before. But we may prominently recall to our memory a few of them here.

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\* In one or two inscriptions Yaśovigraha is mentioned, but there are no materials to identify him with Yaśovarmā. See also Note 11.

When the poet commences to relate his own personal history he tells us: 'Now of that monarch, who placed all the burden of the world upon the firm pillar of his arm, there was an humble favourite named Vappairāya (Vākpati-rāja), having the title of Kavi-rāja.\* Mark the verb in the past tense 'there was.' Does not this indicate that when the poem was written, Yas'ovarmā was dead? In narrative style the present tense is often used in place of the past, but the reverse is not the practice. Let us proceed, however, to another passage. 'Then he (Vappai) was addressed by certain persons fond of poetry, as they sat conversing together, and as the conversation turned on the stories of good men, and as their eyes sparkled with wonderment,† as follows: we 'wish to hear sung by you at full length the death, as it was *formerly* accomplished, of the king of the Magadhas by Yas'ovarmā.‡ The adverb, which I have italicized, requires an explanation. For if at the time that the lovers of poetry are addressing Vākpati, some years had not elapsed since the 'death of the king of the Magadhas was accomplished by Yas'ovarmā,' the simple past tense (*nittārio*, literally, 'made to lie down,' killed) would have been sufficient. The addition of *purā*, formerly, appears to indicate that a considerable time had passed since that event took place. Indeed, *purā* is usually used to indicate a past time since which many important events have taken place, or many ages have gone by. In this case the latter supposition is out of the question. If the former must be the case, are we not rather to suppose that besides the defeat and reduction of Yas'ovarmā by the king

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\* 797. † 804. ‡ 844.

of Kashmir, the event of his own death had also occurred? That the latter had happened, and that the former was still somewhat prominent in people's memories, seems hinted at in the following couplets. 'Thereupon,' *i. e.*, on being asked to narrate the history of the Gaudian king's death, 'he (Vâkpati), gently smiling and manifesting goodness, spoke as follows, because the hearts of the pure are ever opposed to a spirit of cavilling.\* If I understand this passage aright, does it not imply that the poet could, having regard to the loss of estimation which Yaśovarmâ had suffered through his defeat at the hands of the king of Kashmir, have hesitated to comply with the request, if he had not allowed *sadbhāva*, goodness, to get the upper hand of him? Do not, further, the words of the second line show that whatever other people thought, *he* at all events was free from the spirit of cavilling at the proposal? † Lastly, when the poet promises his interlocutors that he will narrate the story of the death of the king of the Gaudas by the hand of Yaśovarmâ, the poets, *i. e.*, his interlocutors, sing a panegyric of Yaśovarmâ, ‡ which ends thus: 'In this manner at that moment were uttered by the poets, praises of address of the virtues of the monarch (Yaśovarmâ), which, though they were really absent, appeared to be present, because they were imagined to have presented themselves there.'§ This appears to

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\* 845. † See also 98, where the poet speaks of his heart as 'stopped and pained,' as he commenced to narrate the story of Yaśovarmâ. What should have 'pained' and 'stopped' it, except the sense of Yaśovarmâ's misfortunes and his death? Then he says, his heart felt happy. This seems to refer to his sense of gladness that he was going to sing the glory of his kind master, though no longer alive.

‡ 1194.

§ 1204.

me almost conclusive that Yas'ovarmâ had been dead at the time, as otherwise the virtues of a living monarch could not be spoken of as 'absent' by his own subjects, and in all probability, his dependents. Nor is the praise of the poets a praise of the virtues of the monarch personified, but is addressed to the monarch himself. There is an earlier passage also which would seem to tend in the same direction as the later passages just quoted. Having described how the damsels of heaven felt enamoured of Yas'ovarmâ when they saw him fight bravely in the field of battle, Vâkpati sums up this: 'The young wives of the gods, in whom the passion of love was in this manner excited by the pleasure they felt at the sight of his fighting on the battle-field, are, I believe, still love-sick in their hearts.'\* Here again the word 'still' (*ajjari*) appears to imply, that it is no longer possible for 'the young wives of the gods' to gratify their eyes by witnessing the fighting on the battle-field by Yas'ovarmâ, that is to say, that Yas'ovarmâ was no longer alive. If it were otherwise, the simple verb—the present tense used in the sense of the past—would have been sufficient. The addition of 'still' would appear to be unnecessary even if it be supposed that Yas'ovarmâ was alive, but was no longer fighting. The fighting referred to in the passage quoted is not that of any particular occasion, but all fighting generally by the monarch. The expression 'still' can, therefore, only refer to a state of circumstances under which any fighting whatever by him had become impossible, *i. e.*, he had been dead.



It seems, therefore, highly probable that since Yas'ovarmâ slew the king of the eastern country, many years had passed, a number of great events had occurred, including his own defeat by the stronger monarch of Kashmir and his own death, and that Vâkpati, in spite of the misfortunes which had overtaken his master and patron, and which had lowered him in the estimation of the world, began his poem 'having a great beginning' to celebrate the great event of that monarch's reign, in consideration of his sense of the many royal favours he had received from him, but that he was either not able to finish that poem, or if he did finish it, it has not yet come to light, or—have we unfortunately even to say, it has not descended to our times?

The above considerations lead us to infer that the *Gaiḍavaḥ* was probably written in the first quarter of the eighth century or between A.D. 700 and A. D. 725. For Yas'ovarmâ must have slain the Gaudian king long before he was himself deprived of his throne by Lalitâditya, which event must have occurred, if it did occur, in the very early part of the eighth century, as it was the first exploit of the Kashmirian king after he came to the throne in A. D. 695.

#### 9 SUMMARY OF FACTS KNOWN BEFORE A. D. 700.

As the *Gaiḍavaḥ* that is now being placed before the public is one of the very few works of Indian literature, of which the date is fortunately known, and as it fixes the date at least of one other important Sanskrit author, viz., the great dramatist Bhavabhūti, it will, I think, be of interest to summarise here some

of those facts and ideas which occur in the poem, and in finding the earliest date of which we have not yet been altogether successful. As the tendency is very common to bring the origin of Indian facts, beliefs, and events rather too near to our own time, it is of some importance to have incontrovertible dates for some of them.

The Paurāṇic idea that Brahmadeva was born in the lotus that arose from the navel of Viṣṇu, and that he lives there.

Hari or Viṣṇu is the only one that survives the periodical destruction of the world.

The following avatāras and gods are mentioned:

The Man-Lion incarnation; the Boar incarnation; Vāmana; the Tortoise; Mohinī; Kṛishṇa; Balabhadra, (of S'esha); Madhumatha; S'iva (with the three eyes, the clotted hair, his destruction of Kāma, the story of the Kirāta, his having killed Kāma and having drunk the poison, Kumāra his son being a strict bachelor); Gauri (with the story of her having killed Mahishāsura and being thus identified with Chāmunda and Kālī of skull-necklaces); Sarasvatī, the daughter of Brahmā; Ahivarāha; Gaṇapati; Lakshmi, as she started forth from the churned ocean; Gaṅgā on the head of S'iva.

S'esha, the great snake, supports the earth on his head.

Yas'as or glory is white.

The Ganges (Bhāgirathī) wanders in the three worlds.

The mountains had formerly wings. They were afterwards chopped away by Indra, by means of his vajra (thunderbolt) which worked like an intelligent ally.

When a king is reduced to submission, the victor

enjoys a bath with his damsels in the bathing ponds (*vâpîs*) or oblong wells of the conquered one.

When the periodical destruction of the universe occurs, Hari is the only survivor, and he is then in the form of an infant boy.

Yama rides on a buffalo.

The Apsarases ply the *châmaras* over Indra.

The treasures of Kubera are guarded by snakes, and do not move except as an omen of divine favour.

The widows—at all events of the Kshatriya race, did not shave their heads, but neglected to dress and adorn their hair with flowers, jewels, &c.

The elephant's forehead produces pearls.

Arjuna (i.e., Sahasrârjuna) had a thousand arms.

The horse was originally produced from the Himâlaya.

It was a custom for kings to undertake expeditions of conquest without any provocation, it seems, against kings with whom they had no friendship, as soon as the monsoons were over and the time to reap the early crops arrived.\*

The Vindhya mountains were full of large herds of elephants.

The temple in the Vindhyas dedicated to Kâlî or Vindhya-vâsinî devî, was an important one. She was identified with Pârvatî, and spoken of as Chandi, Nârâyaṇî, Kalyâṇî, S'amkarî, Bhagavatî, S'abarî, Devî,

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\* Or, as Bâṇa says, at the commencement of the year according to the era of Vikrama: *भवत्स्थूलगुञ्जाविषट्प्रच्छादितकपोलभागमास्त्रेण वमन्निव विक्रमकालम् अकालेपि विकासिकाशकाननविशदं शरदारम्भम् &c. Harsha-charita VI.*

**Mahishâsura-mathanî, and Bhairavi.** The gateway of her temple contained many bells. The temple was surrounded by swarms of bees. The door was covered over with stains of blood of the sacrifices offered. She had a necklace of human skulls. There were peacocks round her temple. Human sacrifices were offered to the goddess. The flesh of human beings was exposed at night about her temple for sale to those who wished to offer it to her. The temple was adorned by many red banners, probably the offerings of devotees. It was visited by jackals in search of the flesh and blood lying about the steps. The goddess was identified with the lightning, into which the infant daughter of Vasudeva, smashed by Kâmsa, turned herself. Devotees shaved their heads and offered the hair to the goddess. The lamps in the inner shrine burned dimly. When a human sacrifice was offered, the women of the Kolis (a race of aborigines), hurried up to obtain a sight of the victim, as he was being slaughtered. Victims were slaughtered daily before the goddess, and streams of blood flowed through the temple-yard. The S'abaras who inhabited the Vindhya forests had for their clothing merely a few leaves covering their loins.

Forest recluses (munayas) lived in the caves of the Vindhya surrounded by the arjuna trees with their hanging blossoms, and by kutaja bushes in flower.

The people living in the Vindhya used to store grain, as is still done in parts of India, in high cylinder-shaped bambu or wicker baskets (*kusîla*), and to keep dried flesh on the tops thereof, that it might be used by them in the rains. The dust of the stored grain

issuing from the mouths of the granaries heightened the smell of the flesh, and when the heavy continuous rains confined the people to their homes, the strong smell of the flesh made them joyous.\*

The women in the Deccan adorned their hair with the ketaki flower.

Rāvaṇa, the king of Lankā, cut his heads and offered them to Ś'iva to gain his favour. Vāli seized him and held him, immense as he was, under his armpit and walked about on the shore.

The Pārasikas (occupying some part of Kathiawad or Sind ? ) were conquered by Yas'ovarṃā. When the blood ran to their faces, it appeared blue.

The arms of warfare mentioned are, (1) the sword *karavāla*, *asi*; (2) the many-edged sword, *khadga*, (3) the spear, *bhalla*; (4) the bow and arrow, *dhanus* and *bāṇa*; and (5) the disk, *chakra*.

King Prithu wished to measure the earth enclosed between the eastern and the western seas. He removed the mountains, and pushed them to be near each sea, and then measured the space thus cleared.

Narmadā, (the presiding deity of the river of that name), once conceived love for the royal sage Kārtavīrya, but her love was not requited by him.

The myth of the churning of the ocean by the gods, and the jar of nectar, &c., taken out therefrom.

The wilds and deserts of Marudes'a (Mārvād) contained lions and elephants.

Ś'rikanṭha, of which Thanesar was the capital, was

the district where Janamejaya performed the snake sacrifice to avenge the wrongs of his father.

Duryodhana is called a fool for having wished to bind Krishna, who had bound the whole world with the fetters of Mâyâ.

It was quite proper the Bhîma smashed the thigh of Duryodhana.

Ayodhyâ, the city of Haris'chandra, ascended with him bodily into Heaven.

The jars of copper, &c., holding treasure and buried under-ground were secured with chains, apparently to prevent them from shifting their ground, as was believed they often did.

It was apparently a custom with victors to take away the harem of their conquered enemies, and make them perform the duties of menials, such as plying the châmarâ, &c.

The beloved spouse of Sûrya (the sun) could not bear the effulgence of her husband, and went away from him. So Sûrya, in order to reduce his excessive effulgence, planed off his body with a file.

The city of Kanauj was also called Gâdhipura.

The moon was created from the eye of Atri.

Balarâma, the brother of Krishna, was much given to drink and to get intoxicated.

Châpakya was the performer of great and brave and unexpected events.

When a king had brought to a victorious issue an expedition undertaken with a view to subdue his neighbours, he was coronated with victory, i. e., he performed a ceremony in which he was crowned with

N (*Gaûdavaha*)

"the other half attach themselves to error (Brahmanism).  
 "There are a hundred monasteries, which contain about six  
 "thousand monks, and where they study, at the same time, the  
 "doctrines of the *great and small vehicles*.\* There are about  
 "two hundred temples of the gods and several thousands of  
 "heretics (Brahman priests).

"In the age when men enjoyed extraordinary longevity, the  
 "ancient capital of the kingdom of Kānyakubja was called  
 "Kusumapura. The king was surnamed Brahmadata. Thanks  
 "to the virtue and wisdom which he had possessed in his former  
 "existence, he was endowed this time with great civil and mili-  
 "tary talents. His power caused all Jambudvīpa (India) to tremble,  
 "and the renown of his name caused terror among the neighbour-  
 "ing kingdoms. He had a thousand sons full of sagacity and  
 "a hundred daughters of charming beauty.

"At that time there was a Rishi who lived on the banks of  
 "the Ganges. For many times ten thousand years, he kept  
 "his soul plunged in contemplation; his body resembled a  
 "dried up tree. One day some passing birds which perched  
 "in that place let a fruit of the Nyagrodha tree drop on the  
 "shoulder of the Rishi. After many summers had succeeded  
 "many winters, the fruit produced a large and bushy tree.  
 "At the end of a great number of years the Rishi awoke at  
 "last from his contemplation. He wished to uproot that tree  
 "but he feared lest he should thereby destroy the nests of  
 "the birds. The men of that time exalted his virtue and  
 "surnamed him the *Rishi of the great tree* (Mahāvriksha†  
 "Rishi?). The Rishi directed his eyes towards the banks of  
 "the river (Ganges); afterwards walking in the groves, he  
 "saw the daughters of the king who were marching one after  
 "another and dallying together. The love of the world of

\* Two schools of Buddhist doctrine so called, *Mahāyāna* and *Hīnayāna*.

† It is more probable that 'Mahākūṭa' or 'Mahānaga' is the name alluded to by the Chinese traveller and not, as suggested by his French translator, 'Mahāvriksha,' which as a name sounds unlikely.

“ desires awoke in him, and sensual appetites inflamed his heart. Then, pointing with his finger towards the city of flowers (Kusumapura), he wished to go and wait upon the king in order to ask for one of his daughters.

“ The King, apprised of the Rishi's arrival, himself went forth to receive him, and spoke to him thus in a benevolent tone: ‘Great Rishi, you have placed your affections outside the creation; how can you act so lightly?’

“ ‘Sire,’ replied the Rishi, ‘after having remained, during a great number of years, in the bosom of the forests, I came out of the extacy of contemplation. As I was walking and throwing my looks everywhere I saw the daughters of Your Majesty, and the fire of love kindled itself in my heart. I come to you from a long distance for asking you for one of them.’

“ At these words the king showed extreme embarrassment. ‘Now,’ said he to the Rishi, ‘you may return to your abode, and please return on the day of the nuptials.’ The Rishi obeyed the order of the king and went back into the forest.

“ The king asked his daughters one after another, but none of them wished to respond to the wishes of the Rishi.

“ The king feared the puissance of the Rishi, and consumed himself with sorrow and grief. The youngest of his daughters having watched a moment when the king was free spoke to him thus in a calm tone: ‘the king, my father, possesses a thousand sons, and all the kingdoms are happy to obey his laws; why does he consume himself with sorrow and grief, as if he had something to be afraid of?’

“ ‘The Rishi of the great tree,’ replied the king, ‘has deigned to throw his eyes upon you and to ask me for a spouse, but you have all disdained to respond to his wishes. The Rishi is very powerful, and he can, if he wishes, call up good luck or bad luck. If he does not obtain the object of his desires, he will certainly give himself up to rage, and will destroy my



"kingdom, and abolish the sacrifices" of my ancestors, in a manner that my disgrace will reflect upon our first king. "I think seriously of these misfortunes and am truly very much trembling."

"His young daughter made her excuses to him and spoke to him thus: 'give up your deep sorrow; we alone are to blame, I desire to sacrifice my sorry person for prolonging the duration of your dynasty.'

"At these words the king was transported with joy, and gave orders that his chariot should be made ready to conduct her to her spouse. When he arrived at the hermitage of the Rishi, he offered him his thanks, and spoke to him: 'Great Rishi, since you have condescended to lower upon the world your noble affections which used to soar out of the world, I venture to offer you this young daughter for your spouse.' The Rishi, having looked at her, showed visible displeasure. 'Sire,' said he, 'it is in contempt for my old age that you wish to marry me to this ugly girl.'

"'I interrogated my daughters one after another,' returned the king, 'but they were unwilling to respond to your wishes. There was only this young daughter who expressed the desire to become your servant.'

"The Rishi became enraged and pronounced this imprecation: 'May the ninety-nine others become hunch-backed this very instant. In consequence of that deformity they will never be able to marry in their life.'

"The king having sent to verify the fact, they were already hunch-backed. Since that event the city changed its name and was called Kanyakubja, that is to say, the city of the hunch-backed daughters.

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The abolition of the sacrifices—a system of religion to which the Brahmans were from time immemorial devoted—was a punishment which Buddhists in power, real or imaginary, were most prone to inflict, and which is frequently alluded to in many similar passages in *Hiouen-Thsang's* works.

† Kalthana appears to allude to a similar legend, though it is not a Buddhist Rishi but Marut (the wind, or wind-god?) that causes the daughters to be hunch-backed. *Raj.*, IV., 134.

"The present king is of the Vaiśya\* caste; his title is "Harshavardhana; he reigns and possesses all the territory†: "one counts three kings in two generations. The title of "his father was Prabhākaravardhana‡; his eldest brother was "called Rājavardhana.§ Rājavardhana ascended the throne in "his capacity as the eldest son, and governed in a virtuous "manner. At that time, Śaśāṅka, king of the kingdom of "Karnasuvarṇa in Eastern India, said every day to his ministers: 'when in the neighbourhood there is an able king, it "is an ill-luck to the kingdom.' Thereupon he attracted "him perfidiously to a place of meeting and killed him.

"The people of ¶Kānyakubja having lost their prince, the "kingdom became a prey to disorder. Then a minister

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\* General Cunningham thinks *Hsiuen-Thsang* was misled here. *Arch. Surv. of India* Vol. I. The affix 'Vardhana,' however, shows that the Chinese pilgrim was most probably right. The Karkotakas of Kashmir, descended from a Kāyastha, were Vaiśyas, and affixed 'Vardhana' to their names, as 'Durlabhavardhana,' &c.

† This shows that *Hsiuen-Thsang* is speaking of a time when Harshavardhana had already conquered Kānyakubja, which event did not take place until after some years after the murder of Rājyavardhana. But when he says one counts three kings in two generations, which implies that Prabhākaravardhana and Rājyavardhana had reigned in Kānyakubja, he apparently shows that he was misinformed. (See further on.) In fact *Hsiuen-Thsang* ignores throughout his narrative the fact, that Prabhākaravardhana and Rājyavardhana reigned at Thanesar and not at Kānyakubja, and that it was Harshavardhana who reigned at Kānyakubja. In his account of the kingdom of Thanesar he does not mention that any of those kings reigned there. In fact he says nothing about who the king of Thanesar was at the time of his visit to that kingdom.

‡ Prabhākaravardhana would at first sight appear to be a very unlikely name. But Bāṇa confirms it (see further on), and though *Hsiuen-Thsang's* transliteration is defective, M. Julien's explanation 'l'augmentation de (rather, la personne qui augmente) celui qui procure l'éclat' of the Chinese phrase gives its exact import. The name has reference to the fact that its owner was a great worshipper of the sun.

§ This should be Rājyavardhana. (See further on.)

¶ This, too, is based upon the mistaken notion that the kingdom of Kānyakubja belonged to and was ruled by Harshavardhana's father and brother before he succeeded to it.

“ named Bāni\* who enjoyed much influence spoke thus to his  
 “ colleagues : ‘ the destiny of the kingdom is going to be decided  
 “ to-day. The eldest son of our first king is dead; the  
 “ brother of that prince is benevolent and humane, and Heaven  
 “ has endowed him with filial piety and respect. By the im-  
 “ pulse of his heart he will love his relations and will have  
 “ confidence in his subjects. I would desire to see him inherit  
 “ the kingdom. What do you think ? Let each one of you  
 “ speak his sentiment.’

“ As all admired his virtue, nobody advised differently.  
 “ Then the ministers and the magistrates exhorted him to  
 “ mount the throne : ‘ Royal prince,’ said they to him, ‘ be  
 “ pleased to listen to us. Our first king † had accumulated  
 “ merits and amassed virtues, and he had reigned with glory.  
 “ When Rājavardhana had succeeded him, we thought that he  
 “ would go to the term of his career. But by the incapa-  
 “ city of his ministers he went to throw himself under the sword  
 “ of his enemy ; that has been, for the kingdom, an incalculable  
 “ dishonour. It is we who are culpable. Public opinion shines  
 “ in the songs of the people, and everybody submits himself  
 “ sincerely to your brilliant virtue. Reign, therefore, glori-  
 “ ously over the country. If you can avenge the injuries of  
 “ your family, wash the shame of the kingdom, and illumine  
 “ the heritage of your father, what merit will be comparable to  
 “ yours ? We pray you, do not repulse our wishes.’

“ ‘From all time,’ replied the prince royal, ‘the heritage of  
 “ a kingdom has been a heavy burden. Before ascending the  
 “ throne, one ought to reflect maturely. As for myself I  
 “ possess, in truth, only mediocre virtue; but to-day as my  
 “ father and my brother are no more, if I refuse the heritage  
 “ of the crown, shall I be able thereby to do good to the people ?  
 “ It is just that I should obey public opinion, and that I should

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\* This is the same as Bhandi, the son of the sister of the king's mother, mentioned by Bāna. In the vernacular the name must have been pronounced Bhāṇḍi (the ñ representing a mere nasalization of the ā), from which Bhāṇi or Bāni is an easy corruption for a Chinaman to make.

† That is, the head of the dynasty, the father of Rājavardhana.

“forget my weakness and incapacity. Now on the banks of  
 “the Ganges,\* there is a statue of Avalokiteśvara Bodhisatva.  
 “As he works many miracles I desire to go and pray to him.”

“He repaired soon to the statue, abstained from food, and  
 “offered fervent prayers. The Bodhisatva, touched by the  
 “sincerity of his heart, appeared to him in person and questioned  
 “him thus: ‘What do you ask with such pressing entreaties?’

“‘I have only gathered round me misfortunes,’ replied the  
 “prince royal; ‘I have lost my father, who was good and affec-  
 “tionate, and my eldest brother, model of sweetness and  
 “humanity, has been detestably massacred. His death has  
 “been for me a double chastisement. I see myself that I  
 “have little virtue; nevertheless the inhabitants of the king-  
 “dom wish to elevate me to honours, and demand that I  
 “should succeed to the throne for illumining the heritage of  
 “my father. But as my mind is obtuse and devoid of know-  
 “ledge, I venture to pray for your saintly opinion.’

“The Bodhisatva said to him, ‘In your former life you lived  
 “in this forest; you were the Bhikshu of the hermitage and  
 “you acquitted yourself of your duties with indefatigable zeal.  
 “In consequence of that virtuous conduct, you have become  
 “the son of the king. The sovereign of the kingdom of  
 “Karnasuvarṇapūra having destroyed the law† of Buddha,  
 “it is necessary that you should succeed to the crown for  
 “reviving the splendour of the kingdom. If you soak yourself  
 “through with affection and compassion, if your soul com-  
 “miserates with misfortune, you will before long reign over  
 “the five Indies. If you wish to prolong the duration of your  
 “dynasty, it is necessary that you should follow my instructions.  
 “Through my secret protection I will procure for you a bril-  
 “liant good fortune, and no neighbouring king shall be able

\* This proceeds upon the misinformation, on which *Hsuen-Tsang* acted, that the dynasty reigned at Kānyakubja even before the accession of Harshavardhana. The fact is that it was not for some years after Harshavardhana became king, that he became supreme ruler at Kānyakubja.

† The law or law of Buddha referred to in this account is the religion or, as we might say, the S’āstra of Buddha. The sovereign referred to is S’aśāka.

"to resist you. But do not mount the seat of the lion (the *simhāsana*), and do not take the title of great king (*Mahārāja*)."

"After having received these instructions, he retired. He then accepted the heritage of the kingdom, designated himself by the name of royal prince (*Rājakumāra*), and took the title of *S'ilāditya*. Thereupon he gave the following order to his subjects. 'The murder of my brother has not yet been avenged, and the neighbouring kingdoms have not submitted to my laws; I do not see the time when I shall be able to eat my food with tranquillity. Do you all, magistrates, unite your hearts and your arms.'

"Soon afterwards he assembled all the troops of the kingdom and made the soldiers exercise. He had an army of five thousand elephants; the cavalry counted twenty thousand horse, and the infantry fifty thousand men. He marched from the west to the east for chastising those kings who had not submitted. The elephants did not leave their trappings, nor did the men their coats of mail. At last in the middle of the sixth year he returned home master of the five Indies. After having aggrandised his territory, he still augmented his army; the corps of elephants was increased to sixty thousand, the cavalry to a hundred thousand. At the end of thirty years,\* the military operations ceased, and by his wise administration he spread everywhere union and peace. He applied himself to economy, cultivated virtue, and practised good to such an extent as to forget sleep and food. He prohibited, in the five Indies, the use of meat, enjoining that if any one killed a living being, he would be condemned to death without the hope of pardon. Near the banks of the Ganges he

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\* It is clear from this that *Hiouen-Thsang* has hitherto been narrating what he heard as having passed considerably more than thirty years before, during which time the Buddhist admirers of the king had obviously invented many miracles, and probably falsified much of his true history. Indeed, as the pilgrim speaks of the religious operations having commenced at the end of thirty years of military operations, and of a religious assembly having been convoked by him every five years, it would appear that at the time he is speaking *Harshavardhana* had already reigned at least for thirty years,

“ caused to be built several thousands of stûpas, which were  
 “ each a hundred feet high. In the towns, large and small, of  
 “ the five Indies, in the villages, in the cross-ways, and on the  
 “ crossings of roads, he caused to be built houses of help  
 “ where there were deposited food, beverages and medicines  
 “ that they might be given in charity to travellers, and to poor  
 “ and indigent people. Those beneficent distributions never  
 “ ceased. Everywhere where the Saint ( Buddha ) had left  
 “ the trace of his foot he caused Sanghârâmas to rise. Every  
 “ five years he convoked an assembly called the great assembly  
 “ of deliverance ( moksha-mahâ-parichchhada ). He exhausted  
 “ the treasures and store-houses of the State for doing good  
 “ to all men. He only reserved the arms, which were not fit  
 “ to be given away in charity. Each year he called together  
 “ the S’ramapas of different kingdoms. On the third and  
 “ seventh days he made them the four presents. He decorated  
 “ richly the *Seat of the Law* and caused to be arranged,  
 “ in large number, the *Seats of the exposition of the Law*  
 “ ( Buddhist texts ). He ordered the monks to argue together,  
 “ and judged of their strength or of their weakness. He  
 “ remunerated the good and chastised the wicked, dismissed  
 “ the ignorant and elevated the illustrious.

“ If any one observed faithfully the rules and the discipline,  
 “ if any one distinguished himself by the purity of his virtue,  
 “ the king made him sit upon *the seat of the lion* ( Simhâsana,  
 “ the throne ), and himself received, from his mouth, instruction  
 “ on the Law. If any one, though practising a pure and irre-  
 “ proachable conduct, was devoid of wisdom and learning, he  
 “ took pleasure in giving him tokens of his esteem and respect.

“ If a man forgot the rules and the discipline, and exposed  
 “ his vices on the great day, the prince expelled him from his  
 “ kingdom and did not wish to see him or to hear of him any  
 “ longer. When the petty kings of the neighbouring kingdoms,  
 “ their ministers, and their great officers practised the good  
 “ without intermission and followed virtue with indefatigable  
 “ zeal, he conducted them by the hand, made them sit on his  
 “ throne, and called them his good friends. As for those who

“ followed a different practice he disdained to speak to them  
 “ in the face. If he had need of consulting anybody on any  
 “ subject, he prepared himself for a friendship with him by a  
 “ continual exchange of messengers. Sometimes he himself  
 “ visited his domains and examined the practices of the in-  
 “ habitants. He had no fixed residence anywhere; in every  
 “ place where he stopped he caused a cottage to be constructed  
 “ and there he lived. Only in the three months of the rainy-  
 “ season, he suspended his tours. Every day, in his palace of  
 “ travel\* he caused to be prepared exquisite food for nourish-  
 “ ing the men of different creeds and knowledge; one thousand  
 “ monks and five hundred Brâhmanas. He divided each day  
 “ into three parts. In the first he occupied himself with pub-  
 “ lic affairs and matters of government; in the second he  
 “ applied himself to acts of merit and cultivated the practice of  
 “ virtue and indefatigable zeal; the whole day was insuffi-  
 “ cient for him.

“ In the commencement (*Hiouen-Thsang*) having received  
 “ an invitation from king Kumâra,† he had replied to him: ‘I  
 “ am going from the kingdom of Magadha into the kingdom  
 “ of Kâmarûpa.’‡

“ At that time, king S’îlâditya was touring about in his  
 “ State. As he found himself in the kingdom of Kaju-ghira,  
 “ he gave the following order to king Kumâra§: ‘it is necessary  
 “ that with the foreign|| monk of the monastery of Nâlanda  
 “ you should come promptly to see me.’

“ Thereupon the monk, accompanied by Kumâra, came to  
 “ the king. After the monk had refreshed himself from his  
 “ fatigue, king S’îlâditya spoke to him: ‘from what kingdom  
 “ do you come? What is the object of your desires?’

\* Unless it is a royal tent, *the palace of travel* appears to have been a house intended for the lodging and boarding of travellers, a dharmaśâlâ or rather annasatra, as we would now call it.

† This is Harshavardhana S’îlâditya, who called himself Kumâra-râja instead of Mâhârâja.

‡ That is, Assam.

§ This is king Kumâra *alias*, Bhâskaravarmâ of Kâmarûpa or Assam.

|| This refers to *Hiouen-Thsang*.

“ ‘I come,’ replied the traveller, ‘from the kingdom of the great *Thang*; I request permission to search the Law of Buddha.’

“ ‘In what country is the kingdom of the great *Thang*?’ asked the king. ‘What distance separates it from here?’

“ ‘It is situated,’ replied he, ‘to the north-east of this kingdom, and is several times ten thousand *li*\* from here. It is the country which Indians called *Mahāchīna*.’

“ ‘I have heard it said,’ returned the king, ‘that in the kingdom of *Mahāchīna* there is an emperor called the king of *Chīn*. In his youth, he distinguished himself by a marvelous penetration; when he grew up, he showed, in the art of war, a divine talent. Formerly, under the preceding reign, the empire was a prey to disorder; it was divided and shaken in all parts; each ran to arms, and men were plunged in misery. But the emperor, called, *the king of Chīn*, who had conceived vast projects in early days, displayed all his benevolence and his tender compassion. He saved men from ruin and pacified the interior of the empire. His laws and his beneficent acts extended themselves far and wide. The people of other countries and foreign lands embraced his reforms with love and declared themselves his subjects. The multitude of the people, whom he generously feeds, sing pieces of music in honour of the victories of the *king of Chīn*. It is already a long time ago that I heard his praises resound. Is the eulogy of his brilliant virtues well founded? Is he the same one who is called the great *Thang*?’

“ ‘Yes’ said he to him, ‘*Chīna* is the name of the kingdom of our first king, and *Ta-Thang* (*the great Thang*) is the name of the present dynasty. Formerly, when the sovereign had not yet inherited the throne, they called him *the King of Chīn*; now that he has received supreme power they call him *the son of Heaven*,—emperor.

“ ‘At the end of the preceding dynasty, the people were without a master; the weapons of war moved about *pêle*’

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\* About six *li* make a mile.



“ mêle and sacrificed men. The king of Chîn, who had received from Heaven a great soul, exhibited his benevolence and his compassion. Thanks to the puissance of his arms the wicked were exterminated; the eight regions commenced to breathe again, and the ten thousand kingdoms came to him to offer tribute. He feeds with bounty all the creatures: he reveres the *three Precious Ones*;\* he lightens the imposts and diminishes the punishments; the kingdom has superabundant resources, and the people enjoy unlimited peace. It would be difficult to enumerate completely his great views and his magnificent reforms’

“ ‘Wonderful!’ cried out S’ilâditya; ‘the people of that country owe their happiness to the saintly king.’

“ At that time king S’ilâditya being on the point of returning to the *city of hunch-backed daughters* (Kânyakubja) convoked the assemblage of the Law.†

“ Preceded by a multitude of many hundreds of thousands, he kept himself to the southern bank of the Ganges. King Kumâra, preceded by a multitude of many tens of thousands, occupied the northern bank. Then the bands, separated by the river which flowed between them, advanced together, by water and by land. The two kings opened the march. The four corps of army formed an imposing escort. The one set mounted upon boats, the other upon elephants, advanced to the sound of drums, of conches, of flutes, and of guitars. At the end of ninety days, they arrived near the *city of hunch-backed daughters*, in the middle of a great forest of trees and flowers, which was situated to the west of the Ganges. At that moment, twenty kings of different kingdoms, who had received in advance the orders of S’ilâditya, had each brought the most distinguished S’ramanas and Brâhmanas of their kingdoms; the magistrates and the warriors had come to join the grand assemblage.

“ The king (S’ilâditya) had built in advance, to the south

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\* The *Three Precious Ones* (Triratna) are Buddha, Dharma, and Saṅgha.

† A synod to discuss religious matters.

“ of the Ganges, an immense Sanghârâma. To the east of the  
 “ Sanghârâma he had raised a tower, richly decorated, and  
 “ about one hundred feet in height. In the middle, there was  
 “ a golden statue of Buddha of the same size as the king. In  
 “ the middle of the tower he had set up an altar made of pre-  
 “ cious metals, for bathing the statue of Buddha upon.

“ Fourteen or fifteen *li* to the north-east of that place, he  
 “ constructed, outside, a palace of travel. It was then the  
 “ second month of spring. From the first day, he had  
 “ presented the S’ramâṇas and the Erâhmanas with exquisite  
 “ food. On the twenty-first day, from the palace of travel up to  
 “ the great monastery, he had caused to be established, upon  
 “ the two sides of the road, pavilions that exhibited the richest  
 “ ornaments. Musicians, who were permanently engaged, gave  
 “ harmonious concerts by turns. The king started in proces-  
 “ sion, from his palace of travel, a golden statue of Buddha,  
 “ hollow in the middle and embossed, which was about three  
 “ feet high. It was carried on a great elephant which was  
 “ covered with housings of a great price.

“ The king (S’ilâditya) under the costume of Indra, carried a  
 “ precious parasol and kept to the left of the statue. King  
 “ Kumâra in the character of king Brahmâ, held in his hand a  
 “ white fly-flap, and kept to the right hand side. Each of them  
 “ had for escort a corps of five hundred elephants covered  
 “ with coats of mail. In front and in the rear of the statue  
 “ of Buddha there were a hundred grand elephants. They  
 “ carried musicians who beat the drums and filled the air  
 “ with harmonious sounds. King S’ilâditya strewed at each  
 “ pace, in honour of the *Three Precious Ones*, fine pearls,  
 “ precious stones of all sorts and flowers of gold and silver.  
 “ He mounted at first the altar made of precious materials,  
 “ and washed the statue with perfumed water. The king  
 “ took it himself upon his shoulders, and carried it to the top  
 “ of the western tower. Then, to honour it, he offered tens,  
 “ hundreds, thousands of silk clothes, ornamented with all  
 “ sorts of precious stones. At that moment, there were only

“ twenty S’ramanas who followed the statue ; the kings of the  
“ different kingdoms served as the escort.

“ After the meal was eaten, the king assembled (in a con-  
“ ference) the men of different persuasions (the monks and the  
“ Bráhmans), who discussed the most abstract expressions, and  
“ spoke of the most exalted principles. At the approach of the  
“ evening the king returned from thence into his palace of  
“ travel. Each day they conducted the golden statue in that  
“ manner, and it was accompanied in great pomp as at the first  
“ time. But, when the last day of the assemblage arrived, all  
“ of a sudden the great tower took fire and the double-storied  
“ pavilion, which rose upon the gate of the monastery, became  
“ the prey of the flames. The king then said : ‘ I exhausted, by  
“ giving away in charity, the wealth of my kingdom. After the  
“ example of our ancient king I built the monastery, and I  
“ wished to distinguish myself by meritorious works ; but my  
“ feeble virtue has not found support. In the sight of such  
“ calamities and of such doleful omens, what need have I  
“ to live longer ?’

“ Then he burned perfumes, addressed humble prayers to  
“ Buddha, and pronounced this oath ; ‘ Thanks to the good  
“ works of my former life, I have become the king of the five  
“ Indies. I desire, by the force of my virtue, to extinguish the  
“ terrible conflagration. If that vow must remain without  
“ effect, may I die this very moment !’

“ At these words, he rushed out of the gate ; the fire extin-  
“ guished itself as if it had all been put out at a stroke, and the  
“ flames disappeared. The kings, witnesses of the miracle,  
“ showed an increase of fear and of respect ; but he, without  
“ changing his countenance, and with the same tone of voice  
“ as before, questioned the kings in these terms :

“ ‘ That sudden conflagration has reduced to ashes the struc-  
“ tures which I had just finished. What do you think of that  
“ event ?’

“ The kings prostrated themselves at his feet, and replied  
“ to him, their eyes bathed in tears :

“ ‘We hoped,’ said they, ‘the sacred monument, which you had just finished, would last up to future generations. Who would have thought that on the first day it would be reduced to ashes? Add to that that the Brahmans are rejoicing from the bottom of their heart and are congratulating themselves.’

“ The king said to them: ‘By that which has just happened one can recognise the truth of the words of Buddha. The Brahmans and the men of other persuasions obstinately maintain that everything is eternal. But our great master (Buddha) has taught us the instability of (all things). As for myself I have completed my charities, and I have\* satisfied the wish of my heart. In seeing that conflagration extinguish itself I have recognised anew the truth of the words of *Zu-lai* (Tathâgata). That has been a great honour, and there is no cause for abandoning oneself to tears.’

“ In finishing these words, he followed the kings, and ascended from the eastern side to the top of the great *stûpa*. Arrived on the summit he cast his looks in all directions; then he descended the steps. But all of a sudden a strange man ran up to him with a dagger in his hand. The king, forcibly pressed, stepped back some steps, and re-ascended the staircase; then stooping down, he seized the man to hand him over to the magistrates.

“ At that moment the magistrates filled with fear and with trouble, could not run to his succour. All the kings demanded that the man should be killed. But king S’ilâditya, without showing the least anger in his countenance prohibited his being put to death. The king himself questioned him in these words:

“ ‘What harm have I done to you that you should have committed such an outrage?’

“ ‘Great king,’ replied he; ‘your beneficence is free from

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\* This appears clearly to indicate that Harshavardhana had already had a long reign by this time, having successfully carried on military operations for thirty years, built his monasteries, convents, *stûpas*, towers, and *saṃghârâmas*, and held several quinquennial councils, so that he had probably reigned over thirty years,

“ partiality, and the men within, and those without owe their  
 “ happiness to you, but I, stupid that I am, and incapable of  
 “ forming noble projects, am left to be dragged in conse-  
 “ quence of a word of the Brahmans. All of a sudden, I have  
 “ become an assassin, and I am charged with killing the king.’

“ The king said to him: ‘Why have the Brahmans formed  
 “ that culpable design?’

“ ‘Sire,’ he replied, ‘after having assembled the princes of all  
 “ the kingdoms, you have emptied your treasures and your  
 “ store-houses in honouring the S’ramanas, and in establishing  
 “ a statue of Buddha; but the Brahmans, whom you brought  
 “ from long distances, have not received from your Majesty  
 “ any mark of attention. They have felt, therefore, a deep  
 “ shame and charged the senseless man, who is speaking to  
 “ you, with the duty of committing that infamous outrage.’

“ Thereupon the king severely interrogated the heretics and  
 “ their partisans. There were five hundred Brahmans, all  
 “ endowed with superior talents, who had come at the invi-  
 “ tation of the king. Jealous of the S’ramanas whom the king  
 “ had loaded with offerings, they had let go an incendiary  
 “ arrow which had set the precious tower on fire. They hoped  
 “ that, in the efforts that would be made for extinguishing the  
 “ fire the crowd would disperse itself in disorder, and they  
 “ wished to take advantage of that moment for killing the  
 “ king. Having missed the occasion which they had watched  
 “ for, they had employed that man, in order that he might  
 “ attack him in a narrow passage and stab him.

“ At that moment the ministers of all the kings demanded  
 “ the extermination of the Brahmans. The king punished the  
 “ ring-leaders of the plot, and pardoned their accomplices. He  
 “ deported five hundred Brahmans beyond the frontiers of  
 “ India, and returned to the capital.

“ To the north-west of the city, there is a Stûpa which was  
 “ built by king Asoka. Formerly, in that place *Zu-kai*  
 “ (Tathâgata) explained the most excellent laws.

“ On one side, you see places where the four past Buddhas

“sat and where they walked for taking exercise. There is  
 “yonder a small Stûpa which contains the hairs and nails of *Zu-*  
*lei* (Tathâgata), and another which is called the Stûpa of the  
 “exposition of the law. On the south side, and quite close  
 “to the Ganges, there are three Saṅghârâmas, which have  
 “similar walls and different gates. The statues of Buddha  
 “have an imposing beauty; the monks are grave and silent;  
 “they get themselves served\* by many thousands of Brahmans.  
 “In a casket adorned with precious stones, which is contained  
 “in a pure house (Vihâra), there is a tooth of Buddha an inch  
 “and half (*sic*) long. It has a marvellous brilliancy and extra-  
 “ordinary colour which changes from morning to evening.  
 “People come up from all sides; the magistrates and the men  
 “of the kingdom meet together and offer their worship to it.  
 “Each day the multitude numbers by hundreds and thou-  
 “sands. The guardians, seeing that the noise and the confu-  
 “sion increased from day to day, have established a heavy tax  
 “and published a proclamation in all places, that whoever  
 “wishes to see the tooth of Buddha, should have to pay a  
 “large piece of gold.

“Nevertheless, the devotees, who come to see and adore  
 “the tooth, are always just as numerous, and gladly pay the  
 “tax of the piece of gold. On each day of the fast, the tooth  
 “is taken out and placed upon an elevated pedestal. Hundreds  
 “and thousands of men burn incense and strew flowers with  
 “full hands. But, whatever is done, the box of the tooth  
 “never disappears under the bits of flowers.

“In front of the monastery there are, to the right and to the  
 “left, two Vihâras, each about a hundred feet high. The  
 “foundations are in stones, and the building is in bricks. The  
 “statues of Buddha which rise in the middle, are ornamented  
 “with a multitude of precious stones. They are sometimes

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\* This is probably mere bragging. Neither was the king a bi-  
 goted tyrant so as to force his Brahman subjects to serve the monks,  
 nor were the Brahmans of the period so slavish and forgetful of self-  
 respect as to engage themselves as servants of the Buddhist priests.

" east in gold or in silver, sometimes in brass. In front of each of the two Vihāras, there is a small monastery.

" To the south-east and at a little distance from those monasteries, there is a great Vihāra, of which the foundations are of stones and the building is of bricks. It is about two hundred feet high. In the centre, there is a statue of *Zu-lai* (Tathāgata), which is exhibited in a standing posture. It is about thirty feet in height. It is cast in brass, and adorned with precious stones of rare beauty.

" On the stone walls which surround the Vihāra, skilful sculptors have represented, in the greatest details, all the acts of *Zu-lai* (Tathāgata), when he led the life of a Bodhisattva.

" To the east and at a little distance from the stone Vihāra, you see the temple of the god Sun.

" To the south and not far from the monument you see the temple of the god Maheśvara Deva. Those two temples are built with a blue stone of the most beautiful brilliance, and are ornamented with admirable sculptures. They are exactly of the form and dimension of the Vihāra of Buddha. Each of the temples has a thousand servants for washing and sweeping it. The noise of the drum and the chants accompanied by the guitar are heard there day and night without intermission.

" Six or seven *li* to the south-east of the capital and to the south of the Ganges, there is a Stūpa, about two hundred feet high, which was built by king Aśoka. In ancient days, in that place, *Zu-lai* (Tathāgata) preached during six months on the non-eternity of the body, on the uselessness of its mortifications, and on its inherent impurity.

" On one side you see several places where the four past Buddhas sat, and where they walked to take exercise. There is further on a small Stūpa which contains the hairs and nails of *Zu-lai* (Tathāgata). If a sick man respectfully takes turns round it with a living faith, he will never fail to recover health and to obtain good luck,

“ To the south-east of the capital, he (*Hiouen-Thsang*) travelled  
 “ one hundred *li* and arrived at the city of Navadevakula.  
 “ It is situated on the eastern bank of the Ganges; its circum-  
 “ ference is twenty *li*. You see there tanks of pure water  
 “ and groves in blossom which are reflected therein.

“ To the north-west of the city of Navadevakula, and to the  
 “ east of the Ganges there is a temple of the gods, of which  
 “ the pavilions and towers of several stories are as remark-  
 “ able for the beauty of the work as for their extraordinary  
 “ structure.

“ Five *li* to the east of the city, there are three monasteries  
 “ the walls of which are similar and the gates dissimilar.

“ You count there about five hundred monks. They study  
 “ all the principles of the school of the Sarvāstivādas, who  
 “ attach themselves to the *small Vehicle*.

“ About two hundred paces in front of those monasteries  
 “ there is a Stûpa which was built by king Āśoka. Although  
 “ its base is deep in the earth, it has still a height of one  
 “ hundred feet. Anciently, in that place, *Zu-kü* (Tathāgata)  
 “ explained the law during seven days. In the interior of the  
 “ monument, there are relics which constantly strew a brilliant  
 “ light.

“ On one side, you see several places where the past four  
 “ Buddhas used to sit and where they walked for taking  
 “ exercise.

“ Three or four *li* to the north of the (three) monasteries,  
 “ there is on the bank of the Ganges a Stûpa, about two  
 “ hundred feet high, which was built by king Āśoka. An-  
 “ ciently, in that place, *Zu-kü* (Tathāgata) explained the law  
 “ during seven days. At that epoch, there were about five  
 “ hundred demons who came to find Buddha. After having  
 “ heard the exposition of the law and having understood it,  
 “ they gave up the life of demons and were born among the  
 “ gods.

“ On one side of the Stûpa, built in the place where the law



" was expounded, you see several places where the past four Buddhas used to sit and where they walked to take exercise.

" On one side, there is, beyond, a Stûpa which contains the hairs and nails of *Zu-lai* (Tathâgata).

" Leaving the kingdom ( of Kânyakubja ), he ( *Hiouen-Thsang* ) journeyed about six hundred *li* to the south-east, crossed the Ganges, and, directing his course towards the south, he arrived in the kingdom of *O-yu-to* (Ayodhyâ). "

[Translated from M. Stanislas Julien's *Mémoires de Hiouen-Thsang*, Bk. V.]

The following is a sketch of what the Sanskrit poet Bâna or Bânabhaṭṭa\* says about Harshavardhana in his elaborate work called *S'ri-Harsha-charita*† or history of king Harsha. Bâna was a contemporary of Harshavardhana, who patronized him as a scholar and poet, and treated him with much respect and honoured him with his confidence.

" There was a powerful king named Pushpabhûti who reigned at Sthânvisvara i. e., Thanesar, situated in the country of S'rikanṭha. " [Sthânvisvara or Thanesar is situated, according to Bâna, on the banks of the river Sarasvati]. " Pushpa-

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\* General Cunningham appears to be mistaken when he says (*Arch. Surv. of India* Vol. XVII, p. 127), that Bâna was the minister of Harshavardhana. Bâna himself does not say that he was made minister, but merely that ' he was respected, loved, trusted, enriched, associated with and given power by the king ' ( परमप्रीतेन प्रसादज्जन्मनो मानस्य, प्रेम्णो, विहग्मस्य, द्रविणस्य, नर्मणः, प्रभावस्य च परा कौटिम् आनीयत नरेन्द्रेणेति).

† S'ibbāmalla's text printed in *Sainvat* 1936 (A. D. 1880), under orders of the Mahārāja of Kashmir. The work deserves an edition, and it is due to students of Sanskrit literature that some scholar should edit it so as to make it readable. I say this after having seen Mr. Jibānanda Bidyāsāgar's Calcutta reprint "edited with modifications," 1876 Mr. Kailāsachandra Datta & Āstrī, M. A's., *F. A. Sanskrit Course*, 1883, *Part I.*, is a fair attempt at what is wanted.

"bhûti was a great devotee of S'iva, and a pupil of a certain professor of the mystic doctrines of S'aivism, named Bhairavâ-chârya, a native of the Deccan. Through the latter he propitiated the goddess Lakshmi, who appeared to him in person and gave him a blessing that there should be born in his family great and renowned kings, who would rule over the whole world. Accordingly, after\* some generations of kings, was born Pratâpasîla, surnamed Prabhâkaravardhana, a great follower of sun worship," [a fact which was doubtless the origin of his surname—Augmentor of the sun i. e., the worship of Prabhâkara, or sun]. "In due time Prabhâkaravardhana's wife Yaśovatî gave birth to two sons, named Râjyavardhana and Harshavardhana respectively and to a daughter named Râjyasrî. While the princes were yet very young, their mother presented them with a companion, eight years old, named Bhandi,† the son of her brother. By and bye their father, king Prabhâkaravardhana, presented them with two companions of their own age, the two sons of the king of Mâlava, named Kumârâgupta and Mâdhavagupta, whom he had regarded as affectionately as if they had been limbs of his own person." [It may be added here that Harsha afterwards saved his friend Kumârâgupta from the attack of an ele-

\* So Bâna distinctly: अथ तस्मात् पुष्पभूतेः \* अजायन्त राजानः । तेषु च एवम् उत्पद्यमानेषु क्रमेण उदयादि हूणहरिणकेसरी, सिन्धुराजज्वरो गुर्जरप्रजागरः, गांधाराधिपगन्धर्दिपकलः, लाटपाटवपाटज्वरः, मालकलक्ष्मीलतापरशुः, प्रतापशील इति प्रथितापरनामा, प्रभाकरवर्धनो नाम ॥ Professor Max Müller (*India : What can it teach us ?* p. 289), makes Pushpavardhana the father of Prabhâkaravardhana, gives the latter a brother, gives him a defeat on the day that Grahavarmâ was slain, makes Bhandi defeat the Mâlava instead of king S'asâṅka of the Gaudas, considers king Pratâpasîla as different from Prabhâkaravardhana, and gives a violent death to Prabhâkaravardhana after a short reign instead of by fever (so graphically described by Bâna) after a long reign and in old age. So far as Professor Max Müller's support of Mr. Fergusson's theory that the era of Vikrama was projected six centuries back from its real commencement is based upon these particulars, the support will perhaps have to be withdrawn. For, though mentioned presumably on the authority of Bâna in the *Harsha-charita*, Bâna does not give them, as will be seen from the above sketch.

† This is, doubtless, the Bâni of *Hsuen-Thsang*.

phant, and put him upon the throne (of his ancestors ?)].  
 "When grown up the princess Râjyasrî was married to  
 "Grahavarmâ, the eldest son of Avantivarmâ of the royal family  
 "of the Maukharas.

"After some time king Prabhâkaravardhana, having now  
 "become old, sent an expedition to the north under the leader-  
 "ship of his eldest son Râjyavardhana to conquer the Hûnas.\*  
 "Harshavardhana accompanied his brother up to a certain  
 "distance. Râjyavardhana having proceeded to his desti-  
 "nation, Harsha was hunting in the forests at the foot of the  
 "Himâlaya;† when he received sudden news of the serious  
 "illness of his father. He hastened home and reached the  
 "capital in a single day on horse-back.‡ He found on reach-  
 "ing home that his father was struck down with a fever which  
 "left little hope of his recovery. Prabhâkaravardhana died  
 "at last, and his widowed queen, Yašovati, the mother of the  
 "princes, went || sati with him, both being burned, on the bank  
 "of the Sarasvatî §. News of this having been sent to Râjya-  
 "vardhana, he hurried home a wounded victor of the Hûnas.

\* The Hûnas appear to have been giving much trouble at this time. Prabhâkaravardhana is described as having made himself हृणहरि-  
 षेत्सि, 'a lion to the Hûnas who were like so many deer.' His first  
 successes appear to have been against them. As he grew old and  
 was, therefore, unable to take the field in person, they were em-  
 boldened to renew their incursions, to repulse which he sent his  
 son Râjyavardhana.

† This is an additional proof that the dynasty reigned at Thanesar  
 and not at Kanauj.

‡ This would have been impossible, if Kanauj had been their  
 capital or residence. It clearly proves that Prabhâkaravardhana  
 reigned at Thanesar, to which one could ride in a day from the  
 foot of the Himâlaya.

|| It is remarkable that Yašovati does not burn herself on the  
 funeral pile of her husband, but on a separate pile of her own. It is  
 further noteworthy that her immolation takes place before even  
 the king expires, though he was on the point of death. And yet  
 this immolation is described as what royal custom, observed among  
 virtuous women) required, says Yašovati. Of course the usual custom  
 is recognised to be that whereby the widow burns herself with the  
 corpse of her husband. Yašovati wished to avoid becoming a widow.

§ This leaves no doubt whatever that the family were living at  
 Thanesar and not at Kanauj.

“ with many a wound dressed with white pieces of cloth. Having  
 “ been very much attached to his father, he made up his mind  
 “ to retire from this world and to enter a Buddhistic monastery  
 “ as a recluse, and asked Harshavardhana, to succeed to the  
 “ throne. The latter, equally attached to his late father,  
 “ and to his brother, also resolved to take the same course,  
 “ and refused to become king, giving among other reasons  
 “ this one, that he feared his brother was thinking that his  
 “ father had in his words addressed to him on his death-bed,  
 “ shown preference for him (Harsha) over the other. Both  
 “ prepared to retire into the forest. Great was the consternation  
 “ of the people, and numerous were the entreaties made to  
 “ them to desist from their intentions. Just at that time  
 “ news was brought to the brothers by a messenger that  
 “ the king of Málava\* (Málavarāja), as soon as he heard  
 “ of Prabhākaravardhana's death, had killed Grahavarmā,  
 “ the husband of their sister Rājyasrī and confined her an  
 “ enchained prisoner in a prison at Kānyakubja.† The same  
 “ messenger also stated that it was further reported that the  
 “ king of Málava, being desirous of possessing himself of the  
 “ State of S'rikāntha, too, was preparing himself to lead an  
 “ expedition thither, especially as he believed that Prabhā-  
 “ karavardhana's affairs were now without a leader. Hearing  
 “ this, Rājyavardhana determines to go and punish the king  
 “ of Málava, and gives up his intention to retire into the  
 “ forest. He accordingly goes forth with 10,000 horse,  
 “ accompanied by his cousin Bhandi. Harshavardhana also  
 “ proposes to go with him, but is persuaded by his brother to  
 “ remain at home.

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\* It will be remembered that Prabhākaravardhana had, while living, inflicted a mortal blow on the power and renown of the kingdom of the Málavas. See note\* above, page cxxvii, where he is called मालववधमर्त्त्यः ।

† Does this incarceration of Rājyasrī at Kanauj suggest that her husband was reigning there? and further, also, perhaps, that his family had been strengthened in their possession of that kingdom by the kings of Thanesar against the king of Málava who might have claimed supremacy, if not absolute right over it? The *Harsha-charita* is silent as to where the family of Grahavarmā were living or reigning.

Q (*Gaṇḍavaho*)

“ After some time a messenger arrives from the camp of Râjyavardhana and relates that after the latter had easily defeated the elephants of the king of Mâlava,\* he was decoyed by the king of the Gaudas into his own house, alone, unarmed, and there treacherously put to death.

“ On the receipt of this dreadful news, Harsha was enraged, and at once made up his mind to go and destroy the Gaudian king. But his generals Simhanâda and Skandagupta advise him to undertake, instead, an expedition against all the kings of India. To this Harsha at once agrees, and, after swearing that he would destroy the king of the Gaudas before many days are gone, sends letters to all the States demanding that they should either submit to him and accept him as their suzerain, or prepare for war.

“ Kumâra, king of Prâgyjotisha or Assam sends his submission to him in the shape of a magic umbrella, and only prays that he should be considered as an ally, and not as a vassal by Harsha. The latter gladly accepts this offer, received at the end of his first march, and sends word that he should come to see him.” [This Kumâra *alias* Bhâskarakavarmâ should not be confounded with Harsha’s companion and friend Kumâragupta, prince of Mâlava]. “ After Harsha had marched continuously for many days, Bhaṇḍi, who had accompanied Râjyavardhana, came to him, and gave him the particulars of Râjyavardhana’s death, and showed him all the spoil and booty, that had been seized from the king of Mâlava by Râjyavardhana. Among the objects thus shown were thousands of elephants and horses, many jewels, necklaces worn by the wives of the Mâlava king, many châmaras, many of the king’s beautiful mistresses, his umbrella of

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\* So Bâna : ऐहानिर्जितमालवानेकमपि \* \* \* गोहाशिपेन भ्रातरं वधादितम् अश्रीषीत्. It is not clearly stated that the Mâlava king was slain or taken prisoner, but from what follows it appears plainly that he was slain. If he had been taken prisoner, the fact would have been mentioned when all the booty and the Mâlava princes, prisoners of war, were exhibited to Harshavardhana by Bhaṇḍi. If he had not been killed, his mistresses and the ornaments worn by his queens on their breasts, could not have been seized.

“royalty, his throne and other signs of royalty, and all the  
 “princes of Mālava, taken prisoners of war. Being asked  
 “for news of Rājyaśrī, Bhaṇḍi, said that after Rājyavardhana  
 “had been put to death, and after Gupta had seized  
 “Kānyakubja,\* Rājyaśrī had escaped from prison and had with  
 “all her attendants entered the forest of the Vindhya; that  
 “having learned this he (Bhaṇḍi) had sent messengers to search  
 “for her, but they had not yet returned. Harsha then said he  
 “would himself go in search of her, and sent Bhaṇḍi against  
 “the king of the Gaudas. He accordingly started for the  
 “forest of the Vindhya, and there with the assistance of the  
 “pupils of Divākaramitra, a Buddhist recluse, and formerly a  
 “friend of Rājyaśrī's late husband, discovered her just as she was  
 “preparing to burn herself alive as a helpless widow, forlorn  
 “of all hope, deprived of all relations and friends, and fearing  
 “to be recaptured by her enemies. When met by Harsha  
 “she related how the Gaudian king had been expelled  
 “(? Gauda-sambhrama) from Kānyakubja, and how she was  
 “liberated from prison by the gentle Gupta, and how she  
 “heard after her liberation of her brother Rājyavardhana's  
 “death, and how she resolved to put an end to her miserable  
 “life. She then requested her brother Harsha to allow her  
 “to take the Buddhist uniform of monastic life and end  
 “her days in silent meditation. Harsha persuades her, with  
 “the help of Divākaramitra's advice to return home with  
 “him, and promises that after he had fulfilled his vow of  
 “destroying his enemy, the king of the Gaudas, she might  
 “retire into a convent, and that he would himself join her in  
 “the course. He then returns with her to the banks of the  
 “Ganges, where, at the forest village (vanagrāmaka) named  
 “Yashtigriha, he had left his army encamped. It was here  
 “that the poet made his first acquaintance of the king.”

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\* This would seem to show that the Mālava king was in possession of Kanauj after Grahavarmā was killed, and until he was himself killed by Rājyavardhana. Otherwise it is difficult to see how that place could have been without a master, so that Gupta should have possessed himself of it immediately on the murder of Rājyavardhana.

Here ends the *Harsha-charita*, which seems, therefore, to record the history of Harsha up to the time when the poet made his first acquaintance of that sovereign, and says nothing about what was done to the Gaudian king (whom he does not name but whom *Hiouen-Thsang* calls S'as'ânka), nor about the meeting of Kumâra, the king of Prâgjyotisha, (Assam), nor about the taking of Kanauj, nor about the conquest of all the kings to whom Harsha had sent his demands of submission.

From the above summary it is certain that Prabhâkaravardhana, Râjyavardhana, and Harshavardhana reigned at Thanesar in the Punjab, and that up to the death of Râjyavardhana the territory of the dynasty was confined to the Punjab, and it is probable that it was after Harshavardhana had reduced the other principalities of India to subjection that Kanauj became their capital. That Harsha then considered that city as his capital there is no doubt, as the Chinese pilgrim seems to mention that fact, though he only lived there during the rains. For *Hiouen-Thsang* calls Harshavardhana, as also his father and brother, kings of Kânyakubja.

If Harsha was not a declared Buddhist up to the end of Bâna's narrative, it is plain that he was very favourably inclined towards that faith, both from the fact of his very respectful treatment of the Buddhists, and from the fact that his sister Râjyas'ri was married into a Buddhistic family. Harsha even according to Bâna's account, was Buddhistic in his principles. He must have, therefore, rightly appeared Buddhistic enough to *Hiouen-Thsang* to treat that distinguished Chinese traveller with such marks of esteem and respect that he should describe him as a devout Buddhist,

From Bāṇa's narrative it appears that up to the time that Rājyas'ri's husband was murdered, Kanauj was the capital of the Mālava kings, and after the destruction of the Mālavarāja by Rājyavardhana, followed immediately by his own death through the treachery of the Gaudian king, the city fell temporarily into the hands of the Gauda, who was, it appears, expelled by a certain nobleman (Kulaputra) named Gupta, and the latter must have remained in possession thereof until it was reduced by Harsha, who then turned it into his capital.

It will have been noted that in the main the two accounts of the Chinese pilgrim and the Sanskrit writer agree with each other, so far as they relate to the same period of time. Bāṇa's account, though full, does not extend beyond a certain event. As to the principal facts, the two writers confirm each other. But for the Chinese account, that of Bāṇa, owing to his dreadful exaggeration, might have been distrusted. But for the account of Bāṇa the Chinese narrative would have remained obscure and unintelligible.

The two narratives given above furnish us with three names of kings who reigned in the first half of the seventh century at Thanesar and Kanauj: 1, Prabhākaravardhana or Pratāpas'ilā, 2, Rājyavardhana; and 3, Harshavardhana, also called S'ilāditya. The death of S'ilāditya is placed by General Cunningham in A. D. 648.\* According to *Hsüen-Tsang*, these three kings were of the Vais'ya caste, whereas according to Bāṇa it is not certain whether they were Vais'yas or Kshatriyas. While 'Vardhana,' their suffix, would argue a Vais'ya descent, and while Bāṇa nowhere distinctly

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\* *Ancient Geography of India*, page 570,



says that they were Kshatriyas, they married the princess, Rājyas'ri into what must be a Kshatriya family, that of Avantivarmā Vākpati says, Yas'ovarmā was a Kshatriya of the lunar race, a statement which we may accept without much doubt, even though coming from such a panegyrist as our poet, especially when we have regard to the suffix 'Varmā' which indicates the Kshatriya, and not the Vais'ya caste. Have we not, accordingly, to suppose that between the death of S'ilāditya Harshavardhana (*circa* A. D. 648) and the accession of Yas'ovarmā towards the latter part of the century a revolution occurred, which ended in the downfall of the Vais'ya dynasty of Harshavardhana, and in the establishment of the Kshatriya dynasty of Yas'ovarmā? Or, secondly, are we to suppose, what is not unlikely, that Yas'ovarmā, on his mother's side, claimed descent from a Kshatriya family, and assumed (either himself at his own instance or after some predecessor) the suffix 'Varnā'? In the case of the former supposition, importance is gained by the statement found in *Hiouen-Tsang's 'Mémoires'* that S'ilāditya Harshavardhana was advised by his supernatural adviser, the Bodhisatva, to accept the crown of Kānyakubja on condition that he should not call himself *Mahārāja*, and that he should not sit upon the throne (*simhāsana*). For these extraordinary precautions, if taken, would reconcile the people to the rule to which they would otherwise be opposed. The kingdom of Kanauj having been acquired by Harshavardhana in war, a revolution after the death of that king is not improbable. A third supposition is that the Maukharas—the dynasty of Avantivarmā to whose son Rājyas'ri was married—reigned at Kanauj, and that it was there that Grahā-

varmā, the husband of that princess, was killed by the king of Mālava, reigning at Ujjain, and that after Harsha's death the city and kingdom of Kanauj was restored to some member of the family of his sister's late husband, and that lastly, our hero Yas'ovarmā was descended from that king.\*

## NOTE II.

THE JAINS ON VĀKPATI AND YAS'OVARMĀ, AND THE  
VALUE OF THEIR DATES.†

*The Bappabhatti Sūri-Charita.*

This is a short tract purporting to give the life of the Jain scholar, Bappabhatti, in sanskrit intermixed freely with Prākṛit quotations. The date of the tract

\* After the above was written, I have seen that General Cunningham already makes the suggestion (*Arch. Surv. of India*, vol. XVII. page 127) that Yas'ovarmā might have descended from the Maukharas.

† For a loan of the manuscripts of the *Bappabhatti-Sūri-Charita*, the *Prabandha-kośa*, and of the *Paṭṭāvalī* I am indebted to Rāmchandra Dinānāth S'astri, of Ahmedabad, whose long acquaintance with the literature of the Jains is very properly utilized by the Government of Bombay in the work of making their collection of Jain manuscripts. The MS. of the *Charita* is about two hundred years old; it is wanting in the first three folios, that of the *Paṭṭāvalī* is dated A. V. 1825 or A. D. 1769. I have had two MSS. of the *Prabandha-kośa*, both very beautifully written, correct, and, what is of importance, very old, one particularly. The latter has in its colophon the following list of kings of the Chauhāns of Ranathambhor:—

- |                                 |                                |
|---------------------------------|--------------------------------|
| 1 Vāsudeva (A. V. 608).         | 6 Vijayarāja.                  |
| 2 Sāmanta.                      | 7 Chandrarāja.                 |
| 3 Naradeva.                     | 8 Govindarāja (defeated Sultan |
| 4 Ajayarāja (who founded Ajmir) | Vegvāris).                     |
| 5 Vighararāja.                  | 9 Dullabharāja.                |

is not known, but it is supposed by Rāmachandra S'āstrī to belong to the thirteenth or fourteenth century of the

10 Vatsarāja.	24 Anāla Deva.
11 Singharāja (defeated Hejivadin at Jethan).	25 Jagaddeva.
12 Duryodhana (defeated Nasiruddin).	26 Visala Deva (defeater of the Turushkas).
13 Vijayarāja.	27 Amaragāṅgeya.
14 Vappēyivara (discovered a gold-mine at Sākambari).	28 Pethala Deva.
15 Dullabharaja.	29 Someśvara Deva.
16 Gaṇḍurāja (defeated Mahmad Sultan).	30 Pṛithiraja, A. Vk. 1236, died A. Vk. 1248.
17 Bālapa Deva.	31 Harirāja.
18 Vijayarāja.	32 Rāja Deva.
19 Chāmundaarāja (defeated the Sultans).	33 Bolana Deva (surnamed Bāvariyā).
20 Dusala Deva (defeated the king of Gujarat).	34 Viranārāyana Deva (slain in the battle by S'amsuddin Turushka).
21 Visala Deva.	35 Bahad Deva (conquered Mālava).
22 Pṛithirāja the great (broke the arm of Valugi Shah).	36 Jaitrasimha Deva.
23 Allana Deva (defeated Shah-Buddin).	37 S'ri Hamīra Deva (A. Vk. 1342 died in battle A. Vk. 1358).

The above list differs considerably from that given in Tod's *Rājastān* and also from the one contained in the *Hamīra-Mahākāvya* of Nayachandrasūri (Ed. Rao Bahadūr Nilkanth Janārdan Kirtane, 1879). The three lists agree only as to some of the prominent names. The MS. in which my list occurs is between four and five centuries old, though it bears no date. Rājaśekhara's own date is given by himself in the following lines which conclude his work:—

श्रीप्रश्नवाहनकुले कौटिकनामानि गणे जगद्विदिते ।  
 श्रीमध्यमशाखायां हर्षपुरीयाभिधे गच्छे ॥  
 श्रीमल्ल(MS. ल)चारिगच्छे श्री अमयसुरिस्ताने ।  
 श्रीश्री श्रीतिलकसुरिशिष्यः  
 श्रीराजशेखरचरीन्द्रवादीकृतिरियम् ।छ्।  
 शरगगनमनुमिताब्दे १४०५ ज्येष्ठामूर्तायथवलसप्तम्याम् ।  
 निष्पन्नम् इदं शालं श्रीत्रय्येन्द्रोः सुखं तन्यात् ॥१॥

Christian era, no grounds being given for the conjecture beyond the belief that works of this kind were generally written about and after the time of Ku. mārapāla and his successors. There is nothing to show that it may not be much later. It is certain that it is the work of some native of Gujarat, and it is also certain that the author is chiefly desirous of recording the miracles of Bappabhaṭṭi, by making him convert every renowned king, every famous poet, and every learned scholar of Jainism.

The style shows little learning, and oftentimes less grammar.

King Âma of Kānyakubja was reigning at Gopagiri, and king Dharma at Lakṣhaṇavati on the banks of the Godāvari in the Deccan. Bappabhaṭṭi was at first at the court of Âma, which he left in dissatisfaction for that of Dharma. For some years he remained with Dharma as his spiritual guide. King Âma, by practising a deceit, planned by Bappabhaṭṭi, upon Dharma, managed to bring him back from Lakṣhaṇavati, that he might remain with him as before as the head of the learned men at his court, and as his spiritual guide at Gopagiri or Gualior. Dharma was extremely sorry to part with his teacher, and considered his loss as a great and irretrievable misfortune.

After Bappabhaṭṭi came to Gualior he received a message from Siddhasena-Sûri, his teacher, who was in charge of the Gachchha at Modherakapura, the modern Modherâ, in Gujarat, that he, being now old and his end approaching, was practising starvation (anas'ana) with a view to hasten his death, and that he, therefore, requested him to come and administer to

him in his last days. Bappadhatti went to Modhera-kapura and assisted his master to secure his ascension to heaven, where he was welcomed by the Apsarases. Entrusting the Gachchha to Mahāgovinda-Sūri, his fellow-student, he returned to Gualior. There he lived, often subjected to temptations by Âma, who wished to test his virtues, but who found that he was proof against all of them and was possessed of supernatural knowledge.

Some time after, king Dharma sent a messenger to king Âma, who delivered his master's message, to the following effect: "You and we have always been enemies of each other; instead of fighting with deadly weapons, let us settle our quarrel by a discussion of learned men. A learned Buddhist scholar, named Vardhanakunjara, has arrived in our kingdom. If you have any learned man to match him, bring him to us, that he may have discussions with him. If the Buddhist shall win, you shall surrender your kingdom to us. If your scholar wins, we shall resign our kingdom to you." Âma took Bappabhaddi-Sūri with him and proceeded towards Lakshanāvati. The two parties met at a certain place midway between the two kingdoms. The discussions went on for six months, and there were no signs that they would come to an end soon. The disputants were Vardhanakunjara and Bappabhaddi-Sūri; Vākpati, a great poet, born in the royal family of the Paramāras, and who was in the service of king Dharma, being present during all the time. King Âma thought the discussions were obstructing his public affairs. So he warned Bappabhaddi. The latter propitiated the god-

dess Sarasvatī who revealed the secret to him that as long as his adversary, the Baudḍha, held in his mouth a certain pill, called 'uninterrupted speech' (*akṣaya-vachana-guṭikā*), which she had herself presented to him as the reward of austerities (*tapas*) practised by him in his seven previous births, he would be invincible. So she suggested that, if he wished to overcome him, all should be made to gargle their mouths, and his adversary among them, the next morning, before proceeding with the disputations.

Bappabhaṭṭi sent a message to Vākpaṭi the same night, to remind him that they were old acquaintances at Lakṣhaṇavati, and to remind him of an old promise made by him, that he would one day oblige him; now was the time to fulfil his word, by directing the following morning that all should gargle their mouths before going on with the disputations. Vākpaṭi promised compliance, and did as he promised. In the course of the gargling the Buddhist dropped his pill which was removed by Bappabhaṭṭi's pupils, and he was, thereupon, beaten by Bappabhaṭṭi. Dharma surrendered his kingdom to Āma, who, at the instance of his victorious teacher, generously made a present of it back to Dharma, and returned to Gopagiri with all his friends. There Bappabhaṭṭi-Sūri converted Āma to Jainism.

Meanwhile Vardhanakuṇjara complained against the treacherous conduct of Vākpaṭi to Dharma, who, however, in consideration of his long services and of his numerous victories won in the battlefield, pardoned his servant, the poet.

Some time after this, Yaś'odharmā, the king of a

neighbouring country, invaded Lakshanaṁvatī, defeated Dharma in battle, and took possession of his kingdom. He threw Vākpati into prison. While in prison, Vākpati wrote his great poem (Mahākāvya) in Prākṛit, called *Gauḍavadha*, and showed it to king Yas'odharmā. The latter, who was a good judge of merit, liberated the poet, and begged that he might pardon him. Being thus honourably set free, Vākpati went to Bappabhṭti, and became his great friend.

One day Âma asked Bappabhṭti whether there existed any one like him, so great in learning and virtue. Bappabhṭti named Govindāchārya and Nanna-Sūri, his fellow-pupils, who lived at Modherapura. The king proceeded thither in order to see them. He found Nanna-Sūri expounding and illustrating the Sūtras of Vātsyāyana on erotics. He felt disgusted, and returned to Gualior, without even bowing to the scholars, bringing a low opinion of their virtue with him. On learning this, Bappabhṭti sent two Sādhus (disciples) to Modherapura to inform his friends of the fact, and to suggest a remedy. Govindāchārya and Nanna-Sūri came under disguise to Gualior, and performed a play before Âma, in which they acted the parts of heroes (Vīras) who were fighting a battle. The king thought that a real battle was raging before him, and he with the other spectators began to tremble through fear. The two actors then revealed themselves as Govindāchārya and Nanna-Sūri, and satisfied the king that their illustrations of Vātsyāyana at Modherapura were likewise merely an exercise in the art of speaking.

Bappabhṭti from time to time prevented king Âma from falling a victim to temptation, and kept him

straight in the path of virtue, of which illustrations are given in the shape of appropriate anecdotes.

Vākpati was now living at Mathurā, as a Sannyāsi practising austerities in the temple of Varāha. Āma said one day to Bappabhaṭṭi, "your powers of persuasion and your learning are known to me; you have made me a s'rāvaka. But I shall regard you as truly able, if you convert Vākpati, and make him your disciple and a S'vetāmbara." Bappabhaṭṭi undertook the task, and staked the truth of all his convictions and all his reputation on his success in that undertaking. He went to Mathurā, and, as Vākpati was deeply engaged in contemplation, preached the saving tenets of Jainism to him. He then took him to the Mandira built by king Āma, and showed him the image of Pārś'vanātha, which he had himself consecrated in it. As soon as Vākpati saw it, he gave up his belief in Brahmanism, and became at once a Jinārshi of the S'vetāmbara sect. Not only this. As he was old, he practised starvation (anās'ana) according to the rules of the Jains, expired and went to Svarga.

King Āma once asked Bappabhaṭṭi-Sūri why, knowing the truths of Jainism, his heart was still being drawn now and then towards Brahmanism, as if he had committed some great sin to deserve such a misfortune. Bappabhaṭṭi said, the king had practised Brahmanical *tapas* in his former life, wearing a *jaṭā* (clotted hair) on his head.

In due course of time Āma had a son born to him. He gave him the name of Dunduka.

Āma besieged a fort called Rājagiri, held by king Samudrasena, but could not destroy the walls there.



of. Bappabhatti, being asked, predicted that Dunduka's son who was to be named Bhoja was to reduce the walls by simply looking at them. Âma retired, and reduced the surrounding country. As soon as Bhoja was born, he was brought in a cradle near the fort, and made to look towards the walls. The fort-walls fell to pieces, and Samudrasena, the king, left the place and took to flight. Âma entered the fort, but there were no cruelties practised by him, for Jain Râjarshis are not cruel.

A certain spirit, who presided over the fortress, predicted that Âma would die at the end of six months. Thereupon, with Bappabhatti, the king started on a pilgrimage.

He wished to visit Girnar, and there offer worship at the feet of Neminâtha. He first came to Cambay (Stambhatîrtha), and was so weak on account of his vow not to eat anything till he had seen Neminâtha, that he despaired of being able to see that image by proceeding to Girnar.

Bappabhatti enabled him to see an image of Neminâth at Cambay, which he by a miracle caused to be brought there by the goddess Kushmândî. That image is, still worshipped at Cambay under the name of Ujjayanta.

Âma then visited Vimalagiri (Pâlitâna), and then proceeded to Raivatâdri (Girnar).

He found the latter place besieged by the Digambaras, and settled by a stratagem invented by Bappabhatti a quarrel between them and the S'vetâmbaras as to the ownership of the temples on Raivatâdri, in favour of the latter.

He next visited Prabhâsa (Pâtan). Returning to

Gualior, he proceeded to Magadha-Tīrtha, and died there A. Vk. 890 (A. D. 834)

Dunduka succeeded his father Âma, and led an immoral life. An astrologer foretold that Bhoja, his son, would kill him, and then take possession of the kingdom. The maternal uncles of the young prince then removed him to their city of Pâtaliputra, in order to save his life from Dunduka, who wished to kill him, that the prophecy might be falsified.

Dunduka attempted to bring back Bhoja in order that he might destroy him, but in vain. At last he directed Bappabhāṭṭi to go and bring him. The latter rather than do so, put an end to his own life by starvation (anas'ana), after he had gone a little on his way to Pâtaliputra on the fatal errand. Bppabhāṭṭi-Sûri was born in A. Vk. 800 (A. D. 744). He died in A. Vk. 895 (A. D. 839).

Bhoja succeeded to his father's kingdom in the way predicted by the astrologer.

2

*The Prabandha-kos'a.*

This is a work in Sanskrit by Râjas'ekhara-S'ûri, pupil of Tilak-S'ûri, who wrote in the year of Vikrama 1405 (A. D. 1349), and gives the *prabandhas* or lives of twenty-four personages: 10 of Sûris, 4 of poets, 7 of kings, and 3 of lesser kingly persons of the s'râvaka religion (râjâṅgas'râvakas). The 10 *prabandhas* of Sûris are, 1 Bhadrabâhu and Varâha; 2 Âryanandilakshapaka, 3 Jivadeva-Sûri, 4 Âryaravaputâchârya, 5 Pâdalīpta Prabhu, 6 Vṛiddhavādī and Siddhasena, 7 Mallavādī, 8 Haribhadra-Sûri, 9 Bappabhāṭṭi-Sûri, and

10 Hema-Sûri. The 4 poets are : 1 S'ritharsha, 2 Harihara, 3 Amarachandra, and 4 the Digambara Madanakîrti. The 7 kings are : 1 Sâtavâhana, 2 Vankachûla, 3 Vikramâditya, 4 Nâgarjuna, 5 Udayana, 6 Lakshanasena, and 7 Madanavarmâ. The 3 lesser personages are ; 1 Ratna, 2 Âbhada, and 3 Vasupâla.

The account given in the *Bappabhattî-Sûri-prabandha* contained in this work is similar to that given in the previous work, except that it is at times fuller. When Jitas'atru was reigning at Pâtâlipura [Pâtâdî ?] in Gujarat, there lived in that place Siddhasena, the Jain Âchârya. Bappabhattî was his pupil. Bappabhattî's real name was Sûrapâla. He was the son of Bappa, a Kshatriya who resided at Dûmbâudhî in Panchâla. His mother's name was Bhattî. He was allowed to be made a recluse and a disciple of Siddhasena by his parents, on condition that he should adopt a name which would preserve the memory of his parents. The teacher and pupil lived at Modherakapura. Dîkshâ was given to Bappabhattî in A. Vk. 807 (A. D. 751). While Bappabhattî was being educated by Siddhasena at Modherakapura, a young prince named Âma was educated in the seventy-two arts and sciences\* along with

\* The names given are:—

१ लिखितम्	१० शिक्षा	१९ तुरगारोहणम्
२ गणितम्	११ निरुक्तम्	२० तयोः शिक्षा
३ गीतम्	१२ कात्यायनम्	२१ मन्त्रवादः
४ नृत्यम्	१३ निघण्टुः	२२ यन्त्रवादः
५ नाचम्	१४ पत्रच्छेद्यम्	२३ रसवादः
६ पठितम्	१५ नखच्छेद्यम्	२४ पन्यवादः
७ व्याकरणम्	१६ रत्नपरीक्षा	२५ रसायनम्
८ छन्दः	१७ आयुषाभ्यासः	२६ विज्ञानम्
९ ज्योतिषम्	१८ गजारोहणम्	२७ तर्कवादः

him at the same place. He was the son of king Yas'o-varmā of Kānyakubja reigning at Gopālagiri-durga (Gwalior), by Yas'odevī, who, not being a favourite of her husband, was abandoned by him. He was born during her banishment and was brought up by Siddhasena. After his mother's and his own restoration he was expelled by his father, because he was a spendthrift, and came a second time to Modheraka, and it was during his second stay at that place that he was educated as above.

Yas'ovarmanā was soon taken ill, and was on the point of death, and at the instance of his ministers, he sent for the prince, that he might be crowned king in succession to himself. Some time after Āma began his reign at Gopagiri, he sent for his friend Bappabbattī, who, after he was made a Sūri\* by Siddhasena at the special request of Āma even during his own (Siddhasena's) life-time, was made the chief of learned people at the court of Gopagiri. While Bappabbattī was

२८ सिद्धान्तः	४३ दशोत्तरकारः	५८ लेखकम्
२९ विषयवादः	४४ खेचरीकला	५९ चर्मकर्म
३० गारुडम्	४५ अमरीकला	६० यन्त्रकरसवनी
३१ शाकुनम्	४६ इन्द्रजालम्	६१ वाक्यम्
३२ वैद्यकम्	४७ पातालसिद्धिः	६२ अलंकारः
३३ आचार्यविधिः	४८ धूर्तशम्भलम्	६३ हसितम्
३४ आगमः	४९ गन्धवादः	६४ संस्कृतम्
३५ प्रासादलक्षणम्	५० वृक्षाचिकित्सा	६५ प्राकृतम्
३६ सामुद्रिकम्	५१ कृत्रिममाणिक्यम्	६६ पैशाचिकम्
३७ स्मृतिः	५२ सर्वकरणौ	६७ अपभ्रंशः
३८ पुराणम्	५३ वश्यकर्म	६८ कपटम्
३९ इतिहासः	५४ पणकर्म	६९ देशभाषा
४० वेदः	५५ चित्रकर्म	७० धातुकर्म
४१ विधिः	५६ काष्ठघटनम्	७१ प्रयोगापायः
४२ विद्यानुवादः	५७ पाषाणकर्म	७२ कैवलीविधिः

\* एकादशाधिकं तत्र जाते वर्षशताष्टके । विक्रमात् सोऽभवत् सूरिः कृष्णवैजयाष्टमीदिने ॥

at Gopagiri, he happened to take offence at something done by the king, and at once left Āma's court; and wandering in the Gaudades'a,† he came to Lakshanāvati. King Dharma, who reigned there, received him with honour. The poet Vākpati was in the service of Dharma. He assisted Bappabhatti to get an honourable welcome from Dharma. Soon afterwards Āma regretted and very much missed the absence of Bappabhatti, and, after passing a trick upon Dharma, brought him back to his own court. King Dharma himself went to bring him away. He is described as having put up at a village on the banks of the Godāvari before he entered Lakshanāvati, and to have passed the night in a temple of Khaṇḍadeva (*khaṇḍadevasya devakule*). Khaṇḍadeva is, doubtless, Khaṇḍoba, a common enough village-god in the Deccan, and *devakula* is the Marathī word *devūla*, a temple. So there is no doubt, according to the author, that Lakshanāvati is situated in the Deccan, though in an earlier part of the *Prabandha* he speaks as if it lay in the Gaudades'a or Bihar.

After Bappabhatti returned to Gopagiri, he received, as described in the previous notice, the message from Siddhasena, and the incident is narrated here similarly.

In like manner the story of the disputation, which took place half way from the two kingdoms between Bappabhatti and the Buddhist Vardhanakuṇjara, the

\* दिनेः कतिपयैर्गौडदेशान्तर्विहरन् लक्ष्मणावतीनाम्न्याः पुरो बहिरारामे समवासाशीत (sio) तत्र पुरि भमौ नाम राजा &c. This explains the mistake in the note at p. 253, *Indian Antiquary* Vol. XI., which places Lakshanāvati in Gaudades'a. The *Prabhāvakāśharitū* on the authority of which the town of Lakshanāvati is placed in Gaudades'a was written A. V. 1334 (A. D. 1278), by Prabhāchandra-Sūri. See below pp. cxlviii fgg.

defeat, accomplished by means of a questionable transaction, of the latter by the former, the forfeiture and restoration of Dharma's kingdom, the complaint against Vākpati and his being pardoned by Dharma in consideration of his merits and previous services, are narrated exactly as in the previous work—indeed, mostly in identical words. Āma and Dharma are described as having had between them an old feud or enmity. Vākpati is called *Prabandhakavi*, writer of *prabandhas* or biographical poems.

The invasion by Yas'odharmā, the king of a neighbouring kingdom, of Dharma's territories, the latter's defeat and death in battle, the appropriation by the former of the latter's kingdom, and Vākpati's incarceration follow as in the previous *Charita*. Vākpati is liberated by Yas'odharmā when he shows him his *Gaudaradha*, which he wrote in prison, and is asked to pardon him. He then goes to Gopagiri-durga. He writes his great Prākṛit poem called *Mahumahaviyayo*\* and shows it to Āma, who rewards him with one hundred thousand gold pieces. Then, after some anecdotes, follows that of Vākpati having been, when he was living the life of a strict recluse at Mathurā,† converted to the faith of Jina by Bappabhaṭṭi. The siege of Rājagiri, a fortress held by Samudrasena, the miraculous destruction of it when the sight of Āma's infant grandson Bhoja fell upon it, the prediction by the guardian spirit

\* तेन वाक्पतिना महा (sio) महविजयाख्यं प्राकृतमहाकाव्यं बद्धम् । आमाय दर्शितम् । आमा हेमट्कलक्षान् अस्मै व्यशिष्यत ।

कियती पञ्चसहस्री कियती लक्षा च कोटिरपि कियती ।

औदार्योन्नतमनसां रत्नवती वसुमती कियती ॥१॥

† समयान्तरे वाक्पतिराजो मथुरां गतौ । तत्र श्रीपादस्त्रिदण्डी जज्ञे सः ।

of the fortress about Āma's death at the end of six months, the pilgrimage to Cambay, Pālitāna and Gīr-nar, Prabhāsa (Sidhapur-Pātan), and lastly to the Magadhatīrtha, follow as in the *Charita*, and then the death of the king in\* A. Vk. 890 (A. D. 834).

The death of Bappabhatti-Sūri follows in A. Vk. 895 (A. D. 839) under the same circumstances as those related in the *Charita*.

Bhoja, after he murdered his father Dunduka and took possession of his kingdom, sent for Nanna-Sūri from Modherakapura, and kept him at his court in place of Bappabhatti, Govindāchārya remaining at Modheraka at the head of the Gachchha.

The above *Prabandha*, though fuller at times, and though it gives a few more details and facts, is either the original or an amplification of the *Charita*, as the two agree not only in their facts but also in their language word for word. As Rājas'ekhara says that he committed to writing the stories as he heard them from his teacher, the inference to be drawn is that the *Charita* is a detached copy of the *Prabandha kos'a*.

## 3

*The Prabhāvaka-charita.*

This is described as having been composed by Prabhāchandra-Sūri and revised by Pradyumna-Sūri, and is a collection of stories or memoirs in Sanskrit verse, containing *Charitas* or biographical notices, in twenty-two chapters, of the following Jain celebrities:

1 VAJRA.

3 ĀRYANANDILA.

2 ĀRYARAKSHITA.

4 KĀLIKA.

\* श्रीविक्रमकालाद् अष्टशतवर्षेषु नवत्यधिकेषु व्यतीतेषु भाद्रपदे शुक्लपञ्चम्यां पञ्च परमे-  
ष्ठिनः स्मरद् राजा श्रीन्यासः दिवम् अष्टम्यात् ॥

5 PĀDALĪPTA.	18 MĀNADEVA.
6 RUDRADEVA.	19 SIDDHA.
7 S'RAMANASIMHA	20 VIRAGANĪ.
8 ĀRYARAVAPUṬA.	21 VĀDIVETĀLA <i>alias</i>
9 MAHENDRA.	S'ĀNTI-SŪRI.
10 VIJAYASIMHA.	22 MAHENDRA and
11 JIVADEVA.	23 DHANAPĀLA.
12 VRIDDHAVĀDĪ.	24 SURĀCHĀRYA.
13 SIDDHASENA.	25 ABHAYADEVA.
14 HARIBHADRA.	26 VIRACHĀRYA.
15 MALLAVADĪ.	27 DEVA-SŪRI.
16 BAPPABHAṬṬI.	28 HEMACHANDRA.
17 MĀNATUṆGA.	

The story of Bappabhṭṭi in this collection has no title to be considered as an independent witness. It appears to be merely a versified amplification of that which is given by Rājas'ekhara. In many places whole expressions, phrases, and sentences of that writer are unmistakably reproduced in verse. Indeed Prabhā-chandra-Sūri seems to tell us in so many words that his account of Bappabhṭṭi is taken from Rājas'ekhara whom, for metrical convenience, he seems to call Rājes'vara Kavi (the poet or author Rājes'vara), *is'vara* and *s'ekhara* being synonyms for 'chief':

बप्पभट्टिः त्रिये श्रीमान् यद्वृत्तगग(सि)नाङ्गणे ।

खेलति स्म गतायतै राजेश्वरकविर्मुदा \* ॥ XI. 1.

The story here is almost identical with that of the *Bappabhṭṭi-charita* and of the *Prabandha-kos'a*, and

\* I have summarised this account from the Deccan College Ms. of the *Prabhāvika-charita*, No 412 of 1879-80, an exceedingly incorrect and carelessly written recent copy. It reads मुदा for मुदा.



gives the same dates. *Bappabhatti* was born in A. Vk. 800:

विक्रमतः शून्यद्वयवसुवर्षे भाद्रपदतृतीयायाम् ।

रविवारे हस्तक्षे जन्माभूद् बप्पभाट्टिगुरोः ॥ X. 6 6.

He was ordained in A. Vk. 807. Thus:

शताष्टके च वर्षाणां गते विक्रमकालतः

सप्ताधिके राधशुक्लतृतीयादिवसे गुरौ ॥ XI. 28.

मोढेरके विहृत्यामुं दीक्षित्वा नाम चादधुः

स्वाख्यातिकैकादशकाद्(?) भद्रकीर्तिरिति श्रुतम् ॥ XI. 29.

*Yas'ovarmā* is described as having descended from and been a bright ornament in the family of *Chandragupta* (XI. 46).

*Bappabhatti* became a *Sûri* in A. Vk. 811, under the same circumstances as are described in the *Prabandha-kos'a*:

एकादशाधिके तत्र जाते वर्षशताष्टके ।

विक्रमात् सोऽभवत् सूरिः कृष्णचैत्राष्टमीदिने ॥

But according to the *Prabhāvaka-clariṭa*, *Āma*, like his father *Yas'ovarmā*, appears to have reigned at Kanauj (XI. 119), and not altogether at Gopagiri, though it is to Gopagiri (XI. 452), that he and *Bappabhatti* return after their victory over the Buddhist *Vardhanakuṇjara*.

As in the *Prabandha-kos'a*, *Lakṣhaṇavatī* is placed in the *Gaudades'a* (XI. 154, 187), which, however, is situated in the Deccan, in the valley of the *Godāvarī*, and before entering that town *Āma* sojourns in a temple of *Khaṇḍobā* standing on the banks of that river (XI. 154, 225, 226, 232).

When, after his defeat by *Bappabhatti*, *Vardhanakuṇjara* complains to *Dharma* against *Vākpati*, he

calls the latter 'an enjoyer of Dharma's kingdom,  
( " त्वद्राज्यपरिमोणी." XI. 464 ).

As in the *Trabandha-kos'u* the composition of the *Mahumahaviyayo* is wrongly placed after that of the *Gaiḍavaho*.\* After Vākpati was set at liberty and left the prison at Lakṣhaṇāvati, he came, however, to Kanauj and not to Gopagiri, and there he was liberally patronised by Āma, even more liberally than he had been at the court of Dharma (XI. 471, 472). Āma thought he was fortunate in having Vākpati at his court,† but there is no allusion to his having ever been at Kanauj before, or to his having been connected with Yaś'ovarṃā !

Bappabhaṭṭi wrote fifty-two *Prabandhas* or memoirs, the first of which was called *Tārāgaṇa prabandha* :

द्विपञ्चाशत् प्रबन्धाश्च कृतास्ताराणादयः ।

श्रीबप्पभाट्टिनाथोक्तकविसारस्वतोपमाः ॥ XI. 649.

Bappabhaṭṭi died, aged ninety-five years, in A. V. 895 :

शततन्दसिद्धेवर्षे [८९५] नमःशुद्धाष्टमीदिने ।

स्वर्गतेभेऽजान पञ्चत्वम् आमराजगुरोरिह ॥ XI. 728.

Bhoja, the grandson of Āma, came to Kanauj, and not to Gopagiri, in order to kill his father Dunduka and take possession of his kingdom (XI. 739).

\* The passage is corrupt :

मौढबन्धो महुमहि [sic] विजयश्चेति तेन च ।

कृता वाक्पतिराजेन द्विशस्त्री कविताविधिः ॥ XI. 470.

† समानातिशयो राजा विदधे तस्य भूभृता ।

गङ्गां गेहगतां को हि पूजयेद् अलतोपि न ॥

मन्यते कृतकृत्यं स्वं स्वर्गनाथोपि वाक्पतिम् ।

प्राप्य वाक्पतिराजं तु नाधिकोद्यद्विमरम्यते [ ? \* अधिकः कोऽत्र मंस्यते ] XI. 464.

465. This makes it certain that Vākpati was generally called *Vākpati-rāja*. See *supra*, p. lxi., note†.

The story of Bappabhatti in this work occupies 757 stanzas. The author says, however, it is only an abstract of the well-known older work on the subject.\*

The author of this work lived long after Hemachandra (A. D. 1089-1174), because in addition to writing a story of the latter's life in his work, he speaks of him as having written *long ago* ( purā, XI. 11 ) certain works on the lives of some of the men about whom he writes himself. Hemachandra is one of the authorities from whom he derives the materials of some of his stories. The author also mentions that he learned some of his stories from the writings of other well-informed old scholars (XI. 15).

4

*The Tīrthakalpa.*

The following notice occurs about Mathura and Bappabhatti in a work called *Tīrthakalpa* by Jinaprabha-Sūri, who lived in the fourteenth century.†

The *Tīrthakalpa* is a treatise giving a description of the Jain places of pilgrimage, their origin, the names of their founders and of the kings &c. who improved them, dates of repairs, and other particulars.

‘ Then thirteen hundred years after the Nirvāṇa of

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इत्थं श्री बप्पभाट्टिप्रमुचरितम् इदं विश्रुतं विश्वलोके  
प्राञ्चद् वि[MS. प्राचिद्वि°]ख्यातशास्त्राद् अभिगतम् इह यत् किंचिद् उक्तं तद् अल्पम्  
पूज्यैः क्षन्तम्यम् अत्रानुचितम् अभिहितं यत्तेषां [ ? यन्मृषा or यन्मृषा ] तत् प्रसादात्  
एतन् स्मृतिगम्यं भवतु जिनमते स्वैर्येषां भुवं च ॥ XI. 755.

The reader may observe the use of the word शास्त्रम् in this passage in the sense of *charita* or *prabandha*. See note † page clxviii.

† Jinaprabha-Sūri is believed to have written his commentary on the *Sādhupralikramana Sātra* in A. V. 1364 (A. D. 1308), and the *Sāntinīthi-charita* in A. V. 1317 (A. D. 1261).

‘ Mahāvira, [A. V. 830 or A. D. 774] Bappabhaṭṭi  
‘ was born. He, too, improved this place of pilgrim-  
‘ age, and caused Pārśva Jina to be worshipped.

\* \* \* ‘ S’ri Bappabhaṭṭi-Sūri, whom king  
‘ Āma of Gopālagiri treated as his master, to be obey-  
‘ ed by him, implicitly, set up the top-image at Ma-  
‘ thura in Vikrama’s year 826 (A. D. 770).’

\* \* \* ‘ The Ākās’a devī (? voice from heaven),  
‘ having known that the world is a slave of temptation  
‘ caused the golden stūpa to be concealed and to be  
‘ covered with bricks. Then king Āma at the in-  
‘ stance of Bappabhaṭṭi caused that again to be fur-  
‘ nished with a dome of stones.\*

## 5

*The Gāthāsahasrī of SAMAYASUNDARA.*

This is a collection of one thousand couplets, giving among other matters the dates of men and events, mostly such as are connected with the religion and literature of the Jains. After giving the dates of Trairās’ika, Bodhiṇa, S’ātas’īla, Vajra, and Haribhadra, the work gives (couplet 101) the date of S’ri-Bappa-  
bhaṭṭi thus :

‘ More than thirteen hundred years after [the death  
‘ of ] Mahāvira, was born Bappabhaṭṭi-Sūri, [ who ] be-

\* तस्यो वीरनाथे सिद्धिं गय तेरससयहिं वरसाणं बप्पभाट्टिमुत्तं उप्पण्णां । तेणवि एव तित्थ  
उद्धरियं पासजिगो पूआविओ ॥

सेतुजे रिसहं गिरिनारे नेमि भरुअच्छे मुणिसुव्वयं मोहेरे वीरं महुराए सुपासं धडिआ-  
जुगम्भन्तरे निमित्ता सोरठ्ठे दुण्ढणं विहरित्ता गोवालगिरिअम्भे जो मुंजेश तेण आमरायसेवि-  
अकमकमलेण सिरिबप्पभाट्टसूरिणा अट्टसयच्छवीसं विक्कमसवत्तरे सिरिबम्भं महुराए ठाविअ ॥

\* \* \* अकासीए देवीए अइलोभपरव्वस जणं नाउं सांणिउं थूभ प्रच्छन्नं काउं  
इदमयं कयं । तसो बप्पभाट्टिवयणाओ आमराएण उवारे सिलावलावविअे कारिअे ॥ Folio  
28 of *Muthurā-kalpa*.

T (*Gāidavaho*)

'came the greatest among scholars,'\* i. e., after A. Vk. 830 or A. D. 774.

## 6

*The Vichâra-sâra-prakarana.*

This is written by Pradyumna-Sûri who flourished in the thirteenth century (he wrote the *Samarâditya-charita* in A. Vk. 1334 or A. D. 1278).

The following occurs about Bappabhatti-Sûri in the *Vichâra-sâra-prakarana*.

'There Hari-Sûri, the old poet, was [born] one thousand fifty-five years [after the death of Mahâ-vira]; Bappabhatti [was born] more than thirteen centuries [after the same event].†

## 7

*A Pattâvali by Ravivardhana Ganî, A. Vk. 1739*  
(A. D. 1683).

'In the year of Vikrama 800, on the 3rd day of the bright half of Bhâdrapada, the instructor of king Âma, S'ri-Bappabhatti-Sûri (had) his birth. He became an enjoyer of heaven (died) in A. Vk. 895 (A. D. 839).‡

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Attention may be drawn to two points in connection with the works above summarized: first, the sources

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\* तेरस वाससपरि बीराओ समहिपरि निखुत्ता ।

सिरिबप्पभट्टिसुरो विउसाण सिरोमणी जाओ ॥ १०१ ॥

† पणपन्नदससपरि हरिसुरो आसि तत्थ पुम्भक्को ।

तेरसवरिससपरि अहिपरि वि बप्पभट्टिपट्ट ॥ ३१ ॥

‡ विक्रमतः सवत्सरे ८०० वर्षे भाद्रपदशुक्लतृतीयायाम् आमराजप्रतिबोधकः श्रीवज्रभट्टी-सुरिस्तस्य जन्म । स च विक्रमतः सवत् ८९५ वर्षे स्वर्गभाक् ॥

from which they derived the facts given by them; and second, their age.

The *Bappabhatti-Sūri-charita* being identical in origin with the *Prabandha-kos'a*, it is enough to note that Rājas'ekhara, the author of the latter, says: 'I am going to collect here twenty-four *Prabandhas* or stories which I heard from my teacher, which are long, and which are rich in sentiment;' from which it is clear that he recorded in writing the stories which he had heard narrated orally by his teacher. It is impossible to say what the authority of his teacher was for all the detailed dates and the minute facts given in the several stories, though it is certain that he might have had ancient recorded authority for a few facts, such as the dates of a certain number of events, obtained from inscriptions on images, and the particulars of the lives of certain authors and the names of their works as given at the end of the latter. The bulk of the narratives, however, must have been derived from mere loose oral tradition which must have been affected by additions and modifications of various kinds from generation to generation.

No remarks are required to be made on the *Prabhdvaka-charita*, as that work is little better than the *Prabandha-kos'a* turned into verse, so far as the memoir of Bappabhatti is concerned.

The *Īrthakalpā*, the *Gāthāsahasrī* and the *Paṭṭāvalī* give no authority for the dates they mention, though some of these, we may believe, may have been traditionally handed down with tolerable correctness.

As regards the age of the seven works, none of them is older than the close of the thirteenth century, the

earliest being written more than five hundred years after the alleged date of Bappabhatti-Sûri.

It will have been noticed that they do not all agree as to the dates of Bappabhatti. According to the *Charita*, the *Prabandha-kos'a*, the *Prabhâvaka-charita* and the *Pattârali*, he was born in A. Vk. 800 (A. D. 744). The *Tîrthakalpa* says that he was born thirteen centuries after Vira or after A. Vk. 830 (A. D. 774)—though it also states that he placed a certain top-image in a temple at Mathura in A. Vk. 826 (A. D. 770). The date of Bappabhatti's birth given by the *Tîrthakalpa*, however, agrees with that of the *Gâthâsahasri*, and that given by the *Vichâra-sâra-prakarana*, both of which record that he was born more than thirteen centuries after Mahâvira or after A. Vk. 830 or A. D. 774, (the death of Mahâvira is placed in the *Gâthâsahasri* 470\* years before the beginning of the Vikrama era). Then, we have to remember that the *Charita*, the *Prabandha-kos'a* and the *Prabhâvaka-charita* give Bappabhatti a long life of ninety-five years, full of activity up till within two days of his death.

But the fact which shows the unreliable character of the dates and the whole story of Bappabhatti is that which gives to king Âma an extraordinary reign of much more than eighty years and a life of over one hundred years.

For Bappabhatti was elevated to the dignity of Sûri in A. Vk. 811. This event was brought about on the urgent recommendation of king Âma, as Bappabhatti would not sit on the 'seat of the lion' (*simhâsana*) because he had not been raised to the rank of Sûri, so

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\* चबसयसत्तरिबरिसे बीराओ बिकमो जाओ.

that Āma sent him back to Modheraka with a prayer to Siddhasena, the teacher of Bappabhatti, that he might make him a Sūri. Before A. Vk. 811 Āma had reigned for some time already, and he is stated to have died in A. Vk. 890. Then as regards the length of his life, he was brought up by Siddhasena as an infant of six months, long before he gave dīkshā to, *i. e.*, made a recluse of, Bappabhatti in A. Vk. 807; and at the time when he began his education in the seventy-two arts at Modherakapura with Bappabhatti in, we will say, A. Vk. 807, it was his second stay at that place, and, as he had been expelled by his father Yas'ovarmā, king of Kānyakubja, on account of his having turned out a spendthrift and become addicted to youthful follies, he must have been more than eighteen years old before his expulsion or before, say, A. Vk. 807. This carries us back to A. Vk. 789 *at the latest* as the date of his birth, which would give him a life of over one hundred and one years at least. The facts about Vākpati, as given in the *Charita*, the *Kos'a Prabandhu* and the *Prabhāvaka-charita* are even more liable to suspicion as a Jain forgery than all the dates about king Āma.

He belongs to the kingly race of the Paramāras (Powars) and is in the service of king Dharma, king of Lakshanāvati. Rājas'ekhara places this city in the Deccan, of which, however, he makes the Gaudades'a a part ! Vākpati is an admirer and friend of Bappabhatti when the latter is at the court of Dharma. He is an honoured servant of his master, but he betrays his interests by causing the Buddhist scholar, Var-dhanakunjara, to gargle out the pill of invincibility



from his mouth, so as to ensure the success of Bappabhatti, and the forfeiture of the stake of his own master, king Dharma. Then it is not till Yas'odharmā, the king of some unnamed neighbouring kingdom, overthrows the kingdom of Lakshanaṇavati and sends Vākpati into prison, that the latter writes his *Gaudavādhā*. As soon as he shows it to Yas'odharmā, with whom it has nothing to do, he is set at liberty. He then goes to Gopagiri, and writes his *Mahamahaviyaya*, which he himself has told us he had written long before he composed the *Gaudavāho*. But the most significant statement is that which contains the particulars of his conversion to Jainism. Bappabhatti goes, sees, and conquers the poet into a convert, and that too when the poet had to gain nothing by his change of faith, when he was at the end of his life, and when he was a sannyāsi. The story is told as if there were no connection between Vākpati and his friend and patron Yas'ovarmā, the great king of Kanauj and the father of Āma, although it is that king whom he has eulogised in his poem, and whose achievements he has celebrated. The whole story of the life of Bappabhatti is little better than a fabrication intended to show how easily he converted such great kings as Āma, defeated such learned scholars as Vardhanakujāra, and made even such poets and sannyāsīs as Vākpati abjure their faith and become Jains when they were on the point of death. There is little or no reliance to be placed on the Jain stories, which, therefore, cannot claim any right to correct the dates of the *Rājatarangīnī*. Even if we leave out of consideration the extreme precocity of Bappabhatti, who is elevated to

the rank or Sūri of Āchārya at the age of eleven years, and who becomes, on account of his learning, the chosen preceptor of king Āma even before that date, the whole *Prabandha* has such a look of the miraculous about it, that little evidence can be derived from it for the purpose of correcting any inaccuracies of dates in such a work as the chronicle of Kaśmīr. All the credit that the Jain stories have a right to claim is, that king Āma was, perhaps, the son of Yas'ovarmā, and was known to have been one who favoured Bappabhatti, that Dunduka was the son of Āma, and that Bhojā\* was the son of Dunduka, and that he also favoured the Jains, that the poet Vākpati was known to them, that his works were read and admired by them, and that he was believed to have lived *about*, not *at*, the time of Bappabhatti. The oldest tradition about Bappabhatti's age appears,

\*There seems to be little doubt that this Bhoja is identical with that of the Devgarh inscription. (General Cunningham's *Arch. Surv. of India*, Vol. X. 1880, pp. 100 fgg.) dated S'ake 784 or A. D. 862 (Samvat 918). The latter has been identified by general Cunningham with the Bhoja of the Gwalior inscriptions, dated Samvat 933 or A. D. 876. Bappabhatti must have lived years after the date (Samvat 895) of his death as given by his Jain biographers! It may here be observed in passing that General Cunningham's identification of the Bhoja of the Gwalior and Devgarh inscriptions with the Bhoja of the Benares copper-plate inscription cannot be correct, if the Jain accounts are to be—and I think in that particular they should be—believed. For the following table will show that the two cannot be the same:—

Genealogy  
according to the Jains.  
YAS'OVARMĀ.  
ĀMA  
DUNDUKA.  
BHOJA.

Genealogy  
according to the Benares  
copper-plate.  
DEVAS'AKTI.  
VATSARĀJA.  
NĀGABHĀṬA.  
RĀMABHADRA.  
BHOJA DEVA.

doubtless, to be that which speaks of him as having been born after thirteen centuries had passed from the death of Mahāvīra, without specifying the particular date of his birth. Those works which assign him a particular year, month, and day, deserve no credit for their trouble in forging those and other details. The date of his having put up the top-image at Mathura, given in the *Tīrthakalpa* would be correct, if it was obtained from an inscription, but the date A. V. 809 of his birth, given in the same work is a clumsy fabrication of a detail, which results in the absurdity of making him put up the image four years before he was born.

If it is sometimes useful to speculate on the origin of obvious but strange errors, I may perhaps be permitted to suggest that for the origin of the story of YAS'ODHARMÂ, the king of a neighbouring kingdom, having first imprisoned Vâkpati and then liberated him when he wrote his *Gauḍavaḥo* and showed it to him, we have probably to look in a misreading of 'Yas'ovarmâ' the hero of the poem, into 'Yas'odharma' by the ignorant Jain Yatis, who afterwards wrote *charitas* of Bappabhatti or added to one already existing, the strange incident of Yas'odharmâ, his killing of king Dharma in battle, and his imprisoning and afterwards liberating the poet. All the MSS. on which our edition is based invariably read Yas'ovarmâ throughout, and so does the *Râjataraṅgiṇi* (both the Calcutta and Mons. Troyer's editions) as the name of Vâkpati's patron. It is interesting to remember that in the Jain form of the Devanâgarî characters the letters ञ and ण are so similar as easily to lead to a confusion of the one for the other.

One cannot help seeing a strange mixture of cor-

rect or nearly correct tradition with a great deal of absurd fiction in the reference to Vākpati, intermixed with the story which the Jains have written about Bappabhatti.

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### NOTE III.

[ THE *Rājataranginī* AND ITS CHARACTER  
AS A HISTORY. ]

As I have relied chiefly upon the *Rājatarā 'ginī* of Kalhana in establishing that Lalitāditya's accession occurred in 695 A. D., and, consequently in placing Yas'ovarmā and his eulogist Vākpati in the latter part of the 7th and the first part of the 8th century, the question naturally arises: how far is Kalhana to be regarded as a trustworthy chronicler of the dates and events of the king of Kashmir? Unfortunately, in India, authors writing about kings as purely human characters, and about purely human events, especially with dates, are rare; and unfortunately, those that write about the two are so justly chargeable with the fault of writing for effect, and with using most extraordinarily exaggerated language, that it should not be a matter for wonder if scholars should at first distrust a solitary writer like Kalhana, when he comes forward and claims to be heard as a chronicler of actual events recorded historically, especially when he writes in verse, and writes, to a certain extent, as a poet. When every one, whom you have known, has told fables or at least has mixed a little truth with manifold falsehood or exaggeration, you would doubt whether you could believe your eyes and ears when, as a singular case, somebody comes forward and claims to be heard as a

U (*Gaṇḍavaho*)

historian or as a chronicler of true events. Naturally enough all the presumptions would be against the veracity of the solitary witness. Under other circumstances he would be accorded some considerable credence; but here, in the company of storytellers, he would be required first to prove his veracity and even to demonstrate it thoroughly before he can get a hearing; and, if that is impossible or difficult to accomplish owing to the nature of the evidence offered, the witness is sure to be told that unless he is corroborated by a perfect stranger he is entitled to no credit whatsoever.\* If he stammers or hesitates in his speech by a natural defect, he is suspected to do so because he finds it difficult to be straightforward in his cooked up and false narrative.† If his interpreters have not quite correctly understood him, *their* difficulties are but too convincing a proof of the want of veracity in the witness, because all presumptions are against him.‡ Further if one person,

\* See Professor G Böhler, *Journal, Bombay Branch, Royal Asiatic Society, Extra Number*, 1877, page 59; also Professor Max Müller's *India: What can it teach us?* p. 369.

† Kāṭhapa's style has a great many peculiarities which appear to have contributed somewhat towards the unfavourable estimate which some scholars have formed of his work. He often uses words and phrases which are unfamiliar to general readers, and his constructions are frequently far from being easy. He is full of vocables which appear to be provincial, and uses ordinary words in very unusual senses.

‡ Though we are to be thankful for the Calcutta Edition of 1835, it cannot be too much to say over and over again, that it is full of mistakes, and appears, to have been every carelessly and unscrupulously corrected by the Editors, who must have supplied numerous deficiencies from no better sources than their imagination or their ingenuity, not very much controlled by any recognised rules of criticism. As for M. Troyer's French Edition, it is little better than the Calcutta

under the circumstances we have here set forth, has refused to believe part of his narrative, everybody else, without seeing him and examining him personally, is but too apt to follow suit, and to say that he cannot believe him. Part of his evidence is hearsay, though hearsay at secondhand only, and the rest, such as consists of what he knows personally. Though he distinguishes between the two kinds, and sets forth the names of those from whom he received his hearsay, and is even careful to say which of his informants he believes and which he does not, and though he tells you which part of his hearsay information is of a doubtful character, you would suspect that, as all presumptions are *against* him, he will in all likelihood exaggerate or falsify by adding to or cutting down the second-hand statements of his informants, and would say, that, unless those informants are produced before you and examined by you, you would not believe the hearsay evidence of the witness, as even hearsay. Even the dress and appearance of the witness would prejudice you against him. He is rough, you will say, he is unrefined, he appears to hide his feelings and his thoughts, and his inside is not transparent through his countenance; and all this you would put against him as indicative of a desire to deceive you. If at times his answers appear to be very easy to understand and consistent, you would feel inclined to say that that is the result of an endeavour to make falsehood look like truth, because forsooth the nature of that part of his narrative is such that its details cannot be consistent.

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Edition, though in some respects considerably worse. See Prof. G. Bühler, *Journal, Extra Number, Bombay Branch, Royal Asiatic Society*, 1877, pp. 55 ff.

This is not very far from what has actually happened to the author of the *Rājatarāṅgiṇī*, the only work hitherto discovered in India having any pretensions to be considered as a history, or at least as a chronicle of human events brought about by human means, and narrated for the most part in human ways.

Kalhana wrote in S'ake 1071-72 or A. D. 1149-51. But the period to which his narrative extends begins, according to him, from 1184 B. C., and comes down to the year A. D. 1151, or a length of over 2333 years. Indeed, he takes cognizance of a previous period of 1266 years which preceded B. C. 1184, as one during which some fifty-two princes reigned in Kashmir, but gives no account of them because he found no records about them existing in his time. Indeed, even the names of many of them are unknown. Accordingly all that he does in regard to the pre-historic period of 1266 years is to enumerate as many of the pre-historic fifty-two kings as he can, and perhaps in the order in which they were believed to have reigned, and, after enumerating such public monuments as their names were connected with as their founders or promoters, proceeds at once to his main narrative which begins with king Gonarda III. whom he places in B. C. 1184. As the pre-historic period of 1266 years is a blank on account of "no poets having recorded the deeds of the kings" who reigned during that period, or rather because the records of that period were lost, and as he is enabled to give a narrative of the subsequent period because poets have preserved its history, he pours out his thanks to the ancient members of his fraternity thus:

‘Worthy of obeisance is that indefinable virtue of  
‘good poets which is superior [in sweetness and im-  
‘mortality] to a stream of nectar, and whereby they  
‘preserve their own bodies\* of glory as well as those  
‘of others.’

‘What men, other than poets who resemble Prajā-  
‘pati, and who are skilful in producing lovely things,  
‘can place the past times before the eyes of men?’†

‘If a poet can realize with his genius things which  
‘everybody cannot comprehend, what other indication  
‘is wanted that he has the divine sight?’‡

\* वन्द्यः कोपि सुधास्यन्दास्कन्दी स सुकवेर्गुणः ।

येन याति यशःकायः स्थैर्यं स्वस्य परस्य च ॥

On यशःकायः, ‘body of glory,’ ‘the body known as glory,’ see *Gaiṇḍavaho* 945. The expression ‘body’ is used to justify the comparison, implied here and expressed in the next verse, of poets to Brahmadeva or Prajāpati who produces our bodies. सुधास्यन्दास्कन्दी, literally, ‘that attacks and defeats a stream of nectar,’ ‘is superior to,’ &c. It is equivalent to सुधास्यन्दाभिभविता.

† कौन्यः कालम् अतिक्रान्तं नेतुं प्रयत्नतां क्षमः :

कविप्रजापतीस्यक्त्वा रम्यनिर्माणशालिनः १. ४.

The author does not mean that in being compared to Prajāpati, poets, who write about kings and their doings, make history out of nothing, but that they resemble Prajāpati in giving beautiful shape to well-known facts, just as the latter creates material bodies with matter already existing in the world.

‡ न पश्येत् सर्वसंवेद्यान् भावान् प्रतिभया यदि ।

तदन्यद् दिव्यदृष्टिस्त्वे किमिव ज्ञापकं कवेः १. ५.

The author means, that that which bears witness to a poet being gifted with the divine sight is that he should be able to see, not what this or that single man may see, but everything which every man sees. That is, he should be able to see or know everything, and should not have a limited vision, as other people have. And if a poet does not see everything, what other proof can he give his divine sight? None. The translation given above is not literal, but gives the sense. The poet should know what all men put together know.



‘ There is no history of fifty-two kings of Kashmir, beginning with Gonarda 1., who in the Kali-yuga, were contemporaries of the Kurus and of the sons of Kunti,\* forsooth, because, in consequence of the evil deeds of those rulers of the earth, there were no poets to produce their bodies of glory’.†

‘ Obeisance to that energy, naturally great, of poets, without whose favour even those mighty kings are not remembered, by enjoying the shadow of whose tree-like arms this earth, with its oceanic girdle, used to feel safe from danger from all quarters.

‘ Even those who sat at ease with their feet on the temples of elephants, who even obtained prosperity, nay those even in whose places once dwelt young damsels fair as moons shining in the day, are not thought of even in dreams by this world, as if they never existed, though they were once the foremost on earth ! But why praise thee a hundred times, O brother, work of good poets ? Suffice it to say, that the world is blind without thee.’‡

\* तत्र कौरवकौन्तेयसमकालमवान् कलौ ।

आ गोनर्दात् स्मरन्ति स्म न द्वापञ्चाशत् नृपान् ॥ १.४४

स्मरन्ति स्म, soil. जनाः, do not remember, have not records of, nothing is known of.

† तस्मिन् काले भुवं तेषां कुकृतः काश्यपीभुजाम् ।

कर्तारः कीर्तिकायस्य नाभुवन् कविषेषसः ॥ ४५ ॥

भुवम्, ‘because, I should suppose,’ ‘as if on account of.’ काश्यपी is an ordinary name of the earth, so that काश्यपीभुज्=पृथ्वीभुज्. कीर्तिकायस्य कविषेषसः ‘makers or creators of the body by glory, in the shape of poets.’ Kalhana does not really mean that no poets wrote about the deeds of the fifty-two kings. See *infra*, note\* page clxx.

‡ भुजतरुवनच्छायां येषां निषेव्य महौजसां

जलधिरसना मेदिन्यासीद् असाधकृतोभया ।

Of Kalhana's regard for facts and for the impartial chronicler of facts, the following will give an idea :

' That virtuous poet alone is worthy of praise who, free from love or hatred, ever restricts his language to the exposition of facts.\*

What his materials were for the narrative, extending over 2333 years, and what he thought of them, and what value he attached to them, will appear from the following verses in his introduction :

' The oldest extensive works, containing the royal chronicles, have been lost in consequence of the work of Suvrata, who condensed them in his narrative in order that their contents might be easily remembered.

' Suvrata's poem, though it has acquired fame, is not easily understood, being difficult, owing to a pedantic show of learning.

' Owing to some strange want of attention there is not a single part of Kshemendra's *Chronicle of Kings*, that is free from mistakes, though it possesses the merit of poetry.†

स्मृतिमपि न ते यान्ति क्षमाया विना यदनुग्रहं

प्रकृतिमहते कुर्मस्तस्मै नमः काविकर्मणे ॥

येप्यासन्निभकुम्भशायितपदा येपि श्रियं लेभिरे

येषामप्यवसन् पुरा युवतयो गेहेष्वहश्चन्द्रिकाः ।

तालोकोयम् अबति लोकतिलकान् स्वमेव्यजातानिव

भ्रातः सत्काविकृत्य किं स्तुतिशतैरुर्ध्वं जगत् त्वां विना ॥ १. ४५, ४६.

\* शाश्वतः स एव गुणवान् रागद्वेषबाहिष्कृतः ।

भूतार्थकथने यस्य स्थेयस्यैव सरस्वती ॥ १. ७.

This gives as good a definition of an honest chronicler as we could wish for, even in our own age of historical accuracy.

† विस्तीर्णः प्रथमे ग्रन्थाः स्मृत्यै संक्षिप्तो वचः ।

सुव्रतस्य प्रबन्धेन छिन्ना राजकथाश्रयाः ॥ १. ११,

या प्रथाम् अगमन्तीति सापि वाच्यप्रकाशने।

पाठ्यं दुष्टवैदुष्यतीव्रा सुव्रतभारती ॥ १. १२.

But his claim to be heard he bases upon the two facts, viz., *first*, that he examined and compared a large number of works on the ancient history of Kashmir, and *second*, that he used inscriptions of former kings, genealogical tables, and works forming memoirs of famous persons :

‘ I have examined eleven works of former scholars which contain the chronicles\* of the kings, as well as the doctrine of the sage Nīla (i. e. the *Nīlapurāṇa*) .

‘ The edicts issued at the coronation of former kings, inscriptions on ancient objects with which those kings were connected, laudatory scrolls containing genealogical lists, and memoirs of renowned person-ages having been examined, I have removed all trouble caused by errors.†

केनायनवधानेन कविकर्मणि सत्यपि ।

अंशोपि नास्ति निर्दोषः क्षेमन्द्रस्य नृपावलौ ॥ १. १३.

दुष्टवैदुष्यतीव्रा ‘hard on account of bad learning’.

\* दृग्गोचरं पूर्वसूरिग्रन्था राजकथाश्रयाः ।

मम त्वेकादश गता मत्तं नीलमुनेरपि ॥ १. १४

As to the character of those previous chronicles, see further on, translation of śloka 9.

† दृष्ट्वैश्च पूर्वभूभर्तृप्रतिष्ठावस्तुशासनैः ।

प्रशस्तिपट्टैः शालैश्च शान्तोऽशेषभ्रमः ॥ १. १५. ॥

पूर्वभूभर्तृप्रतिष्ठावस्तुशासनैः i. e., पूर्वभूभर्तृणां संबन्धिन्यः प्रतिष्ठाः अभिषेकास्तासु तत्तत्कालेषु कृतानि शासनानि तथैव पूर्वभूभर्तृणां संबन्धीनि तत्तन्नामधारकाणि वस्तुशासनानि देवालयमठ्यादिषु भूतुषमैशालादिषु असिपरश्यादिशस्त्रेषु च वर्तमानानि तैः । When kings are installed and crowned, edicts are issued for the purpose of announcing the fact, or for remitting certain taxes and imposts, or for stopping certain practices, such as the slaughter of animals for sacrifice or food, or for declaring certain rules of policy which the king crowned will follow, or granting lands and allowances to temples, monasteries, or to individuals. These would be called प्रतिष्ठाशासनानि.

As for the fifty-two kings who reigned before Gonarda III, the author has told us what his sources of information were in the following verses:

Besides these there are others, such as those inscribed on temples and other public buildings erected during their reigns as by them or by private individuals, on copper-plate grants made by them at other times than that of their coronation, on stone, wooden, and metallic pieces of household furniture, such as ornamental plates and salvers, on which the makers or donors, especially if patronized by or connected with the court of the king, have inscriptions engraved containing the name of the king and possibly those of one or two of his ancestors, his date, &c. These are the inscriptions which Kalhana refers to as पूर्वभूमनुशासनान्.

प्रशस्तिपट्टः. A patṭa is a piece of cloth to paint a picture upon, also on which the names and deeds of one's ancestors are eulogistically described. As the astrologer (ज्योतिर्विद्) has his scroll containing events of the past and of the future year, which he reads in every family and in every temple on the new year's day (Chaitra :udi 1), so the Chârâṇa or Bhâta, or court bard, has his scroll of the king's ancestors, in which their names, their great and valorous deeds, their renowned virtues and their victories, are poetically described. The scrolls are sometimes read by the bard to the family circle and their friends on certain household occasions such as the Ś'râddha, marriages, &c. These are, what the author calls प्रशस्तिपट्टः, a term which subsequently came to be applied to short poetical or prose works, even when written on paper instead of on scrolls of cloth, and even when they were incorporated in long inscriptions engraved on stone slabs. The latter are also, perhaps, included in the signification here of the term. The practice of court or hereditary or professional bards reading to their masters or patrons the eulogistic accounts of their forefathers contained in their books and written by their (the bards') ancestors from generation to generation on festive occasions, is still in vogue in western India. These poets are technically called *Vahivanchās* that is to say, readers of *vahis* or manuscript books.

शास्त्रैश्च. This has been supposed to be a difficult expression. Lassen "takes it to mean books on law, *Dharmaśāstras*;" while Professor Bühler says: "The *Śāstras*, the works on the various sciences, or, to use a short expression, the *Manuscripts* of Sanskrit books, which in

‘ Out of the fifty-two kings of whom there is no history on account of the loss of the chronicles, four, viz. those beginning with Gonarda I., have been obtained from the *Nilamata* (i. e. *Nilapurāṇa*).’\*

“ Kashmir mostly give at the end some information regarding “the author, together with the date.” *Hiouen-Thsang*, when speaking of Buddhist literature, especially in connection with the synods held by Kanishka and Aśoka, uses the word somewhat freely, as *abhidharma-S’āstra* &c. pretty much in the way we may use *siddhānta*, or *nibandha*. See *Hiouen-Thsang*, *passim*. But it is certain that Kalhana uses the term neither in the sense indicated by Lassen, nor that suggested by Professor Bühler, nor that in which it is found used in *Hiouen-Thsang*. His sense of the term must be as definite as that of *S’āsana* and *Prasastipatṭa*, and the word as a name must refer to a particular class of literature, and so it does. It means *memoirs of renowned personages*, or biographical works, historical sketches of the lives of famous persons, which we usually call *charitas*. In this definite sense the word is actually used by Jain writers. Thus the *Prabhāvaka-charita*, at the close of the memoir of Vṛiddhavādī and Siddhasena, says,

इत्थं पुराणकविनिर्मितशास्त्रमध्याद्  
आकर्ण्य किंचिद् उभयोरनयोश्चरित्रम् ।  
श्रीसिद्धवादिकविवासेसिद्धसेन-  
वादीन्द्रयोरुदितम् अस्तु विधे मुदे च ॥ VIII. 79

See also the last couplet of the *Prabandha-kośa* copied in the footnote at page xxxvi. Also page clii, footnote\*.

\* द्वापश्चाशतम् अस्त्रायर्जशाद् यान् नास्मरन् नृपान् ।

तेभ्यो नीलमताद् दृष्टं गोनर्दादिचतुष्टयम् ॥ १. १६

It appears from this that in Kalhana’s time the tradition was current, that records of the prehistoric fifty-two kings had once existed, but that they had been lost. When in stanza 45 the author says, that no poets had celebrated the doings of those kings, he is not apparently to be understood literally, as is shown by the particle *धुम्*, ‘as if.’ In the following lines also the poet repeats that the records had been lost, not that they never existed :

आम्नायभङ्गाजिनष्टनामकृपास्ततः परम् ।

पञ्चविंशत्यदीपाका मग्ना बिस्तृप्तितागरे । १. ८३.

‘ Formerly the great Brahman ascetic\* Helarāja composed a chronicle of kings, containing twelve thousand couplets: Padmamihira having examined that work gave, in his own book, the eight kings beginning with Lava and preceding As’oka.’

‘ Further, the five kings among whom As’oka is the first, S’ri-Chhavillākara has declared, are out of the fifty-two. For here is his s’loka:†

‘ The five kings from As’oka to Abhimanyu, who have been mentioned, have been taken by the ancients out of the fifty-two and not out of any other list.’

If so many previous scholars had already written on the subject of the ancient and modern kings of Kash-

\* बद्धा द्वादशभिर्ग्रन्थसहस्रैः पार्थिवारलिः ।

प्राक् महाव्रतिना येन हेलाराजद्विजन्मना ॥ १. १७

तन्मतं पद्ममिहिरो दृष्ट्वाशोकादिपूर्वगान् ।

अष्टौ लवादीन् नृपतीन् स्वस्मिन् ग्रन्थे न्यदर्शयत् ॥ १. १८ ॥

On महाव्रतिना हेलाराजद्विजन्मना, see Professor G. Bühler, *loc. cit.*, p. lxix.

† येष्ट्यशोकादयः पञ्च श्रीच्छविष्ठाकरोऽब्रवीत् ।

तान् द्वापञ्चाशतो मध्यात् श्लोकस्तस्य तथा व्रजम् ॥ १९

अशोकाद् अभिमन्योर्ये प्रोक्ताः पञ्च महीभुजः ।

ते द्वापञ्चाशतो मध्यादेव लब्धाः पुरातनैः ॥ २७ ॥

Do these lines not warrant a suspicion that, like some of us Kalhana would have desired to place within the historical period two or three of those kings whom we call historical—Asoka, Jalaukas, Dâmodara, Kanishka (with Hushka and Jushka), and Abhimanyu—and whom Kalhana also seems to have regarded in the same light, because he places them immediately before the historical period, but that he placed them before the historical period on the authority quoted, of S’ri-Chhavillākara? If so, it is not Kalhana, but his predecessors who are responsible for assigning to a period before Gonnarda III., the king of whom alone we know anything from independent sources.

‡ So I would propose to read instead of अशोकाद् अभि.°

mir, what, it might be asked, was the object of the author in undertaking the task of writing the *Rājatarāṅgiṇī*? The answer which Kalhana gives is, that there was no one continuous and complete chronicle of the whole period from the time of Gonarda III up to his own; that the different works which already existed related to different parts of the period, and so far as they treated of the same kings, they differed in their narratives, that some of them were wrong, others not very intelligible or clear; that people did not care to read all the works to get an idea of the whole period; that he wished to point out the moral of many of the events which filled that period; and that he undertakes the work of compiling a general history of the whole period, because the subject was lying neglected in every respect and by everybody. Kalhana observes: ' [when kings are overbearing ] in the prosperity of their times and their territories, or [when they are 'grieved] at the adversity of the same, this [*Rājatarāṅgiṇī*] which contains soothing narratives which are so many medicines, will be useful [as furnishing those medicines] to those kings.'\*

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\* Here the author proceeds to explain the object or use of writing his book. First, to whom will the book be useful? He answers:

इयं नृपाणाम् उद्भासे ह्यन वा देशकालयोः ।  
 मेघज्यभूतसंवादिकथायुक्ता पश्य्यते ॥२१॥

Literally in the prosperity or adversity of place and time, this [*Rājatarāṅgiṇī*], which possesses soothing narratives that are like so many medicines, will be useful to kings.' Construe: देशकालयोः उद्भासे ह्यसे वा सति इयं राजतरङ्गिणी मेघज्यभूतसंवादिकथायुक्ता सती नृपाणाम् उपश्य्यते Perhaps संवाद would have been a better reading in place of संवादि. By देशकालयोः उद्भासे ह्यसे वा the poet means 'the gloriousness of their kingdoms and the prosperity of their administrations.' देशकालौ may not

‘ Or\* even apart from that [use], what wise man does not delight in such a composition, which contains endless transactions of ancient times?’

‘ Bearing† in mind the life, short, as a momentary flash, of created beings, let the predominance in this work be observed of the sentiment of disgust with the flitting and momentary things of this world.’

‘ Therefore, let this *Rajataranginī* (*lit. River of Kings*), which is beautiful with a vivid spring of *rasa* (sentiment), be imbibed with your ears which are like mothers of pearls.’‡

The nature of Kalhana’s use of the authorities consulted by him, and the merit he claims for himself is set forth modestly in the following verses :

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be inaptly paraphrased by राष्ट्रम्, and the whole phrase illustrated by the following verse in the VIIIth *Taraṅga* :

मायाप्रयोगान् अन्योन्यम् उद्दिश्य स्पृशतोद्दयाः ।

क्षेपेक्षेगेऽभजद् राष्ट्रं त्रामोहसविबोद्धताम् ॥२८८॥

\* This claims a large sphere of usefulness for the book, viz., the interest which all readers take in ancient history. The poet’s words are

संकल्पपातकानन्तरवहारः सुचेतसः ।

कस्येदृशो न संदर्भो यादे वा हृदयगमः ॥२२॥

† The purport of the couplet is to describe the nature of the prevailing sentiment (रस) that will characterise his poem. The vanity of human greatness, the flitting nature of all earthly honours and the consequent disgust created by the reading of stories connected with them, form the moral which the poet wishes to point out in his book. The words are :

क्षयभङ्गिनि जन्तूनां स्फुरिते परिचिन्तिते ।

मूर्खाभेदकः शान्तस्य रसस्यात्र विचार्यताम् ॥२३॥

‡ तद् अनन्दरसस्पर्शसुन्दरैर्य निपीयताम् ।

श्रोत्रशुक्तिपुटैः स्पृष्टसङ्गराजतरङ्गिणी ॥२४॥

On राष्ट्रम् see Professor G. Bühler, *loc. cit.*, page lxx., note on stanza 24.



‘ Although I narrate again the subject-matter of  
‘ chronicles which others have written, the virtuous  
‘ ought not to turn their faces from me without hear-  
‘ ing my reasons.’\*

‘ What genius can be exhibited when men of modern  
‘ times compile in their own books accounts given by  
‘ those who died after composing each the history of  
‘ those kings whose contemporary he was? Hence in  
‘ this narrative of past facts—a subject which is neg-  
‘ lected in every respect—my endeavour is simply to  
‘ compile.’ †

Nor is the mention of inscriptions and scrolls or  
laudatory genealogical lists in his introduction the  
only reference to those authorities. He often mentions  
them in the body of his narrative as authorities for  
certain statements which he makes. For example, in  
I. 349. describing the character of king Gopāditya, he

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\* पूर्वैर्बद्धं कथावस्तु मयि भूयो निबध्नाति ।  
प्रयाजन्म् अनाकर्ण्य वैमुख्यं नोचितं सताम् ॥८॥

† दृष्टं दृष्टं नृपोदन्तं बद्धा प्रमयम् इयुषाम् ।

अर्वाकालमवैर्वाता यत् प्रबन्धेषु पूर्यते ॥९॥

दाक्ष्यं कियद् इदं ? तस्माद् अस्मिन् भूतार्थवर्णने ।

सर्वप्रकारस्त्रलिते योजनाय ममोद्यमः ॥१०॥

पूर्यते, ‘ is compiled,’ ‘ is transferred so as to fill the book.’ Observe  
that the author speaks here of the previous chronicles as having been  
written by contemporary writers, and that he calls himself modern  
in comparison with them, which shows that, in his opinion at all  
events, the former chronicles were besides being ancient, works  
written by authors who narrated contemporary events. दाक्ष्यं कियद् the  
poet means that no great genius or ability is required for a mere  
compiler like himself. सर्वप्रकारस्त्रलिते ‘that has fallen in every way,’  
that is ‘which has been allowed to drop or lie neglected in every  
respect.’

योजनाय, ‘ to put together,’ ‘ compile.’

says that he reigned for sixty years,\* 'he who did not allow the slaughter of animals except for sacrifices, and whom the laudatory scrolls of genealogical lists describe as having enjoyed fame as the most excellent of kings.'

The whole narrative bristles with the names of towns, cities and villages mentioned as having been built by most of the kings after whom they were named, and of temples, Buddhistic monasteries, stūpas, convents, rest-houses, guest-houses, bridges, palaces and other public works erected by the kings, their wives, mothers, brothers, and their ministers or dependents, most of which were extant in the time of the author. There must have been many records connected with them, which Kalhana doubtless used as materials to check his other materials in fixing the dates of the kings, the durations of their reigns, or their places in the list.

Another remarkable feature of the work is the names of a great many authors and poets who flourished or found patronage in Kashmir, and who are mentioned both in connection with the reigns of the kings who patronized them, and in connection with the works they wrote. It is not disputed, that a large number of the literary productions of those authors existed in the time of Kalhana, though they have disappeared since. Some of them must have furnished the materials for the *Rajataranginī*, or authority for the dates and other incidents given by its author.

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\* उत्तमो लोकपालोऽयम् इति लक्ष्म प्रशस्तिषु ।

यः प्राप्तवान् विना यत् चक्षमे न पशुक्षयम् ॥३५६॥



- 44 Godhara ..... (1) granted the agrahāra of Hastis'āla.
- 45 Suvarṇa ..... (1) built the canal called Suvarṇamaṇi in the district of Karāla.
- 46 Janaka ..... (1) built the vibhāra and agrahāra of Jālora.
- 47 S'achinara ..... (1) made the agrahāra of S'amāṅga (?) and S'ās-anārā (?)
- 48 A'soka ..... (1) spread Buddhism by building series of stūpas in S'ushkalettra, along the Vitastā and in other places (read शुष्कलेत्रवितस्तादौ in 1. 102).  
(2) built the city of S'rinagara.  
(3) substituted an enclosure wall of stones in place of the one of lime round Vijayes'a.  
(4) built the two palaces near Vijayes'a, named As'okes'vara.
- 49 Jaloka ..... (1) made the agrahāras of Vāravāla and others.  
(2) His queen Is'āna-devī established groups of images of the divine mothers on gates and similar other places.

- (3) he encouraged pilgrimage to Sodara and other holy places.
  - (4) consecrated the shrine of Jyeshtharudra in S'rinagara, in rivalry of the shrine of Nandis'a that was situated at a great distance with a tirtha called Sodara attached, and caused another Sodara-tirtha to rise near the new shrine,
  - (5) built a vihāra called Kṛityās'rama ( कृत्याश्रमम्, Troyer's edition), and established an image of Kṛityā-devī.
  - (6) built a stone-wall of enclosure round Nandikshetra.
  - (7) presented a seat of articles of worship, made of precious stones, to Bhūtes'a.
- 50 Dāmodara ..... (1) built the bridge called Gurusetu in the city built by him on the Dāmodara-sūda.
- 51 Hushka, Jushka, and Kanishka. (1) each built a city called Hushkapura, Jushkapura, and Kanishkapura,

after their respective names.

- (2) Jushka built a vihāra.
- (3) Jushka built the city of Jayasvāmpura.
- (4) the three built mathas and chaityas in the country of S'ushkaletra.

- 52 Abhimanyu ..... (1) granted the agrahāra called Kāṇṭakautsa.
- (2) dedicated a shrine to S'iva, called after him.
  - (3) built the city of Abhimanyupura.
  - (4) patronized Chandra and other grammarians.
  - (5) introduced the *Mahā-bhāṣya* (of Patanjali) into Kashmir.
  - (6) Nāgārjuna, the Bodhisattva, was his contemporary.
  - (7) restored the worship of snakes, &c., as prescribed in the *Nīlapurāṇa*.

*Historic period.*

- |   |             |     |     |     |                                       |     |
|---|-------------|-----|-----|-----|---------------------------------------|-----|
| 1 | Gonarda III | ... | ... | ... | ...                                   | ... |
| 2 | Bibhīṣhaṇa  | ... | ... | ... | ...                                   | ... |
| 3 | Indrajit    | ... | ... | ... | ...                                   | ... |
| 4 | Rāvāṇa      | ... | ... | (1) | established the shrine of Vātes'vara. |     |

- (2) built a **maṭha** having four halls, wherein he consecrated the image of **Vaṭes'vara**, and dedicated the kingdom of **Kashmir** to the god.
- 5 **Bibhīṣhaṇa II.** ... ..
- 6 **Nara or Kinnara** ... (1) burned thousands of **viḥāras**, and resuming their lands, give them to **Brahmans**.
- (2) built a city called **Kinnarapura** on the banks of the **Vitastā**, which a **Nāga** afterwards burnt.
- 7 **Siddha...** ... ..
- 8 **Utpalāksha** ... ..
- 9 **Hiranyāksha** ... (1) built a city which he called **Hiranyapura** after himself.
- 10 **Hiranyakula...** ... ..
- 11 **Vasukula** ... ..
- 12 **Mihirakula** ... (1) built the shrine of **Mihires'vara** in **S'rinagara**.
- (2) built a city called **Mihirapura** in **Holā**.
- (3) granted thousands of **agrahāras** to the low **Brahmans** from **Gandhāra**.
- (4) similarly favoured the barbarous **Dāradas** and **Bhāttas**.

- (5) altered the course of the river called Chandrakulyā.
- 13 Baka (1) built the shrine of Bakes'a.  
 (2) led a river called by him Bakāvatī into a lake.  
 (3) built the city of Lava-  
 notsa.
- 14 Kshitinanda... ..  
 15 Vasunanda ... ..  
 16 Nara ... ..  
 17 Aksha ... .. (1) built [? the vihāra of]  
 Vibhus'rāma.  
 (2) built [? the vihāra of]  
 Akshavāla.
- 18 Gopāditya ... .. (1) granted the agrahāras  
 of Sakholā (?), Khāgi,  
 Kāhādigrāma Skanda-  
 pura, S'amānga, and Ādi  
 ( read सखोलखागिकाहाडिग्राम-  
 स्कन्दपुराभिधान् शमाङ्गाडिमुखी-  
 धामहागन् in I. 345.)  
 (2) consecrated the image  
 of Jyeshthes'vara.  
 (3) granted the agrahāras  
 of Gopa in Gopādri to  
 Brahmans from Ārya-  
 des'a.  
 (4) established a colony of  
 holy Brahmans in Vas'-  
 chika and other districts,



- and granted them agra-  
hâras.
- 19 Gokarna .... (1) built the shrine of  
Gokarnes'vara.
- 20 Narendra *alias* Khin khila. (1) dedicated many tem-  
ples to Bhûtes'vara and  
a temple to the goddess  
Akshayinî.  
(2) His spiritual guide or  
teacher, Ugra, built the  
temple of Ugres'a, and  
established a Mâtricha-  
kra, or group of images  
of the divine mothers.
- 21 Yudhishthira ... ..
- 22 Pratâpâditya of the  
race of Vikramâditya ... ..
- 23 Jalaukas ... ..
- 24 Tunjina ... (1) he and his queen built  
the shrine of Tunge-  
s'vara and dedicated it  
to S'iva.  
(2) they built the city of  
Katika.  
(3) Chandraka the dra-  
matist flourished at the  
time.  
(4) a terrible famine oc-  
curred, caused by snow-  
storms.  
(5) his queen Vâkpushtâ  
granted the two Agra-

hâras of Katimusha and Yamusha.

- (6) she established a sattrā or annasattrā at a place where she afterwards burned herself as a sati, where poor people and fatigued travellers are "still fed." (II. 59).
- 25 Vijaya ... (1) built a town round Vijayes'vara.
- 26 Jayendra ... (1) Îs'āna was the teacher of his minister Sandhimati.
- 27 Sandhimati ... (1) established one thousand S'ivalingas every day, groups of which cut into slabs of stones "are still found." (II. 133).  
 (2) granted large villages for the maintenance of the Lingas. The villages "are not now continued" (II. 136).  
 (3) built great palaces, and established great Lingas, great Nandis, and great Tris'ūlas.  
 (4) built a temple and dedicated it to S'iva, and called it Sandhis'vara, after himself, and another, dedicated to

the same god, calling it Îs'es'vara after his teacher; built temples of Khedâ and Bhîmâ; and filled the whole country with mathas, idols, Lingas, and palaces.

- 28 Meghavâhana... (1) put a stop by proclamation on his coronation day to slaughter of animals (III. 5, badly emended by M. Troyer from सर्वतोऽमात्मर्यादा° into सर्वतो मानमर्यादा°)
- (2) made the agrahâra of Meghavana.
- (3) built Yushtagrâma.
- (4) built Meghamâtha.
- (5) His queen, Amṛitabhâ, built a vihâra called Amṛitabhavana for the residence of Bhikshus, natives of her country.
- (6) from Lo, part of her native country, came Lostânyâ the teacher of her father. He was induced by her to build a stûpa.
- (7) Yûkadevi, another queen, built a vihâra in Nadavana.

- (8) Indradevī, another queen, built a vihāra called Indrabhuvana and a stūpa having four halls.
- (9) Khādānā, Masmā and other queens built other vihāras, and called them after their respective names.
- 29 Pravarasena, *alias* Tunjīna *alias* S'reshthasena.
- (1) built the temple of Pravares'vara, furnished with a group of images of the divine mothers.
- (2) consecrated various temples and laid foundations in the old capital.
- (3) allotted to the shrine of Pravares'a the territory of Trigarta.
- 30 Hiranya and Toramāna.
- (1) Toramāna struck dīnāras in his own name.
- 31 Mātrigupta. ....
- (1) prohibited slaughter of animals throughout the kingdom during his reign.
- (2) patronized the poet Menṭha, the author of *Hayagrīvavadha*.
- (3) built and dedicated a temple to Madhusūdana (Viṣṇu), and called it

Mâtriguptasvâmi, the villages granted to which were afterwards (A. D. 814-863) given by Mamma (IV. 702) to the family of his father-in-law.

- 32 Pravarasena II. ....
- (1) built the temple of Jayasvâmi in his new city.
  - (2) built the first bridge of boats across the Vitastâ or Jhelum.
  - (3) built a city, which he named Pravarasena-pura, on the site of the village of S'ârîtaka, and established five goddesses, viz., S'risadbhâvas'rî and others. The city stood only on the south of the Vitastâ.
  - (4) Jayendra, the maternal uncle of the king, built the Jayendra-vihâra and the Brihad-buddhavihâra.
  - (5) his minister Morâka built the vihâra called Morâkabhavana.
  - (6) the shrines of Vardhamâna and Vis'vakarmâ

(consecrated by him ?)  
were the beauties of his  
city (read सोमनौ for सोमयो  
in III. 359. M. Troy  
er's emendation is wild)

(7) the king richly en-  
dowed every temple in  
his city.

33 Yudhishtira ..... (1) his ministers Sarva-  
ratna, Jaya, and Skan-  
dhagupta built vihâras  
and chaityas.

(2) Vajrendra, the son of  
Jayendra, was also his  
minister, and built the  
town of Bhavach-  
chheda.

(3) Kumârasena and  
others also were his  
ministers.

34 Narendrâditya. .... (1) built a temple called  
Narendrasvâmt.

(2) Vajra and Kanaka, the  
sons of Jayendra, were  
his ministers.

(3) built an edifice or  
library for the custody  
of manuscripts and call-  
ed it after himself (निजम्  
III. 387).

35 Raṇâditya alias Tunjina (1) built two excellent edi-  
fices called after himself  
and after his queen Ra-  
ṇârambhâ, to receive two

Lingams; but established Hari in one and Hara in the other.

- (2) built the temple of Raṇes'vara, dedicated to S'iva. Brahmā, a siddha performed the consecration at the instance of the queen (read तया देव्या III. 458), and established an image called Brahmasattama in his honour.
- (3) consecrated the shrines of Raṇasvāmī and Raṇārambhādeva (? or Rambhādeva), and built the maṭha of the Pās'upatas on the top of the Pradyumna mountain.
- (4) built a hospital for the sick.
- (5) consecrated a shrine of the goddess Senāmukhī.
- (6) consecrated a shrine of Raṇapurasvāmī, dedicated to the sun, in the town of Siṃharotsikā.
- (7) Amṛitaprabhā, another of his queens, consecrated the god Amṛi-

tes'vara to the right side of Raṇes'a.

- (8) the same queen, Am-  
ritaprabhā, placed an  
image of Buddha in the  
vihāra built by her  
namesake, the queen of  
Meghavāhana. (M. Troyer's translation, "Binnna, queen of king Meghavāhana," is characteristic of his work).

36 Vikramāditya..... (1) his ministers were  
Brahmā and Galūna.

- (2) the minister Brahmā  
built the matha called  
Brahmamatha.

- (3) Ratnāvalī, the wife of  
Galūna, built a vihāra.

37 Balāditya..... (1) conquered Van-kālā and  
established therein a  
colony called Kālambya  
for the residence of  
Kashmirians.

- (2) made the agra-hāra of  
Bhedara in the terri-  
tory of Maḍava.

- (3) his queen Bimbā (read  
बिम्बा with M. Troyer)  
consecrated a shrine of  
S'iva called Bimb'es'vara.



- (4) Khankha, S'atrughna and Mâlava, brothers, who were his ministers, built mathas and temples, and also a bridge.

From the above analysis it will be seen, that out of the seventeen kings, whose names are preserved and who belong to what I call the non-historic period, the names of no less than thirteen were connected with foundations, endowments, grants and other monuments, many of which Kalhana must have seen, and of others of which he must have read accounts then extant. In the historic period treated in the first three *Taraṅgas*, out of the thirty-seven kings no less than twenty-three had left numerous monuments, grants and similar evidences of their time, their administration, and their liberality. The writings connected with the latter must have helped Kalhana to fix the order and the dates and the durations of the reigns of a great number of them. Of course it is possible that like *Romulus* from *Rome*, some of the kings, especially among the earlier ones, may have been imagined from the monuments, the real origin of these being forgotten. But looking to the nature of the monuments and the probability of copper-plate and other grants having existed, that theory cannot eliminate many of the kings.

One large class of miscellaneous inscriptions to which the author refers, besides those on foundation stones, consecration pillars, &c., is that of short inscriptions on objects of household furniture, coins, arms, copper-plates of grants of lands and allowances and similar things (*pūrvabhūbhartri. vastus'āsanaṁ*).

It is well known that old copper and brass vessels, swords, daggers, and other arms have inscriptions, containing the names of kings and their ancestors. These must, doubtless, have been used for the purpose of setting at rest some doubts which had been raised in his mind by the conflicting accounts found in the books consulted by him.

Besides the historical works written by contemporary chroniclers, which Kalhana mentions and refers to, it is reasonable to suppose that he must have read legendary stories like those of Guṇādhya, connected with ancient celebrities and with many of the sacred places in Kashmir, so many of which appear to have been mentioned in the older chronicles of the Kashmirian kings.

Though, however, there is no reason to suppose that Kalhana's materials were not ample, and though the chronicles he used were written by contemporary authors—a fact which deserves the highest consideration—it must not be forgotten that he writes in verse and as a poet, and is liable to the defects which usually attend compositions in verse on a matter-of-fact subject. Though simple facts can be made the subject of poetry, all facts are not fit to be expressed in poetry, and a writer of verse is often apt to colour his narrative when it is likely to be otherwise dull, by the addition or omission of certain particulars. This has, doubtless, happened in the *Rājataranginī* as it might have happened in any similar poetical work, or even in a prose work which treated of history from such an ancient date as B.C. 1184.

There appears good reason to believe, however, that

Kalhana's materials, though many of them written by eye-witnesses themselves, were of a highly coloured poetical character and that much of his own poetry is probably due to them. He must have given many incidents just as he found them in older works. We may observe, however, to his credit, that though he gives such incidents, even when of a miraculous nature, he often feels, and does not hesitate to tell us that he feels ashamed in narrating them in such a book as his *Râjatara 'gini*. We may instance the reign of Meghavâhana A. D. 24 to 58, that is described as full of righteousness and of tenderness for the life of all creatures. That king prohibited the taking of life in his kingdom, and even led an expedition into Ceylon, in order to put down by force the slaughter of animals for any purpose whatsoever. He succeeded and returned to Kashmir. A Brahman brought to him one day the dead body of his only son, and declared that the goddess Durgâ had killed him with fever, because that she had not been given a victim, though she had asked for one. The king determined to offer himself as a sacrifice to the goddess, in order to induce her to restore the Brahman's son to life. Durgâ appeared before him, however, in the night and prevented him from sacrificing himself, and at once restored the dead son of the Brahman to life again. 'Relating this and 'similar deeds of the king, though he belongs to modern 'times, deeds which are considered possible among 'ignorant people only, we feel ashamed.'\* Again referring to the various accounts of the manner in which

\* इत्याद्यद्यतनस्यापि चरितं तस्य भूपतेः ।

पृथग्जनेषु संभाव्यं वर्णयन्तस्वपामहे ॥ ३.९४ ॥

king Lalitāditya must have met with his death, Kalhana says, 'as one reads that this king performed 'very miraculous deeds, so one reads that his death 'also was very miraculous.' We might also refer to the author's remark on the older accounts of the cruelties of king Mihirakula, whom previous writers had represented as having killed three crores of people because he found so many women failing to prove their chastity. Kalhana remarks: 'this is what is well believed, in the opinion of others. In truth, 'however, it is impossible. Of course the slaughter of 'people by him was very great, even if those cases 'alone were considered where he killed for good 'reasons.'†

The *Rājatarāṅgi*, we must recollect, was written in A. D. 1149-51, and almost touches at its beginning that mythic period, in which the war of the *Mahābhārata* is believed to have occurred. If Kalhana had begun his narrative from that king, Gonarda I., who was a contemporary of the Pāṇḍavas and the Kauravas, his work, at least in its earlier parts, would have deserved no better credit, as a historical chronicle, than the *Mahābhārata* or the *Purāṇas*. But of a period of 1266 years from the time of the war of the *Mahābhārata* he says nothing, except that he gives the names of seventeen out of fifty-two kings who are believed to have reigned during that period. Of the rest, he says, even the names are forgotten. Many of

\* अत्यद्भुतानि कृत्यानि श्रुतान्यस्य यथा किल ।

विपत्तिरपि भूमर्तुस्तथैवात्यद्भुता श्रुता ॥ ४.३७० ॥

† कोटित्रयं नरपतिः कुद्धस्तेनागता ततः ।

सपतिभ्रातृपुत्राणाम् अवधीत् कुलदोषिताम् ॥

इयं चान्यमते ख्यातिः प्रथते तथैतः युनः ।

अमभ्यां सानिमित्तापि प्राणिनिंसा गरीवसी ॥ १.३३७,२८ ॥

those named are, doubtless, and some we know to have been, historical personages, such as As'oka, Hushka, Jushka, and Kanishka. Besides naming the seventeen kings of this period, the author narrates such details of some of them as tradition had preserved and as was borne testimony to by some very ancient monuments still extant in his time. But no dates or periods of reigns are given of any of them. His predecessors had recorded the dates and events of the reigns of kings beginning with Gonarda III., and Kalhana has, apparently on the authority of previous historians, commenced his own chronicle proper from the accession of that king. From B. C. 1184 to A. D. 1151 is, however, too long a period for accurate record to have been preserved thereof. Accordingly, while the history of the later parts of the period, say of the part which begins with Durlabhavardhana *alias* Prajñāditya, the first of a dynasty called the Nāgas, appears to be reliable as to main facts and the durations of reigns of the forty-eight kings who reigned up to the time of Kalhana, the period previous to Durlabhavardhana is—even besides the impossibility of Raṇāditya—often marked by statements as to length of reigns and to events, which are not free from suspicion. The periods assigned to the twenty-one kings who reigned from 1184 to 169 B. C., for a period of one thousand and fourteen years, nine months and nine days, are too long to be reliable, giving an average of a little over forty-eight years, to each king. Besides, the numbers of years of reigns are too round to rightly demand credence at our hands as to the accuracy of most of them. Gonarda III may have reigned 1184 B. C., and for

thirty-five years. Both his date and the duration of his reign are probably correct, because all accounts appear to have begun the chronicles of Kashmir from that\* king, so that they must have preserved them by an unbroken tradition. Nay, it is even probable that from Gonarda III up to Pratâpâditya of the Vikramâditya dynasty, the period given may be quite correct, having been based upon previous contemporary records, inscriptions, and other authorities which Kalhana had before him. But what is also highly probable is that some mistake has occurred as to the number of kings who reigned during that period of one thousand and fourteen odd years. All the kings given are historical, but they could not be all the kings that reigned during that long period. Probably some of those fifty-two kings whose names have been lost and some among those whose names have been preserved, have to be brought on to the list; but besides this being a mere guess, it may be added that, unless undoubted evidence is obtained to justify the breaking up of the list in favour of any of those kings, all we can do is to doubt the accuracy of the list in its details, and leave it undisturbed for the present.

In the second group (from 22 to 27) six kings reign for one hundred and ninety-two years or a little more than thirty-eight years each on an average. As the average is taken from a very small number of kings, the lengths of reigns may not be very unlikely, but the taint of suspicion still seems to hover over the list. The same remark about suspicion may not be made as

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\* प्रायस्सुतीयगोनर्दाद् आरभ्य शरदां तदा ।

द्वे सहस्रे गते त्रिंशदधिके च क्षतत्रयम् ॥ १.५३ ॥

to the nature of the third group of ten kings (28-37); for there nine kings reign over a period of two hundred and seventy-two odd years, or just thirty years each king on an average. But then the group contains one king who is put down for the extraordinary period of three centuries ! This period, from A. D. 217 to 517, is obviously one of which no records were forthcoming, and Kalhana's predecessors had only recorded the name of one king during it. The period was perhaps one during which Kashmir was subject to foreign rule, and no king ruled in that country. No records were, therefore, kept, and so none were forthcoming. Otherwise it is difficult to say why Kalhana should have given the period as practically a blank in his narrative. We, accustomed as we are to the care with which he sifts his authorities, and averse as he is to put faith in miracles, can hardly suppose that he arranged artificially the reigns of the list up to the predecessor of Raṇāditya, in order to come into harmony with the historical dates of his successors, or that for love of the miraculous he assigned to that king a period of three hundred years. The names in the group are all historical, and there is nothing in the narrative to excite suspicions about the events, which from this part of the chronicle forward begin to be more and more detailed.

But when we come to the fourth group, from 38 to 54, the list seems to improve in every respect. The lengths of reigns are moderate and quite probable; and what is of the utmost importance is, that towards the end of the group, Kalhana begins to give, along with the durations of reigns, the *dates* in the Laukika era of the Brihaspati cycle of the accession and death of

each king. Not only this, but the dates are often given henceforward of some of the important events in the administration of several of the kings, and this system he continues to the end of his narrative. Without doubt Kalhana's materials became more plentiful, more detailed, and more thoroughly historical from the beginning of the Karkoṭaka or Nāga dynasty, which came into power in A. D. 596. From this date to A. D. 1151, where the narrative leaves us, the date and general nature of the chronicle seems to be as reliable as can be expected under the circumstances.

My humble estimate, accordingly, of the value of the *Rājataranginī* as a historical chronicle is, that it is fairly reliable upto the end of the Gonarda dynasty, or end of the reign of Bâlāditya, A. D. 596, and is as accurate as we have a right to expect from the commencement of the Karkoṭaka dynasty up to the year 1151 A. D., a period of some 555 years. Upto the end of the Gonardas, whatever its defects are, they are patent, and Kalhana has made no endeavours to conceal them by any subtle means as he might easily have done if he had intended to do so. I do not believe there is any evidence to show, that the date of Gonarda III. is placed too early, but it is likely that some kings have been lost to history even during the time that elapsed between that king and Durlabhavardhana. But it does not appear that Kalhana took, as he is alleged to have done,\* any liberty with the lengths of reigns or dates of kings with whose administrations he dealt. Everything he

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\* "To me 'only a story' carries more weight than history made on purpose, such as we know Kalhana's history to have been," Professor Max Müller, *India*; *What can it teach us?* page 356.



says, and everything that independent evidence has taught us, shows that his mistakes and defects—confined to the first three groups—are the mistakes and defects of his predecessors, the writers of previous chronicles and summaries. Greater mistakes and defects may be shown undeniably hereafter in those groups, and may perhaps be corrected. But nothing has hitherto been adduced which shows that Kalhaṇa shortened or lengthened the years of a single king simply to suit a system of dates which he had adopted, not because it was correct, but because it was convenient or conventional. I make this statement because he has actually been charged with having done so, and having purposely done so, and, indeed, to have written his *Rājataranginī* for the purpose of enabling any of his readers also to do the same. As the charge has been preferred by one for whose opinions I have the highest and sincerest respect, it is not without the greatest hesitation and reluctance that I have here ventured to suggest that there are no facts to support the charge. Professor Bühler says\* :—

“ As regards the use of the contents of the *Rājataranginī* for the history of Kashmir and of India a great deal remains to be done for the earlier portion, “ up to the beginning of the Karkota dynasty. Kalhaṇa’s “ chronology of the Gonardīya dynasties is, as Professor “ Wilson, Professor Lassen, and General Cunningham “ have pointed out, valueless. An author who connects “ the history of his country with the imaginary date of

\* See *Bombay Branch, Royal Asiatic Society’s Journal, Extra Number*, 1877 (Vol. XII.), in which his excellent paper on Kashmir MSS. is given, pp. 58, 59.

“ a legendary event, like the coronation of Yudhishtira, and boasts that his narrative resembles a medicine, and is useful for increasing and diminishing the (*statements of previous writers regarding*) kings, place, and time, must always be sharply controlled, and deserves no credit whatever in those portions of his work where his narrative shows any suspicious figures or facts.”

The translation given at page clxxii above of Kalhana's S'loka I., 21, will have shown that his meaning is very different, and he does not boast that his work is useful for lengthening or shortening the periods of the Kashmirian kings or the statements about their times or territories, but only that it will be useful in furnishing a medicine in the shape of much consolatory and instructive matter—events and sayings—to cure any kings who shall hereafter suffer from the disease of the pride and arrogance of prosperity, or the disease of grief at the loss of territory or the adversity of their times. If the insolence of success and prosperity should make them overbearing, the end of Nara I. *alias* Kinnara, of Mihirakula, or of Yudhishtira the Blind, will teach them a lesson. If they are depressed with grief at the loss of territory or by the adversity of their subjects, wisdom, hope and consolation will be afforded by the story of the restoration of the Gonardas in the person of Meghavāhana or of Pravarasena II. (who succeeded to the heritage of his father after Mātrigupta), or by the story of Jajja and Jayāpīḍa, or by the story of the famine brought on by snow-storms in the time of Tunjina, the son of Jalaukas.\* I have shown my transla-

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\* Also see I., 187-90, to which the author might refer for the purpose of showing what rewards await virtuous kings.

tion to several native scholars, and I am assured that no other sense is possible. I lay stress upon the proper meaning of the couplet being understood, not because I wish to prove—what nobody can prove—that Kalhaṇa in no case misused his materials but because if the couplet is misinterpreted as proposed, it will throw discredit upon the whole of whatever of the historical there is in the *Rājatarāṅgiṇī*. Already such an eminent scholar as Prof. Max Müller,\* has adopted the translation of my honoured friend Dr. Bühler, and endorsed the view that Kalhaṇa's ideas of history are shown by that couplet, viz., that he could write an elaborate poem of more than eight thousand couplets, in order that scholars might afterwards lengthen or shorten the statements of Kashmirian chroniclers regarding kings, place and time, just as it might please them or as they might find it necessary.

Among the speculations of M. Troyer† about the *Rājatarāṅgiṇī* one is that Chapters VII. and VIII. are not the production of Kalhaṇa. Dr. Bühler has satisfactorily disposed of the view of M. Troyer, but he admits the correctness of a statement made by the latter that Kalhaṇa, who brings his narrative down to the cycle year 25 or S'aka 1072, mentions in the eighth chapter events which took place eight years later, or in the cycle year 33. This fact, if shown to be correct, would go directly to establish two things: first, that Kalhaṇa, though he brought down his narrative to the end of the Laukika or cycle year 25, was really writing his eighth *Tarāṅga* in the year 33, and second, that he

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\* *India: What can it teach us?* page 359.

† See *supra*, page. clxii, footnote ‡.

introduced an anachronism into his work by anticipating in the year 25 events which did not take place until eight years after that year. The first of these conclusions would go to show that he did not write the history of Jayasimha's reign for the eight years from 26 to 33, which would be unaccountable and inconsistent with Kalhana's language; the second would vitiate the value of his history as a reliable chronicle even of his own time. Professor Bühler meets the charge, which, as I have said, he admits, by saying that Kalhana did not finish his work till the cycle year 33. But this would not remove the fault of anachronism, and that is a fault of the greatest significance, because Kalhana was writing then of his own times. Now there appears available another and less objectionable way of meeting the allegation of M. Troyer. It is this: Kalhana does *not* mention in his VIIIth book any events which took place in the cycle year 33 or eight years after the year about the history of which he writes towards the close of that *Tarāṅga*. There is no real foundation for M. Troyer's statement, which I find is based on a mistake made by him, owing to his having misinterpreted the following couplet:

स एवमेकविंशेऽब्दे ज्येष्ठस्य दशमेऽहानि ।

त्रयविंशद्वर्षदेश्यः समग्रस्त भूभुजा ॥ VIII., 3280.

'In this manner he, when nearly thirty-three years of age, was taken by the king\* on the 10th day of the

\* M. Troyer's translation is: " Il fut accueilli par le roi dans sa vingt " et unième année, le dixième jour du mois Djâichta (mai-juin), l'an "trente-trois du pays." The mistake is that the expression त्रयविंशद्वर्षदेश्यः has been translated by " the thirty-third year of the country." It is needless to prove that this is wrong. Conf. ईषदसमाप्तौ कल्पवन्देऽवशेषरः Pân. II. 3. 67.

'month of Jyeshtha in the year 21.' This refers to the taking of Bhoja, son of Sulhaṇa, by order of king Jayasinha, an event which Kalhaṇa distinctly says *took place in cycle year 21*, when Bhoja was nearly thirty-three years old, and not in cycle year 33 or eight years after the date to which he brings down his narrative. I have already shown that the author finished composing his eight *Tarangas* of the *Rājataranginī* in Laukika or cycle year 25 or just at the close of Śake 1072 or in the early part of A. D. 1151, i.e., two years after he began it in the early part of Laukika year 24.

I have already said that the pre-Karkotaka part of the history in the *Rājataranginī* is not in some parts quite reliable, being marked by a good many inadmissible periods of reigns and by improbable and miraculous events. That does not prove that the *whole* of the period before A. D. 596 is fabulous or even suspicious. Far from it. The kings appear to be all historical, and the more we approach the commencement of the Karkotakas, the more reliable appear the facts and dates given by Kalhaṇa. And as yet no facts have been so undeniably established in regard to the dates and names of the kings of the early dynasties as to clearly *prove* the incorrectness of the accounts contained in the *Rājataranginī*. Even the date of Kanishka, one of the fifty-two kings, whose historical character has been established by coins and inscriptions, is still unsettled, and varies by centuries. The identity of As'oka, also one of the fifty-two kings, if he be a historical reality in Kashmir, with the Buddhist emperor of that name who reigned at Pataliputra in Magadha, though very probable, is not free from doubts. As yet no inscriptions, coins, chro-

nicles, or independent evidence of any other kind has been found, which has proved beyond doubt that any given part of Kalhaṇa's narrative, though probably containing many faults, is wrong. As yet the unusually long reigns of several of the early kings, the perhaps too great antiquity assigned to some of them, and some flagrant improbabilities, merely raise our suspicions that the early dynasties are not quite correctly given in all their details. Nor has any proof been adduced to show that those faults are the result of Kalhaṇa's handling of the previous contemporary chronicles and other materials which he used, and not of the latter.

Suspicions regarding the duration of the reign or the date of one or more kings in a given list such as that of the first three groups of Kalhaṇa, ought not to vitiate the whole list, when we know that Kalhaṇa used older chronicles by contemporary writers and other materials of an equally reliable character in making out his lists, and when it is highly probable that there were separate records or other evidence bearing upon separate kings. Even though he may have fixed by guess or computation the dates of one or more obscure kings about whom either there was no detailed history or he was uncertain, the rest of the list must be presumed to have been fixed by means of the previous chronicles, inscriptions, coins, &c. Unless we knew that the whole list was fixed by guess or computation, it would not be right to suspect the whole of the list.

So far as independent evidence has come to light, it has rather gone to prove that Kalhaṇa in his earlier chapters has faithfully handed down the ancient traditions of Kashmir, and that in his later chapters he has

given dates which are shown to be correct. Thus, the Chinese pilgrim *Hiouen-Thsang* translates legends about the desiccation of the lakes of Kashmir and the first colonization of that country, which closely agree with those given by Kalhana. Again, Kalhana states that the Karkotakas had come into power in succession to the Gonardas in A. D. 586, which is confirmed by *Hiouen-Thsang* who says that when he visited Kashmir (according to General Cunningham circa 631 A. D.) the *Ki-li-to*, a nickname by which the Karkotakas were known, had already come into power after many centuries of rule by the philo-Buddhistic Gonardas, and that one of them was on the throne, who had not much faith in Buddhism.

As Professor Bühler truly says, "it may seem scarcely credible that a book which has engaged the attention of so many Sanskritists, and of some of the first rank, is, after all the labour expended, not in a satisfactory condition, and that its explanation leaves a great deal to desire." To this I would only add that at least until the text of that admittedly valuable work—the only historical compilation of any pretensions that has yet come to light—has been carefully edited and restored to its original purity by competent and patient hands, it will be only reasonable to expect that, after all that some great scholars have written about it, we should suspend our judgment as to its historical value, even in regard to its earlier parts, and though, failing independent evidence, we might hesitate to accept its correctness in some parts and even ignore certain stories as merely mythical, we should not be prepared to reject *all* it says, even in

its earlier portions, until and unless independent evidence proves that everything contained in it is incorrect. Probably Kalhana himself did not expect or even desire that the same credence should be given to the whole of his narrative in all its details in the first three *Taraṅgas* which he expected as of right in favour of the dates and events of the subsequent, and especially the fifth, sixth, seventh, and eighth *Taraṅgas*. He clearly indicates now and then, that as we go back towards antiquity the story becomes more and more traditional and then even legendary, and that as you approach modern times it assumes a truly historical character with as correct details as you can expect in a work of the kind based upon materials like those which were available to him.

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#### NOTE IV.

THE DATE OF KUMÂRILA-BHAṬṬA OR KUMÂRILA-SVÂMÎ AND OF S'ÂṆKARÂCHÂRYA.

The date of Bhavabhūti having been fixed by the aid of the *Rājatarāṅgiṇī* and the *Gaṇḍavaho* to be in the latter part of the seventh century, I now have the pleasure to place before the public an important statement, which I have met with in an old manuscript, and which, if not shown to be incorrect, or if not found to be a forgery, goes definitely to settle the date of the great Mīmāṃsā writer Kumârila-Bhaṭṭa or Kumârila-Svâmi, and thereby, perhaps, contributes to the determination also of the date of the great S'āṅkarâchârya and of those with whom the latter may be shown to have come in contact, or whom he has mentioned in his writings. The statement referred to occurs in two passages in the colophons of two of the



ten acts of a manuscript\* of Bhavabhūti's *Mālatī-Mādhava*. At the end of Act III occur the words: इति श्रीभट्टकुमारिलशिष्यकृते मालतीमाधवे तृतीयोऽङ्कः, 'here ends Act III of the *Mālatī-Mādhava* composed by the pupil of S'ri-Bhaṭṭa-Kumārila', folio 19, side 1. The colophon at the end of Act VI is as follows: इति श्रीकुमारिलस्वामिप्रसाद-प्राप्तवाग्भैवश्रीमदुद्वेकाचार्यविरचिते मालतीमाधवे षष्ठोऽङ्कः, 'here ends Act VI of the *Mālatī-Mādhava* composed by S'rimat Umīvekāchārya, who attained to his learning through the favour of S'ri Kumārila-Svāmī,' folio 31, side 2. That Bhavabhūti is meant as the author is shown by the fact, that at the end of Act X we have the words, इति श्रीमद्भवभूतिविरचिते मालतीमाधवे दशमोऽङ्कः, 'here ends Act X of the *Mālatī-Mādhava* composed by S'rimat Bhavabhūti', folio 50, side 2. The colophons first mentioned occur in the body of the manuscript, and as parts of the original writing, with matter written before and after them; so that it is not possible to suppose that they may have been interpolated subsequently to the original writing of the MS. The first leaf of the MS. is wanting. No date is given on the last or any other page; but, judging from the appearance of the paper, the MS. can hardly be less than between four and five hundred years old. The paper is very old and looks throughout made dark-brown by age, not by use, as the manuscript does not appear to have been much used for reading, bearing no corrections and no marks of

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\* I am indebted for this manuscript to my friend Mr. Mahadeva Vyankatesha Lele, B. A., L. C. E., of Indore. It contains 50 folios, with thirteen lines to the page, each line containing thirty to thirty-five letters. The paper is very rude and of uneven thickness, full of patches and joints of the manufacturer. The size of the leaves is 9 inches by 4½ inches.

yellow paint. The first four leaves are much worn out and torn here and there, and many others have been eaten through by moths. There is no reason to doubt that the two colophons quoted above preserve and old tradition, how old, and whether based in fact or not, are of course different questions.

What, however, Bhavabhūti says about himself and his family would seem to be not inconsistent with the tradition that Kumārila-Bhaṭṭa was one of his teachers. Both at the beginning of the *Mālatī-Mādhava* and of the *Viracharita*, we are told by him that his ancestors were teachers (चरणगुरुः) of their s'ākhā of the Vēda ('Taittirīya), so learned and pure as to be fit to purify by their association those requiring purification (पङ्क्तिपावनाः\*), the keepers of the five sacrificial fires (पञ्चाग्नयः), faithful to their religious vows (व्रतव्रताः), performers of sacrifices (सोमपायिनः, lit. 'drinkers of Soma'), and students of theology; and that his grandfather Bhaṭṭa Gopāla had performed the sacrifice called Vāja-peya. This description would favour a supposition that they must have been versed in the Mīmāṃsā; and if so, it is only natural to suppose, that Bhavabhūti learned that s'āstra on account of the partiality of his immediate ancestors for the Vēda, the vedic rites, and perhaps, also the Mīmāṃsā. For, the Mīmāṃsā S'āstra has always been believed to be necessary for an orthodox exegesis of the Vedas. It is true that, though

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\* अपाङ्गस्यापहता पङ्क्तिः पाव्यते वैद्विजोत्तमैः ।

तान् निबोधत कास्त्र्येन द्विजाग्न्यान् पङ्क्तिपावनान् ॥

अऽयाः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।

श्रोत्रियान्वयजाश्चैव विद्वधाः पङ्क्तिपावनाः ॥ Manu III, 183, 184fgg,

Bhavabhūti tells us what he had learned\*—the Veda, the Upanishads, the Sāṅkhya, the Yoga, and the Alankāra—he does not mention a knowledge of the Mīmāṃsā S'āstra among his acquirements. But this omission on his part is very welcome to us, indeed, as rather proving, that the tradition that he was a pupil of Kumārila-Bhaṭṭa was not invented by his admirers from his being known to be learned in the Mīmāṃsā, but was independent of any such spurious origin. Nor can it be supposed, that the tradition might have arisen from the famous description of his ancestors given by himself, as there is no mention therein, that they were learned in the Mīmāṃsā, their having had any knowledge thereof being merely a matter of supposition which is not even quite necessary, though only reasonable.

If the date of Kumārila-Bhaṭṭa may be taken to be fixed by the statements under consideration, he may be placed somewhere about the middle of the seventh century. For, we have already seen, that Vākpāti knew and admired Bhavabhūti when he was young, and regarded him as his teacher or leader. If we place Yas'ovarmā's reign between A. D. 675 and 710, Vākpāti would have lived, we will say, from A. D. 660 to 720. Bhavabhūti, who was patronized by Yas'ovarmā, and was older than Vākpāti, would then be assigned to, we will say, from A. D. 620 to 685. In that case Kumārila may be placed between, say, A. D. 590 and 650. For, to have been a teacher of

\* यद् वेदाध्ययनं तथोपनिषदां सांख्यस्य योगस्य च  
ज्ञानं तत्स्थानेन किं न हि ततः कश्चिद् गुणो नाटके ।

यत् प्रौढस्वम् उदारता च वचसां वचार्थतो गौरवं

तच्छेद् अस्ति ततस्तदेव गमकं पाण्डित्यवैदग्ध्ययोः ॥ Mālat. I. 7.

**Bhavabhûti**, Kumârila must be placed earlier than his pupil, or in about the middle of the seventh century, assigning about forty years or somewhat more than one generation to each before the time of Vâkpati. Thus: Kumârila-Bhaṭṭa A. D. 590 to 650... S'āṅkarāchārya† 610 to 760  
 Bhavabhûti ..... 620 „ 685 .....  
 Vâkpati..... 660 „ 720 .....  
 Yaśovarmā, reigned ... 675 „ 710\*... Lalitāditya ... 625 „ 730

I may observe that this date agrees with that assigned to Kumârila-Bhaṭṭa by Tārānātha in his history of Indian Buddhism, and accepted by the late Dr. Burnell in his preface to his edition of the *Sāmavedhāna Brāhmaṇa*, (Preface, page VI. See also *Le Bouddhisme, par Vassilief*, French Edition, footnote pp. 45-56) Further, if we accept the above approximations they explain why S'āṅkarāchārya, who mentions‡ S'abara-Svāmi by name and calls him 'Āchārya', § 'the great teacher,' and who mentions Upavarsha and calls him 'Bhagavān,' || 'the venerable,' omits to name Kumârila-Bhaṭṭa one of the greatest authorities on the Mīmāṃsā.

If S'āṅkarāchārya lived at the end of the eighth and the beginning of the ninth century, Kumârila-Bhaṭṭa,

\* In putting down this date it is not necessary to pay any regard to the Jain statements that Yaśovarmā was living in Śaṃvat 800 (A. D. 744), as I have already shown that those statements are not reliable.

† See further on.

‡ Colebrooke (*Essays* Vol. I., footnote to p 298) states that S'āṅkarāchārya, though he does not name Kumârila, refers to him in his works. Ransacking all the known works of S'āṅkarāchārya (the *S'ārīrakabhāṣya*, the *Bhāṣya* on the ten *Upanishads*, and the *Gītābhāṣya*), I have failed to find any passages containing any reference to Kumârila-Bhaṭṭa personally or to his works.

§ See the *S'ārīraka-Bhāṣya* III. 3. 53.

|| *Ibid.*

we must suppose, was not thought worthy of being mentioned by name or even referred to. As to the statement made by the author of that *S'aṅkara-dig-vijaya* which bears for its author the pseudonym\* of Ānandagiri, that S'aṅkarāchārya met Bhaṭṭāchārya, the name by which Kumārila-Bhaṭṭa is usually quoted, at Ruddhapura near S'ripārvata in the south, and that he was told by him, to satisfy his desire for disputation with his brother-in-law Maṇḍana-mis'ra, it would be reasonable to suppose that it was an anachronism, the story being invented by his modern biographers or praise-singers for the purpose of completing the *dig-vijaya* (conquest or defeat of all scholars in all directions) by S'aṅkarāchārya. For the latter's date as accepted by a certain tradition is Kali 3889 or Saṃvat 844. A. D. 789†. If, therefore, Kumārila-Bhaṭṭa lived in the middle of the seventh century he could not have been interviewed by S'aṅkarāchārya who was born in A. D. 789. Even if the date assigned by the correction of General

\* Edited by Nārāyana-Tarkapañchānana, under the superintendence of the Bengal Branch of the Asiatic Society, 1868. To suppose that this work could have been written by Ānandagiri is an insult to the memory of S'aṅkarāchārya and of his distinguished pupil, even if it be assumed that Ānandagiri is synonymous with Anantānandagiri, which appears to be the name given to himself by the author.

† See *Ārya-vidyā-sudhā-kara* by the late Yajñeśvara S'āstrī : pp. 226, 227.

“शंकराचार्यप्रादुर्भावस्तु विक्रमार्कसमयादतीते पञ्चत्वारिंशदधिकशतमीमते संवत्सरे  
केरलदेशे कालपीठग्रामे..... । तथा च संप्रदायविद आहुः ।

निधिनगिभवहृद्यन्दे विभवे मासि माषवे ।

शुद्धे तिथौ दशम्यां तु शंकराचार्योदयः स्मृतः ॥

इति ३८८९।... तथा शंकरमन्दारसौरमे नीलकण्ठभट्टा अपि पञ्चमेवाहुः ।

प्रासूत तिथ्यशरदाम् अतियातवत्याम्

एकादशाधिकशतोनवतुः सहस्रवाम् । ३८८९ ।

इत्यादि ॥”

Cunningham to the accession of Lalitâditya about 727 A. D. ) be assumed to be correct, Kumârila-Bhaṭṭa, if he was Bhavabhūti's teacher, could not have met S'āṅkarācārya, as the latter could only have challenged him after some ten or fifteen years at least of the ninth century had passed, granting that he was a prodigy of learning at twenty-five.

The belief, however, that Kumârila-Bhaṭṭa slightly preceded S'āṅkarācārya is very general, and is probably fit to be accepted as well founded. The very fact that the writers of the *Dig-vijayas* should invent a story that S'āṅkarācārya included him among his conquests may, perhaps, be taken to point to either the immediate priority or the contemporaneousness of the celebrated Mīmāṃsā writer.

If he was contemporaneous with S'āṅkarācārya, the date assigned to the latter by Mr. Kāshinath Triambak Telang\* would be somewhat too early—by more than fifty years. Of course as yet nothing has been discovered to *establish beyond dispute the necessity* of placing the two scholars in the same generation or even in the same century, since the tradition about their being contemporaneous is based upon grounds which need further confirmation. At present all that we can say is, that it is highly probable that they both lived in the middle of the seventh century, Kumârila-Bhaṭṭa being the senior of the two, as will be shown further on.

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\* See his paper attached to his edition of *Mudrārākṣasa*, Bombay Sanskrit Series, 1884, in which he very ably discusses the question.

The above discussion on the age of Kumārila-Bhaṭṭa leads us to the question of the date of S'āṅkarācārya, because tradition considers the two teachers as contemporaneous. I may observe then that in addition to the passages quoted by Mr. Telang in his able paper already referred to as bearing upon the date of S'āṅkarācārya, we may collate at least four more, found in the several commentaries of that scholar, that claim consideration in the determination of his date. They all contain names of kings who appear to have been contemporaries of each other and of S'āṅkarācārya also.

The most important of those passages is in his comment on *Brahma-Sūtra* उभयव्यामोहात् तत्सिद्धेः IV. 3, 5, where the question is, what is meant by the phrase तेऽविषम् अभिसंभवन्ति अविषोऽहः । अह आपूर्यमाणपक्षम् । आपूर्यमाणपक्षात् \* \* \* षण् मासान् । which is found in the *Chhândogya Upanishad* 10, 1, 2, The passage literally means, that the dead in going to Brahma-loka first 'go to Archis, from Archis they go to Ahas, from Ahas to Āpūryamāṇapaksha &c. Ordinarily Archis means a flame, Ahas means day and Āpūryamāṇapaksha is the light fortnight of the lunar month. What is the sense in which these and similar expressions are to be understood here ? S'āṅkarācārya says, that the presiding deities of those things are meant. These deities conduct the dead safely one after another each through its own province on to that of the next deity. By way of illustration S'āṅkarācārya says : लोकप्रसिद्धेऽपि आतिथान्त्रिकेषु एवमातीयक उपदेशो दृश्यते । गच्छ त्वम् इतो बलवर्मान् ततो जयसिंहं ततः कृष्णगुप्तम् इति । which may be translated thus : 'in the case of those also who are known in the world and who afford safe passage such a direction is heard : go from here to Balavarmā, from thence to Jayasimha, and from thence to Kṛṣṇagupta.' Here the illustration being intended to show that the presiding deity of a region may be signified by a word which is the name of that region, we have to understand that the three persons Balavarmā, Jayasimha, and Kṛṣṇagupta were the rulers of three different territories. It cannot be supposed

that they are merely imaginary persons, because they would in that case fail to illustrate the proposition; Balavarmā, Jayasimha, and Krishnagupta not being conventional names for guides or for kings who provide safe passage. Nor can it, for the same reason, be said that they may be real but common individuals, because they would be rulers of nothing. They must, therefore, be some three kings who ruled over three different kingdoms through which travellers used, as through other kingdoms, to get an escort, because of the inaccessible nature of the country or of the unsafe condition of the roads, and of which, that governed by Balavarmā was nearest to the place where S'āṅkarāchārya was writing. The kingdom of Jayasimha was next to that of Balavarmā, and farthest was that of Krishnagupta. Besides the order in which the three kings are named, the passage illustrated also requires that the three kingdoms should be removed from the speaker in the order in which they are named. Now one of the works on the life of S'āṅkarāchārya—the *San̐kshēpa-S'āṅkara-vijaya*, attributed to Mādhava—states that he wrote his *Bhāṣya* on the *Sūtras* and on the *Upanishads*, and other works at Badarī in the Himalaya. If this be a fact, 'Balavarmā' must be the name of a king who reigned at a place not far from Badarī. What is this kingdom, and who is this Balavarmā? I may suggest the Balavarmā mentioned in the inscriptions at Barmāvar in the Chumba State in the Punjab, published by General Cunningham. † Unfortunately the date of the Balavarmā has not yet been ascertained, but the writing of the inscriptions will certainly justify us in refer-

" *San̐kshēpa-S'āṅkara-vijaya*, VI. 60-63. Mr. Telang, who has already brought to public notice the fact of S'āṅkarāchārya having gone to Badarī about this time, makes out that S'āṅkarāchārya composed his works—the *S'arīraka-Bhāṣya* at all events—at Benares merely going to Badarī to write them down quietly. But Mādhava, whoever he is, is distinct that S'āṅkarāchārya merely received the *prasāda*, the grant of power and authority, from S'iva at Benares, and that the composition took place at Badarī after discussion with other sages ( *ṛṣabhaiḥ* ) who were residing there, on various points connected with the *Upanishads*. At Benares he merely made up his mind to write his commentaries and did nothing more,

† *Arch. Surv. of India*, Vol. XIV., pp. 109 fgg.



ring them to the eighth or ninth century of the Christian era. They are of king Meruvarmā, whose father was Divākaravarmā. Divākaravarmā was the grandson of Balavarmā; so that between Balavarmā and Meruvarmā a period of from one hundred and fifty to two hundred years must have elapsed. We may, therefore, place Balavarmā about the first quarter or middle of the seventh century. The exact date when Balavarmā lived cannot of course be fixed without further evidence.

This evidence does not seem to be available at present. But we may refer to a copper-plate edict of a king Balavarmā, translated by Dr Fiftz-Edward Hall and published at pages 538-542 of the VIth Volume of the Journal of the American Oriental Society in 1860. This copper-plate inscription describes Balavarmā as the son of Pāṇḍuvarmā, and appears clearly to make out that his father was the disciple of a Buddhist Arhat named Deveśvarasvāmi, and that he himself was a devout Brahminist\*.

The inscription records the grant as an agraḥāra of the village of Bhujāṅgikā situated on the banks of the river Veśa to Bhogasvāmi Gautama the Mādhyandina, Narasvāmi Aupamanyava the Kauthuma-Chhāndogya, Vilāsvāmi S'āṇḍila the Kauthuma-Chhāndogya, Bhūmasvāmi Vasishtha the Kauthuma-Chhāndogya, and Rudrasvāmi Gautama the Kāuthuma-Chhāndogya.

It is dated *Saṁvat* 61, *Chaitra Sudi* 2, Dr. Fiftz-Edward Hall gives no fac-simile of the original, but merely a transcript of it in modern Devaṅgarī characters. He adds that he believes the original is at Benares. He cannot say with assurance what the age of the inscription may be. The inscription mentions the neighbouring village or town of Chitrakṛa. Dr. Hall remarks that neither this place nor Bhujāṅgikā nor the river Veśa has been identified. Now it is probable that the *Saṁvat* era mentioned in this inscription is the era of Sri-

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\* बृहद्ब्रह्मवर्मा देवासुरशिरा मुकुटरत्नप्रभाविष्णुरितपादपद्मयुगलस्य अनुतानकपतेरनेकवरपरस्य देवेशस्वामिनः पादमूलाद् अवाप्तपद्ममहाशब्दमहासामन्तश्रीपाण्डुवर्मदेवपादाः नृप्यातः परममार्देश्वरः परमब्रह्मण्यः समवाप्तपद्ममहाशब्दमहासामन्तश्रीपद्मवर्मदेवः ।

Harsha-deva which began in 607 A. D. If so the date of the inscription is 668 A. D. A king Balavarmā who was referred to by S'ānkarāchārya as brave like a lion ( see further on ), and as giving safe passage to travellers through his kingdom in the year, we will say, 630 A. D., may very well be supposed to be still reigning in A. D. 668, and so old as to make grants to Brahmans for the enhancement of his own merit as well as of that of his father and mother. Indeed, the reference to his bravery in the passage in the *S'āriraki-Bhāhya* would require that he was in the prime of youth at the time when that passage was written, say in 630 A. D., just in the same manner that the language of the grant would favour the supposition that he was in his old age when he made it in A. D. 668.

As to Jayasimha I cannot say who he may be. He might be the ruler of one of the kingdoms in the Madhyadeśa. For that would follow if the Krishnagupta mentioned by S'ānkarāchārya is a king that was one of the later Gupta kings of Behar. He can hardly be the Krishnagupta of Eastern Magadha whose name occurs in the inscription at Apsar in Behar. Though the date of this Krishnagupta\* is unknown he is the first of a list containing the following names :†—

- |                            |                              |
|----------------------------|------------------------------|
| 1. Krishnagupta.           | 6. Mahāsenagupta, son of 5   |
| 2. Harshagupta, son of 1   | 7. Mādhavagupta, son of 6    |
| 3. Jivitagupta, son of 2   | 8. Harshadeva.               |
| 4. Kumāragupta son of 3    | 9. Ādityasenadeva, son of 8. |
| 5. Dāmodaragupta, son of 4 |                              |

Now from an inscription of Ādityasena found at Shahpur ‡ and the date of which is read by Dr. Bhagwānlāl Indrajī as S. mvat 88 ( the Sāmvat having been shown by General

\* An inscription without date of a Krishnagupta is mentioned at p. 155 of the *Arch. Surv. of India*, Vol. XIX., as occurring at Ismaghar near Swat.

† See *Arch. Surv. of India*, Vol., XV. P. 166. General Cunningham omits No. 8, Harshadeva, probably because he is not called Gupta and the passage where his name occurs is confused. I have supplied the name from the list given by Dr. Rājendralāl Mitra in his note on the Apsar inscription at page 267, Vol. XXXV., Part I., of the *Journal* of the Bengal Branch of the Royal Asiatic Society for 1867, which see.

‡ *Arch. Surv. of India*, Vol. XV., p. 11.

Cunningham to be that of S'ri-Harsha, beginning with 607 A. D.), the date of Âdityasena, would be about 694 A. D. Counting back from Âdityasena, it would be necessary for us to assign ten years on an average to each king, or rather to each generation if we would place this Kṛṣṇagupta about 620 or 630 A. D. That of course is not possible. General Cunningham reads Âdityasena's date in the Shahpur inscription as 55 instead of 88, and assigns twenty-five years to each king, so that, according to him, Kṛṣṇagupta is assigned to about 475 A. D. If we adopt Dr. Bhagwânâl's reading, Kṛṣṇagupta would be assigned to say about 500 A. D. In either case the date is too early for S'aṅkarâchârya if he lived at the time of the Pûrnâvarmâ of *Hiouen-Thsang*.

Whoever, however, is the Kṛṣṇagupta named by S'aṅkarâchârya, it is certain that the date of that Kṛṣṇagupta, and of Jayasimha, and of Balavarmâ, whatever it may be, must now determine the date of S'aṅkarâchârya.

There is yet another passage in which Balavarmâ is mentioned. It is in S'aṅkarâchârya's comment upon the *Sûtra*: तथा प्राणाः । II. 41, where he says: सादृश्ये हि सति उपमानं स्यात् । यथा सिंह-स्तथा बलवर्मोति, 'comparison is possible only where there is 'similarity; thus: Balavarmâ is like a lion.' Here too Balavarmâ cannot be any one but a certain individual who was well known at the time to be so brave as to deserve, by all common consent, comparison with a lion. Further it is natural that S'aṅkarâchârya should have named some one who was most known in the place in which he writes; and this fits in well with the Balavarmâ of Barmâvar or Chambâ in the Panjâb, if other evidence should prove that S'aṅkarâchârya and that king were contemporaries.

Besides the passage relied upon by Mr. Telang in his paper already referred to on the date of S'aṅkarâchârya, there are two more in his commentaries in which king Pûrnâvarmâ is mentioned, and that in a way which leaves little doubt that he and Pûrnâvarmâ were contemporaries of each other. Both these passages occur in S'aṅkarâchârya's commentary on the

*Chhândogya Upanishad.* The first occurs in the comment on प्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानम् इति । प्रथमस्तप एव द्वितीयो ब्रह्मचार्य-चार्यकुलवासी तृतीयोऽन्यन्तम् आत्मानम् आचार्यकुलेऽवसादयन् । सर्व एते पुण्यलोका भवन्ति । ब्रह्मसंस्थोऽमृतत्वम् एति II. 23, where three branches of religion are mentioned, viz., first, sacrifice, study, and giving largesses; second, practising austerities, and third, the student unmarried, living in the family of his teacher, and serving him his whole life. All who practise these attain to Punyaloka. As for him who has dedicated himself to the contemplation of Brahma, he becomes finally immortal so as never to return to this world again. The question is, is the mention which is here made of the Punyaloka and of the Amṛitavta (final immortality) meant to *enjoin* those things as the reward of those practices respectively? S'āṅkarāchārya says, no; that mention is merely made in order to recommend the practices. Then he gives an example to illustrate this position : यथा पूर्णवर्मणः सेवा भक्तपरिधानमात्रफला राजवर्मणस्तु सेवा राज्यतुल्यफलेति तद्वत् । Thus : the service of Pūrṇavarmā is merely rewarded with food and clothing, but the service of Rājavarmā is rewarded almost with a kingdom,\* where it is not *ordered* that Pūrṇavarmā and Rājavarmā shall reward their servants with food together with clothing and with a kingdom respectively, but which merely recommends the services of Pūrṇavarmā and Rājavarmā, and shows the difference between the two.

Here again Pūrṇavarmā and Rājavarmā can only be kings who were reigning at the time of S'āṅkarāchārya, though who\* Rājavarmā was I have not been able to find out. It does not appear reasonable that S'āṅkarāchārya should have named as illustrations of the service of two persons one of whom was

\* If it was allowed to indulge in speculation, a speculation which did not, however, venture to do more than merely make a suggestion or throw out a hope, it might one day turn out that this Rājavarmā was identical with S'asāṅka the adversary of Pūrṇavarmā. If Pūrṇavarmā who is described by *Hiouen-Thsang* as "full of respect for the sages and esteem for the learned," and who was a staunch Buddhist, had many virtues which S'āṅkarāchārya extolled, it stands to reason that S'asāṅka Rājavarmā (Oh! that this were a reality!) who was such a staunch Brahmanist, should appear to S'āṅkarāchārya as even more liberal than Pūrṇavarmā.

more liberal to his dependents than the other, two kings who were not then living, or who were not so recent as to be quite familiar to his readers.

The other passage occurs in S'aṅkarāchārya's comment on the sentence असदेवेदम् अग्रासीत् III. 19, 1, which means that before the sun was created this creation was non-existent. S'aṅkarāchārya explains, that the creation was not really non-existent before the creation of the sun, but in a state which was like non-existent, viz., it did not exist as it exists now, i. e. it had no form, no name. Name and form (*nāma-rūpa*) were given to it after the sun was created. That is, it existed, but one might say it did not exist. S'aṅkarāchārya illustrates this by saying : यथा असदेवेदं राज्ञः कुलं सर्वगुणसंपन्ने पूर्णदर्मेणि राजन्यसतीति, 'as this family of the king [Pūrṇavarmā] did not exist when the king Pūrṇavarmā who is endowed with all good qualities did not yet exist.' This proves, *first*, that Pūrṇavarmā was regarded as an excellent king; *secondly*, that it was he who brought his family to great prominence, it having been very obscure before; and *thirdly*, that Pūrṇavarmā was living when the commentary on the *Chhūṇ-dogya Upanishad* was written. The last inference appears unavoidable because of the expression इदं राज्ञः [पूर्णवर्मणः] कुलम् *this family of the king [Pūrṇavarmā]*, as 'इदम्' 'this' would otherwise be inexplicable, and also because the illustration would fail to illustrate the commentator's meaning, which requires that the 'sun' of the family should be existent at the time in the same manner that the sun of the universe was existent.

When the passage to which Mr. Telang has drawn attention, as well as the two here quoted are taken together, the conclusion seems irresistible that S'aṅkarāchārya and Pūrṇavarmā were contemporaries.

If this Pūrṇavarmā is, as is most probable, identical with the king of that name mentioned by *Hiouen-Thsang*, we have then got to consider the date of that king. Mr. Telang, depending upon the fact that *Hiouen-Thsang* did not go to see Pūrṇavarmā, infers that the latter must have ceased to

live before 637-638 A. D., when the Chinese traveller is made out to have visited Magadha, and that, *therefore, the Magadha king must have lived somewhere about the end of the sixth century A. D.* The first part of the statement, though it happens to be correct as a fact, is not necessary as an inference. The latter portion of the inference appears to be rather wide of the mark. My own conclusion is that Pūrṇavarmā must have been reigning late in the first quarter of the seventh century, nay even much later, as I hope presently to show.

If *Hiouen-Thsang*, who must have visited Magadha about 637-638 A. D., does not mention that he went to see Pūrṇavarmā, it does not follow from this that he was not living at the time. *Hiouen-Thsang*, does not, as a rule, go to see all the kings whose territories he visits, nor, even if he sees them, does he mention their names. Thus he received a splendid reception at the hands of the king of Kashmir, where he lived for two years, and where, besides giving him much assistance in his studies and in the work of making copies of manuscripts, the king showed him his personal hospitality and once treated him in his palace to a dinner, at which all the principal Buddhist scholars of the capital were invited to meet him. But he does not give the name of that king. He goes to Kārṇasuvarṇapura, the city where King S'āṇka reigned, but does not say who was reigning there at that time. (Vide *La vie de Hiouen-Thsang* pp. 180 fgg). Again, he visits the king of Mahārāṣṭra, and gives a very interesting account of the people of that kingdom, and, besides telling us many strange characteristics of the king, his treatment of his defeated generals, his army, &c., he says that the king was so brave and powerful, that even Harshavardhana S'ilāditya was unable to subdue him; but he does not name the king, (*idem*, pp. 202, 203). Nor does he mention the name of the king of Ujjain, though he visits that kingdom; and though he names a King S'ilāditya who, according to tradition, had reigned for fifty years at that place, sixty years before his visit. Sometimes, of course, he does mention the

name of the king whose kingdom he visits, as of Dhruvapatu, the king of Valabhi, and son-in-law of Harshavardhana of Kanauj. But even if Pûrṇavarmā was not living about 637-638 A. D., it is not necessary to put him so far back as towards the end of the sixth century. He may have reigned from 600 to 635 as well as somewhere towards the end of the sixth century.

What, however, is the conclusion which *Hiouen-Thsang's* own references to Pûrṇavarmā lead us to draw? To answer this question, we may consider not only what he says about Pûrṇavarmā, but also what he says about S'aśāṅka, the contemporary and adversary of Pûrṇavarmā. Those references prove that though it is quite true that both Pûrṇavarmā and S'aśāṅka were dead, they had been reigning up till a very short time before the pilgrim's visit to Magadha.

Harshavardhana from the fact that his era commenced in 607 A. D.,\* must be supposed to have come to the throne in that year. That, therefore, is the year in which his brother Rājyavardhana was perfidiously murdered by S'aśāṅka. And S'aśāṅka was not punished for this perfidy at least till after six years from the date of Harsha's accession, as is clear when we consider together the accounts given by *Hiouen-Thsang* and Bāṇa. How much longer it took Harsha to punish S'aśāṅka, we are not told in so many words. But *Hiouen-Thsang* says, that Harshavardhana could not finish his military operations for thirty years. While writing about Magadha, which he visited in 637-638, the Chinese pilgrim speaks of the stone slab which bore traces of Buddha's foot, and which was near Aśoka's palace, thus: 'In these recent times, King S'aśāṅka having abolished the law of Buddha, immediately repaired to the place where the stone was, and wished to efface the sacred traces; but hardly had the stone begun to be cut with the chisel than it became united again, &c.' The expression 'in these recent times' (*dans ces derniers temps*), shows that the event must have taken

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\* I take this as established by General Cunningham. See his reports on the *Archæological Survey of India, passim*.

place not so long as thirty or forty years, but a very short time, before the date when he is speaking. Again, when Harshavardhana sends a pressing request to Śīlabhadra, the head of the Nālanda monastery, to send *Hiouen-Thsang* to him, and threatens, in case of his failure to do so, to go and destroy the monastery, he says: 'I am burning with a desire to see and hear him; it is for this reason that I despatch a fresh messenger respectfully; if he does not come, your disciple [the writer] will know that he is for ever given to vice and misfortune. In these recent times even king S'āsāṅka could abolish the Law and destroy the tree of intelligence. Do you believe, master, that your disciple [*i. e.*, the writer] has not the power to do likewise? &c., &c.' (*La vie de Hiouen-Thsang*, p. 235). Here, too, the phrase 'in these recent times' (*dans ces derniers temps*), appears to show that S'āsāṅka's destruction and Pūrṇavarmā's restoration of Buddhist institutions, had not taken place many years before, but quite recently. Then, speaking of the incident about the destruction and the replacement of the Bodhi tree at Gayā, and having described how 'Āśoka by his piety had once resuscitated it, *Hiouen-Thsang* says: 'Āśoka surrounded it with a stone-wall ten feet high. That enclosure still subsists to-day. In these recent times King S'āsāṅka, who was attached to the heretical doctrine, calumniated through base envy the law of Buddha, and destroyed the monasteries. He pulled down the tree of intelligence, and dug the ground up to the source of the water without being able to extirpate the deepest roots. Then he set fire to them and sprinkled them with sugarcane juice, that he might consume them entirely and destroy the last offshoots. Some months after, that event came to the ears of Pūrṇavarmā, the king of Magadha and the last descendant of king Āśoka. He revived it and in the fear that it might be destroyed again, he surrounded it with a stone-wall twenty-four feet high. That is why, this day, the tree of intelligence is protected by a stone-wall which is higher by twenty feet than the tree.' If *Hiouen-Thsang* is to be believed, and

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<sup>2</sup> See *Les Mémoires de Hiouen-Thsang* Vol. II., p. 464.



there is no reason why he should not, this passage seems to show that the restoration of the Bodhi tree by Pūrṇavarmā had taken place *very* recently indeed. As the tree was only four feet high when *Hiouen-Thsang* writes, it could not then be more than two or three years old; and if so, Pūrṇavarmā who planted it or, in the language of the pious Buddhists, resuscitated it, must have been living up till two or three years before the time at which *Hiouen-Thsang* is speaking, *i. e.* he must have been alive in about 635 A. D.

The expression "who was attached to the heretical doctrine" shows that S'aśāṅka had ceased to live at the time. And this is shown to be a fact by another passage, according to which it appears that he had met with his death not at the hands of Harshavardhana, who had vowed that he would destroy him, but in a somewhat less honourable manner, as the following will show. Speaking of the statue of Buddha, *Hiouen-Thsang* says that King S'aśāṅka, having pulled down *the tree of intelligence*, wished to destroy that statue, but when he saw that benevolent figure, he failed in his courage, and made up his mind to return. He then said to one of his ministers: 'You must remove that statue of Buddha, and put in its place one of the god Maheśvara.' The minister thought it sinful to carry out the order and dangerous to disobey it. So he called a man of proved fidelity and caused him to surround the statue with a wall, a lamp being kept near the statue, and to exhibit the image of Maheśvaradeva before the wall. 'When that work was finished, he went and informed the king. At the receipt of that news, the king was seized with fright. The whole of his body was covered with tumours, his skin was torn up, and at the end of a few moments he died. \* \* \*

Although many days have passed since, the lamp has not yet gone out: the statue is always upright, and the work of the god has not shown the slightest damage.' (*La vie de Hiouen-Thsang*, p. 469). The expression 'many days' does not by itself perhaps decide much either way. It might mean that only a few *days*, and not *years* had elapsed, or that some *years* had passed. But when we interpret it in the light of what

*Hiouen-Thsang* states regarding the height of the Bodhi tree, it seems fair to suppose that *Hiouen-Thsang* means by *many days* a period less than a year or so.

Speaking of Nālanda, and having described a vihāra wholly made of copper that was built by S'ilāditya Harshavardhana, he says: 'quite close, towards the east, at a distance of one hundred paces, one sees a copper statue of Buddha eighty feet high. To cover it, it has become necessary to raise over it a pavilion of six storeys: the statue was formerly founded by king Pūrṇavarmā' (*La vie de Hiouen-Thsang*, p. 161). This passage would go to show, that king Pūrṇavarmā had consecrated the statue some years before the time the pilgrim writes, and probably also that he was not living at the time.

The expression 'in these recent times' is used of even Harshavardhana while he was of course living and reigning. Thus in reference to the incident about Harshavardhana having made a demand of the tooth of Buddha from the king of Kashmir, it is said: 'in these recent times (*dans ces derniers temps*) king S'ilāditya, having learned that there was a tooth of Buddha in Kashmir, went himself to the frontier and demanded permission to see and adore it, &c., &c.' (*La vie de Hiouen-Thsang*, p. 251).

The reference, therefore, to S'āsānka and Pūrṇavarmā do not require that the latter should be placed earlier than just a very short time, say two or three years, before the year 637 or 638 A. D. But there is a passage which proves that though when *Hiouen-Thsang* was in Magadha Pūrṇavarmā was no longer living, he must have died just such a short time before as I have indicated above. This passage occurs in the account of the visit of the pilgrim to Jayasena S'āstri at Yashtivana Giri.\* Having described how Jayasena, who originally came from Surāshṭra or Kāthyawad, had learned the various branches of the Buddhist law and other S'āstras from Bhadraruchi, Sthitimati, and S'ilabhadra (the celebrated

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\* Is this the same as the "Vanagrāma named Yashtigriha" mentioned by Bāṇa in his *Harsha-charita*, II?

head of the Nālanda monastery), *Hsiuen-Thsang* says that Pūrṇavarmā, king of Magadha, 'was full of respect for the sages and of esteem for the learned. Having been informed of the reputation of the S'āstri (Jayasena), he became very glad. He sent messengers to invite him to come to him, named him *supreme doctor* of the kingdom, and assigned for his maintenance the revenue of twenty large townships; but the S'āstri declined those brilliant offers.

'After the death of Pūrṇavarmā, king S'ilāditya invited him likewise to receive the title of *supreme doctor* of the kingdom and assigned for his maintenance the revenue of eighty large towns of the kingdom of Orissa. The S'āstri declined as before.' He returned and remained at Yashtivana Giri, teaching many monks. *Hsiuen-Thsang* himself read with him many works during a period of two years.

King S'ilāditya could not have offered the revenue of eighty towns of the kingdom of Orissa for several years after 607 or indeed till the year 637 A. D., because it was not till then that he succeeded in making himself supreme ruler of India. At all events Harshavardhana, whose father and brother ruled at Thanesar and do not appear to have had any territory south of the Jumna, and who took six years to make any impression on his neighbours, could not have possessed the kingdom of Orissa at the earliest till 613 A. D. Till that year at least Pūrṇavarmā may be safely presumed to be reigning. The probability, however, is that he was reigning much later, till perhaps the year 635 A. D., because the S'āstri was living and was in the full vigour of his literary activity as a teacher at the time when *Hsiuen-Thsang* left India towards the end of the year 643 A. D. If, therefore, this Pūrṇavarmā is the contemporary of S'āṅkarachārya, the latter must have lived in the beginning or middle of the seventh century A. D., and might well be a contemporary of Bina as stated in the *S'āṅkashapa-Sāṅkara-vijaya*, attributed to Mādhava (XV. 141),

Unless, however, we are able to fix the date, from indepen-

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\* *La vie de Hsiuen-Thsang*, pp. 212-214.

dent evidence, of at least one of the other kings named by S'aṃkarāchārya—Balavarmā, Jayasimha, Kṛishṇagupta, and Rājavarṃā—the identification of the two Pūrṇavarmās must be considered as somewhat hypothetical, resting, as it does, almost upon the single fact that no other Pūrṇavarmā than that of Magadha, the adversary of Ś'aśāṅka, has yet been brought to light. What would seem further to threaten our faith in the identification is the fact, that while *Hiouen-Thsang* calls Pūrṇavarmā the 'last descendant' of the family of Aśoka, S'aṃkarāchārya says, that his family was so obscure before he became king, that it was fit to be described as not existing at all. This could hardly be said of a family of which king Aśoka had been one of the members. Of course it is possible to explain this difficulty away by saying, that the immediate ancestors of Pūrṇavarmā, though claiming descent from Aśoka, were so insignificant that S'aṃkarāchārya was right in describing them as almost non-existent.

## NOTE V.

WHAT HIOUEN-THSANG SAYS ABOUT KASHMIR.

(See pp. lxxxi. fgg.)

In the notice on the kingdom of Kashmir which occurs in the *Mémoires de Hiouen-Thsang* (Lib. III.) no statement is met with either that the reigning king in Kashmir when *Hiouen-Thsang* entered it, was Pratāpāditya nor that the king's mother's younger brother came to meet the Chinese traveller; nor is the date of his arrival in the country given therein. It is in the *Vie et Voyages de Hiouen-Thsang* (by M. Stanislas Julien), pp. 90 fgg., a work different from the '*Mémoires*' that the statement is found that the king ordered the younger brother of his mother to go out to receive him with chariots and horses as he arrived at the stone-gate which formed the western entrance into the kingdom. *Hiouen-Thsang* passed

CC (*Gāṇḍavaho*)

the first night in the *Huse-kia-to* the 'Vihāra' built by the Scythian king Hushka; a mention of a building that *pro tanto* goes to prove the reliable character of the facts narrated in the *Rājataranginī* (i. 169). It is also said that when *Hiouen-Thsang* approached the capital city the king came to meet him at the head of all his officers and with monks of the city, forming a cortege of more than a thousand persons. The road was covered with parasols and banners, and the whole route was inundated with perfumes and flowers. When the king came into his presence, he loaded him with praise and marks of respect, strewing with his own hand an immense quantity of flowers in his honour. He then made him mount a grand elephant and marched back with him. When they arrived at the capital *Hiouen-Thsang* was lodged in the Vihāra called 'Jayendra-vihāra' which the pilgrim says had been built by a former king. (See *Rāj.* II. 65-84). The next day *Hiouen-Thsang* was invited by the king to dinner in his palace, who also invited for the same purpose scores of eminent monks of eminent virtue. After the dinner was over the king requested him to open discussions on the difficult points of the (Buddhist) doctrine.

Having learned that the pilgrim had come from the distant East to study the doctrine of Buddha in its very home, and that he felt the want of books when he endeavoured to study, the king gave him twenty copyists to copy the Sūtras &c., for him; and also other servants to wait upon him—(*Vie et voyages de Hiouen-Thsang*, pp. 90-92).

It is strange, however, that *Hiouen-Thsang* nowhere mentions the name of the king (probably because he was not a sincere Buddhist), nor the date of his own arrival in Kashmir. Nor does he even distinctly say that the king was of the *Karkoṭa*, i.e., Nāga dynasty. As much may, however, be inferred, and perhaps also that *Hiouen-Thsang* refers, though not by name, to the first of the Karkoṭas, when he says: 'as for the *Ki-li-to*, as the monks had several times destroyed their family and abolished their sacrifices, they had, from century to century, cherished a profound rancour, and had conceived a hatred for the law of Buddha. After a long lapse

' of years, they again seized the royal power. That is why, to-day, the king of the kingdom has not a great faith [in Buddhism] and interests himself only in heretics and the temples of the gods.\* (*Les Mémoires de Hiouen-Thsang*, Vol. I., page 180).

It may be remarked that if General Cunningham's correction of thirty-one years be accepted, Durlabhavardhana's reign would extend from 627 to 663 A. D. *Hiouen-Thsang*, therefore, writing, four or five years after the accession, i.e., in 631-32 of the event which brought the Karkotas or 'Ki-li-to' into power, would certainly have used the perfect tense and said 'have seized again' (ont ressaisi) instead of the aorist 'seized again' (ressaisirent), a tense which accords better with A. D. 596, the date supplied by *Rājatarāṅgiṇī* as the date of Durlabhavardhana's accession.

Durlabhavardhana was a Kāyastha, an ordinary inhabitant of the valley (See *Rāj.*, III. 491). The race to which the kings of whom he was the first belonged is nicknamed, says *Hiouen-Thsang*, *Ki-li-to*, that is to say, 'bought' *kri-ta*, as he himself explains the term (acheté). According to his account the term was applied to them in reference to the legend given at length by him, that their ancestors had been brought and imported as household servants when the valley was first colonized. According to him all kings of Kashmir, who were taken by the people from among themselves, were *Ki-li-to*, because the common people were the descendants of former slaves. Such kings, he says, were those who succeeded Madhyântika, the mythical Arhat king who first peopled Kashmir, those that succeeded Kanishka, and the Karkotas. Much curious speculation has been bestowed on the meaning of the term, and we are told by General Cunningham, and (he says)

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\*Professor Max Müller's suggestion (*India: What can it teach us?* p. 317) that Bālāditya was "the most likely host of *Hiouen-Thsang* in Kāsmira," loses sight of the fact that Bālāditya was the last of a dynasty which had already become extinct, and that the fall of that dynasty is mentioned, as also the fact that a king of the *Ki-li-to* or Karkota race, was on the throne at the time, by *Hiouen-Thsang* himself.

by Prof. Lassen that *Ki-li-to* is the same as *Kṛityā*, a demon wicked, evil-minded. I think *Hiouen-Thsang's* meaning *bought*, hence 'base,' 'mean' is the correct one, as he was distinctly transliterating *kṛita* and not *Kṛityā*, and as the latter word is never used as an adjective and is not met with as qualifying a people. In semi-mythical language it would be intelligible if the Buddhists called their opponents 'demons'; but in every-day parlance, such as *Hiouen-Thsang* found spoken, the lukewarm semi-Buddhist Karkoṭas, one of whom received him so hospitably, could scarcely have been called 'demons,' the word being consciously used as bearing that meaning. The same objection does not, I think, apply to 'bought.' It is remarkable that in all the passages where the word *Ki-li-to* occurs *Hiouen-Thsang* uses it of the race of kings and not of the people from whom they came; so that he does not call the people 'bought.'

What may be the significance of the term *Karkoṭa* or *Nāga* as applied to the dynasty begun by Durlabhavardhana? General Cunningham thinks it shows that Durlabhavardhana who was the son-in-law of his predecessor "is said to have been the son of a *Nāga*, or Dragon; and the dynasty which he founded is called the *Nāga* or *Karkoṭa* dynasty. By this appellation I understand that his family was given to ophiolatry or serpent-worship," &c. It is most improbable that *Karkoṭa* or *Nāga* should refer to serpent worship, even though it be admitted that the Karkoṭa kings were serpent-worshippers (which Kalhana does not say they were) but can only refer to their origin. Now although Durlabha was a Kāyastha, we are told that he was in reality begotten in his chaste and pure (*susnātā*) mother by a Nāga who was named Karkoṭa, and not by a Kāyastha (for it is perfectly certain that we have\* to read राज्यायैव हि संजातो राजा नाहायि तेन सः in *Rāj.*, III. 492) and that such had been his birth because destiny intended him for the kingdom of Kashmir. That is, the Karkoṭas were as worthy of

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\* I see. Monis. Troyer has already mended the passage partly as indicated above.

sovereignty as the Gonardas,\* whom they succeeded. Now the traditions of Kashmir relate that in the beginning the valley was filled with waters or rivers running down the hills that turned it into a lake; and that it was originally reclaimed from the *Nāgas* or Dragons who possessed it, and that even after the lake had long disappeared the kingdom continued to be under the benevolent protection of the *Nāgas*, i. e., certain benevolent spirits called after that name. The explanation of the tradition is, in my opinion, this: originally the rivers that filled the valley, being of courses that resembled those of snakes, were probably called *Nāgas* or snakes. Kalhana calls one of them, viz., the Vitastâ, *nāgamukhî* and *gṛhonmukhî* i. e., having the head of a snake and ready like a snake to enter into a hole, (*Rāj.*, I. 29). The presiding deities of those rivers were naturally also snakes or *Nāgas*. As may be expected these live in the middle of the rivers and lakes of the valley (*Mémoires de Hiouen-Thsang*, p. 168-70; *Rāj.* I., 259-60), and it is natural that the Buddhistic as well as the Brahmanical chronicles should describe Kashmir as having been originally reclaimed from these *Nāgas*. Long after the valley was peopled it was natural that the *Nāgas* should be spoken of as certain benevolent spirits protecting

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\* It has been suggested by my honoured friend Professor G. Bühler that in the *Rājatarāṅgiṇī* the form *Gonarda* is a misreading for *Gonanda* due to a mistransliteration from S'ārādâ MSS. into Devanāgarī characters. The *Ognand* of the Persian translations of the *Rājatarāṅgiṇī*—made since the time of Akbar—would seem to confirm the correctness of the suggestion (the substitution of *Og-* for *Go-* being due to a mistransposition in the Persian transliteration of the *s* and, ). But *Gonarda* does not for that appear to be wrong. At all events if *Gonarda* has always been a mistake for *Gonanda*, the mistake did not first occur when the S'ārādâ MSS. of the *Rājatarāṅgiṇī* were transliterated into Devnāgarī for the editors or printers of the Calcutta edition, but is a very ancient one. *Gonarda* occurs in the *Mahābhārata* and other works more frequently than *Gonanda*. And according to Bhaṭṭoji Dikshit the word signifying the name of a country is *Gonarda*. (*Pān.* I., 1, 75). There is very little doubt that one of them is a corruption of the other, probably *Gonarda* being the original. But the corruption need not be due all over to a mistransliteration of consonants. We have at least two other words in which similar corruption, though a little popular, has occurred independently of mistransliteration of consonants. Thus we have *Jagurnath* for *Jagannāth* and *Harmān* for *Hamān* (=Hunumān).



Kashmir. It was also natural that these ancient spirits, so benevolent, should become the object of worship, and even that certain pious families, like, perhaps, that of Durlabhavardhana, should have borne the names of some of their species—such as Karkota—just as Gaṇeśa, Viṣṇu, Śaṅkara, &c., are borne in other parts of the country as individual names, or Deva, Bhūta, Pitṛe, Brahme &c., as names of clans. And when the distinguished dynasty of the ancient Gonardas of imperial fame came to an end with the death of Bālāditya, and the crown passed into the hands of an ordinary Kāyastha, it was also natural that the chronicles should tell us that Durlabha was in reality begotten in his virtuous mother by a Nāga named ‘Karkoṭa,’ that is, one of those benevolent spirits who concerned themselves with the good of the happy valley, just as Karṇa had been begotten of the sun in Kuntī. As for *Hiouen-Thsang*’s statement that the family of the Karkoṭakas was called *Ki-li-to*, ‘bought,’ ‘base,’ we have got to contrast with it the high character given to it by Kalhana who calls it even purer than that of the Gonardas (*śucelī atīśucī, Rāj.*, III., 432). I cannot but think that *Hiouen-Thsang* underrated the family of the Karkoṭakas because the Buddhists of Kashmir had done so, and the Buddhists were hostile to them because they, as a rule, were not devout followers of the law of Buddha.

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## NOTES ADDED TO THE SECOND EDITION.

### I

Among the points of importance treated by S. P. Pandit, after the excellent summary of the poem (Intro. pp. XIII-XLI), one is regarding the nature and form of the poem as a whole (pp. XLI-XLIX). Among those scholars who have contributed towards the elucidation of this as also to the many other problems connected with Vâkpatirâja's Gaṇḍavaho is Bühler. It would be remembered that it was Bühler who first discovered the poem, and it was he who handed over the work to Pandit for being edited. Naturally therefore the learned Doctor took almost a paternal pride in the work when it was issued; and his appreciation of the same is contained in two notices of the Gaṇḍavaho that appeared in the Vienna Oriental Journal (Vol. I, pp. 324-330, and Vol. II, pp. 328-340.)

In the first of these two notices, Bühler first corrects certain minor inadvertences in Pandit's statements. Thus, Bühler says that the copy of the Jesalmir Ms. of the poem was neither made during his stay at the place and that by an ordinary scribe, nor under his superintendence, as Pandit has stated on p. I of his Critical Notice, but that it was six months before the transcript, made by the best Shastri in Jesalmir, came to his hands. Again with regard to the transcript of the Ms. designated P by Pandit, Bühler points out that this Ms. belonged, not to Hemachandra's library as Pandit states (p ii.

critical notice ), but to the Sāṅghavi Bhāṇḍāra at (Aṇhilvād) Paṭṭaṇa.

After adverting to the discrepancy in the number and order of verses and that in the readings, as disclosed by the four Mss. utilised by Pandit, Bühler comes to the rather perplexing question of the exact meaning of the designation of the Commentary as *Gaṇḍavādha-sāratikā*. Pandit understands this expressing as a commentary on the *Sāra* (substance) of the Gaṇḍavādha (p vii, critical notice). In fact he did not regard the poem, even after it was reconstructed on eclectic principles, as the entire poem, but simply a *Sāra* of it, or at best, a prelude to the Gaṇḍavādha proper that was to follow the existing work ( Intro. pp. XLI ff, in particular p. XLVIII). Pandit's arguments to support his opinion are (apart from the question of the commentator's statement that his Commentary is on a *Sāra* of Gaṇḍavaho) first, the fact that the theme announced by the title of the work, viz., an account of the killing of the king of Gaṇḍa is barely alluded to in the existent work, and that, secondly vv. 1073, 1074 and 1209 in the present text raise in us the expectation that the poet's greater narrative was to follow, to attend to which-nisāmeḥa. vv. 1073 and 1209-they prepare us. Bühler ( as against Pandit ) says that the words *Gaṇḍavādhasāratikā* had better be construed as " a short or substance-commentary " on Gaṇḍavādha. He quotes the instance of Vallabha's com. on the *S'is'upālavādha*, which, though explaining the whole of the poem, is named *S'is'upālavādhasāratikā*, and another of a com. on the *Daśakumāracharita*, which

under similar circumstances, is called *Sārāṁs'a-Tīkā*. The nature itself of the com. of *Harapāla* would seem to justify such a conclusion. "It rarely explains," as Pandit remarks (*Cri. Notice*, p. V), and in many places is nothing more than a Sanskritised paraphrase of the original Prakrit.

We must not therefore be disposed to attach undue importance to the statement of the commentator regarding the nature of the text. When we come later to Jacobi's views in the matter, we shall have also to decide, I think, that Pandit's supposition that the present poem was to be regarded as a mere prelude to a much more extensive work, was wide of the mark, and that there are also indications left for us to hold, that the poem as we have it, was probably all that ensued from *Vākpati*'s hands. The four Mss. of the work might after all represent different versions of the author's work. It is this view that has been elaborated by Jacobi in his review of Pandit's work, to be referred to below.

Bühler then quotes ( *ibid.* p. 328 ) instances of passages which are omitted in J ( the commentator's version ) but which are necessary for the context and are, accordingly, to be found in the other Mss, thus proving the genuineness of the additional verses. Thus referring to vv. 465-471 in the present text, Bühler points out that in *Harapāla*'s version, v. 465 leaves the hero on the banks of the *Narmadā* and the next verse in the same version ( v. 471 in the present text ) would indicate that the hero was in the deserts of *Mārwaḍ*. Now it is unlikely that the hero would care to invade such a poor and sparsely  
DD (*Gaiḍavaho*)

inhabited province as Mârwâd unless he was forced to do so. The reason is however furnished in vv. 466-470; these verses which are ignored by the commentator, but are found in the other three Mss, make the hero go to the shore of the ocean (Kâthiâvâd or Dvârkâ: v 470); and with this additional information, his march through Mârwâd is at once plain, as his road homeward lay through the latter country. An equally cogent reason for the authenticity of the three Mss as against J, is furnished by the fact that Hemachandra quotes the last pâda of v. 866 in his Prakrit Grammar although with a different reading, this verse being ignored by Harapâla. This shows that Hemachandra used a Ms which (in its readings) considerably differed from K. P. and Dc., and yet contained this particular verse.

Bühler, therefore, holds that Pandit has done well in not exclusively following J, and in admitting verses and readings from the other three Mss.

Opinion is likely to be divided regarding the justifiability of each individual addition. Thus Bühler holds that the three verses 798, 800 and 801 should not have been received into the text. Now, in spite of the doubt expressed by Dr. Bühler, it should be remembered that, *prima facie*, there is nothing suspicious about these verses whatsoever. Verse 798 (wanting in P and of course in J) mentions Kamalâyudha, who, it appears, fraternised our poet Vâkpatirâja; v. 800 (wanting in J. P. and Dc.) mentions Bhâsa, Jvalanamitra, Kuntideva Raghukâra, and Subandhu and Harichandra, in whose works

Vākpati had his delight; and v. 801 (wanting in J. and P.) enumerates the characteristics of Vākpati's poetry. Some of these writers are of course not much known; thus Kamalāyudha is known from only two verses attributed to him in Vallabhadeva's Subhāshitāvalī (Nos 3328 and 1840, ed. Peterson. See also p. 15 of Peterson's Intro.); and one of these verses is quoted in Das'arūpāvaloka. A "Vaidya Harichandra" claims one verse (No. 2547) in the same Anthology.

With regard to Harichandra, whose work Vākpati refers to in v. 800, it should be mentioned that there appears to have been more than one Harichandra. Peterson (Report on Mss for 1883-84, p. 77) discovered among the Digambar Jains a poem called Dharmas'armābhyudaya-kāvya, composed by Harichandra, son of Ardradeva, a Kāyastha of the Nomaka family, and Rādhā (Rāthya?). This Harichandra had a younger brother Lakshmana by name. This Kāvya has since been edited in the Kāvya-mālā Series (No. 8). The editors of this Kāvya however say (p. 1 note 1) that they are unable to fix with certainty the date of this Harichandra but draw attention to the fact that Bāṇa in the introductory verses to his Harshacharitra (v. 13; B. S. S. edition, p. 6) mentions a Bhaṭṭāra Harichandra (who according to Peterson should be a Jain), and whose work should very probably be a prose composition, Gadyabandha, only the Cal. Ed. of the Harshacharitra, reading ऋ instead of ॠ (See the v. ls. in the B. S. S. edition). This Kāvya, viz, the Dharmas'armābhyudaya, cannot

therefore be identified with the work referred to by Bāṇa, and consequently these two Harichandras are distinct personalities. Still a third Harichandra has to be taken account of. He is (to quote the editors of the Dharmas'armābhyudaya) "the physician-in-chief to king Sāhasāṅka, and a commentator on the Charaka-Saṁhitā, and one of the ancestors of Maheśvara, the author of the Vis'vaprakāś'akos'a". This physician Harichandra is probably the "Vaidya Harichandra" whose verse is quoted in Vallabha-deva's Subhāshitāvalī, No. 2547 (Peterson's ed: see also p. 136). Regarding this Vaidya Harichandra, nothing further seems to be known. Thus Jolly in his treatise on Medicine in the Encyclopaedia of Indo-Aryan Research, p. 11, says "the older commentary (on Charakasāṁhitā) by Harichandra or Hari'schandra, which is referred to by Chakradatta and other older authorities, is apparently lost."

It has further to be noted that Jacobi in an article on Māgha and Bhāravi (V. O. J. III, p. 138 ff) has drawn attention to the remarkable coincidences in language and thought between certain passages of the Dharmas'armābhyudaya and the Gaṇḍavaho, and he comes to the conclusion that Harichandra positively borrowed his ideas from, and almost slavishly copied the style of Vākpati, the author of Gaṇḍavaho, and that therefore, Harichandra, the author of Dharmas'arma, must be younger than Vākpati. This point is further complicated by the additional circumstance that Vākpati himself, refers in v. 800 to the Bandhas of Subandhu and Harichandra which delighted him: सोबन्धवे अ बन्धस्मि हारियन्दे अ आणन्दो । ). Though as just now said, the

authenticity of this verse has been challenged by Bühler and though the verse is found in only one of the Mss, still there is no reason why the verse should be altogether rejected as spurious, more particularly, if each Ms. is to be looked upon, as some hold, as an independent epitome of the poem. Indeed, by indirectly corroborating the statement of Bâna regarding the existence of a भट्टारहरिचन्द्रस्य गद्यबन्धः it establishes its own genuineness.

For our present purpose therefore the question to be decided is whether the Harichandra of Gaṇḍavaho v. 800 is identical with the Harichandra, the author of Dharmas'armâbhyudaya, or with that Harichandra whose prose composition is referred to by Bâna. In view of the fact that a very striking parallelism exists between the language and ideas of Gaṇḍavaho and the Dharmas'armâbhyudaya, and that Vâkpati himself refers to a "Hârichandra bandha", one would have been almost tempted to conclude that Harichandra, the author of the Dharmas'arma Kâvya must have preceded Vâkpati. Such a supposition however is precluded by a close consideration of the grouping of the authors in v. 800 of our text. The first line evidently mentions poets, and the second line, prose-writers : the Bandha of Harichandra should correspond to the Bandha of Subandhu and as the latter is in prose, the former also must be in prose, notwithstanding the evidence of the divergent reading of the Calcutta Edition of the Harshacharita referred to above. We must therefore hold that the author of the Dharmas'armâbhyudaya-kâvya could not have been the Harichandra intended by Vâkpati, and



that the one referred to by Vākpati is the same as the Harichandra mentioned by Bāṇa. Jacobi therefore is probably right in his view that the Harichandra, the author of the Dharmas'armābhyudaya freely copied, and was later than Vākpati.

With regard to the other authors mentioned by Vākpati in vv 798 ff., Bhāsa, Raghukāra and Subhandu are well known; and there is nothing improbable in the fact that a poet who drew bits of poetic inspiration from the "ocean of Bhavabhūti," might have also found delight in the works of the other more or less illustrious writers mentioned by him. The same may be said with regard to v. 801 which enumerates the merits of Vākpati's poetry. Bühler says that Vākpati, who for a Hindu poet speaks very modestly of himself, could not have written this verse. Sanskrit poets do not however inevitably try to hide their light under a bushel and do not all of them fight shy of expressing a just pride in their own productions. One recalls to mind the self-confident tone of Bhavabhūti, the model, and most probably the master of Vākpati when he utters (Mālatīmā. I. ll. 42 ff, B. S. S. Edition),

ये नाम केचिदिह नः प्रथयन्त्यवज्ञाम्  
जानन्ति ते किमपि तान्त्रति नैष यत्नः ।

Kalidāsa in his own inimitable subtle manner says the same thing almost in a chiding tone (Mālavikā. I)

पुराणमित्येव न साधु सर्वम्  
न चापि काव्यं नवमित्यवद्यम् ।

Indeed, these two verses (800 and 801 of our text) mutually support each other : if Vākpati did really

study the authors mentioned in the former verse, it is but natural to suppose that he should also have been influenced in forming and expressing the attitude which poets (and therefore he himself personally) should adopt in judging of their work, and that Vākpati should call his work सारदन्तं च तिरमुज्जलं च छायावर्णं च गी-विलसितं. Bühler winds up his first notice of Pandit's work by bestowing on him unstinted praise for the scrupulous care he has evinced all through the very difficult work.

In his second notice of this work ( Vienna Oriental Journal, II, pp. 328-340 ) Bühler begins by saying that one of the striking aspects of our Kāvya is that " the author bestows as much care as possible on the accessories, and gives as little as possible on real history." With regard to the question, whether the present poem is to be regarded as merely a prelude to another larger work, he is inclined to agree with Pandit's conclusions. An additional reason adduced by Bühler should carry much weight. Two of the Mss. (Dc. and P) style the work in their colophon Kahāvidham; K calls it Gāhāvidham; J has neither. Bühler now says that Kahāvidham is Prakrit for Kathāpīṭham, which is the title of the first or introductory Lambaka of the Sanskrit rendering of Guṇādhyā's Brihātkathā both by Kshemendra and by Somadeva, and which therefore must have been found in the original Prakrit work of Guṇādhyā. On this analogy therefore he agrees with Pandit in holding that our present poem too should be the introductory part of another larger poem. As regards the reading Gāhāvidham found in

K., Bühler supposes it to be a mistaken reading for Kabâvīdham.

The other scholar who has bestowed special consideration on the text-problem of our work, on the mutual relation of the four available Mss, and on the nature of the poem as a whole, is Dr. Jacobi. His contribution contains many pregnant and shrewd observations and it is contained in a German review ( *Göttingische Gelehrte Anzeigen* for 1888, pp. 61-75 ).

After a few prefatory remarks, Jacobi refers to those peculiarities of the *Gaṇḍavaho* which mark it off from the rest of the known *Mahākāvyas* of the Sanskrit and Prakrit literature. It is not divided into chapters though such division is laid down in the works on the *Alamkāras'āstra* ( e. g. *Kāvyāḍars'a* I. 14 ), but contains only consecutively numbered verses. The poem does not contain anything which its title would lead us to expect therein, viz. how *Yas'o-varman*, the king of *Kānyakubja* killed the king of *Gauḍa* ( or *Magadha* ). This event is only hinted at in a few verses; but neither the name of the *Gauḍa* king nor anything else connected with him, is mentioned in our work. And still the poet promises to sing in detail the early exploits of *Yas'o-varman*. What the poem does now really contain is a description of nature ( which every *Mahākāvya*, according to the requirements of the *Alamkāras'āstra* should contain ), and a portrayal of grotesque events from Indian mythology. Jacobi therefore says that he would agree with *Pandit* in holding that the work has not come down to us in that form which the poet might have given to it, or at least had

thought of giving to it. But his agreement with Pandit ends here. He would not hold ( as Pandit does ) that the present work was only a prelude to another work which might be regarded as the *Gaṇḍavaho* proper, which unfortunately however, has not either come down to us, or was perhaps never executed.

Jacobi argues that if the existent work is to be looked upon as a prelude to another larger historical work, the former would have to be regarded as a very unique work indeed, without any like of it in the whole range of Indian literature. The preface of a work is generally an organic constituent part there-of, and as such generally shares its division into *Sargas*, *Âs'vâsas* &c. The present work however is too great to have formed only *one* *Âs'vâsa*; being only a little shorter than, for instance, the *Râvanavaho*, the most famous *Mahākāvya* of the Prakrit literature before or after *Vākpati*. If the present 1209 ( or 1233 ) verses of the work were to represent *only* the preface, what colossal extent we shall have to postulate for the whole poem proper !! If this objection be not regarded as very serious, still there is another difficulty that confronts us. What should have led the poet to put the best part of his work ( description of nature &c ) in the body of this ( presumed ) preface ? In the case of other poets, we find on the other hand, this item reserved for the main part of their work, and gradually worked up with their subject-matter.

All such difficulties are removed, if we hold ( says Jacobi ) that the present work was only an epitome  
 EE (*Gaṇḍavaho*)

(Auszug) of the original work, from which all that concerned historical incidents was dropped, as being neither of general nor of lasting interest. Thus only did it appear to be possible to preserve at least the gems of Vâkpati's poetry. As an epitome of the original poem, the Gaṇḍavaho must have come to lose its division into Âs'vâsas &c, though the internal division of the subject-matter was preserved. Thus we can still recognise distinctly the successive parts of the poem:—(1) the poet's introduction, consisting of the usual Maṅgala and praise of poetry in general, (2) the work proper, of which even though there are left now only the description of nature and such other secondary matter, still sufficient traces are left to enable us to formulate the general march of events, such as (a) the praise of Yas'ovarman, (b) his triumphant march, and (c) his life of enjoyment after his grand achievement, and (3) as conclusion, the poet's own life. Bilhana's Vikramāṅkadevacharita is composed on similar lines, and this type seems to have been the usual one for historical poems.

This, in short, is Jacobi's view regarding the nature of the poem as a whole, and as he says, it has much plausibility to support it. This hypothesis easily explains why the number of the verses of Gaṇḍavaho varies in each Ms. J has the least number of them (1102), which are however to be found in the same order in the other three Mss., the latter having in all 133 verses more than J. Pandit himself is not inclined to regard these verses as spurious; and the question therefore is, how we are to explain their

great number ( i. e. about one-eighth of the whole). Jacobi says (ibid p. 63) : "This or that copyist of the prevalent epitome might have put in, at their appropriate places, such verses from the original poem as might have pleased him or such as he would not find wanting for other reasons". The Mss. K. P. and Dc. go back in the last resort to such "enlarged editions". "Our supposition further explains ( says Jacobi ) in a natural way, the colophon, and the title of the commentary, Haripālavira-chita-Gaṇḍavādha-sāra-tikā. Haripāla, who besides his father, had many predecessors, probably found in the old Mss. the colophon Gaṇḍavādhasāra, an epitome of Gaṇḍavādha, and therefore he called his commentry Gaṇḍavādha-sāra-tikā".

In saying that the present work was to be regarded as prefatory to Gaṇḍavāho proper, Pandit bases his conclusion on verse 1209 ( amongst others ) in the present text. This verse however does not form the conclusion of the work, as one more verse in Upajāti metre follows ( according to the Mss. Dc. and P.). Jacobi rightly points out that this verse has been altogether lost sight of by Pandit. The verse in question is as under:—(see Various Readings p. 395)

कइराय लंछण(स्सव) बप्पइरायस्स गउड(वहम्) ।

( नामे )ण कहावीढं रइयंचिय तह समत्तं च ॥

The bracketed portion is wanting in P, which also reads, य for इ in बप्पइरायस्स. The colophon of K is in prose, and is what has been admitted by Mr. Pandit in the text. J. has nothing to correspond to either of these. Now, this verse shows that the

present prefatory text was also the real Gaūḍa-vaho, and that the poem therewith came to an end.

Passing over certain minor emendations and conjectures proposed by Jacobi ( p. 64 ) we may agree with him when he says that “ so much is certain that after v. 1209 there followed ( only ) a verse or ( few ) verses, which brought the poem to its finish, and that therefore it is not at all necessary to hold that after v. 1209, the history proper of Yas'ovarman was to follow ”.

In support of his opinion that the present text was only a prelude, Pandit relies on v. 1074 ( compare, Intro. p. xlvii ). The verse is:—

साहिज्जि गउडवहो एस मए संपयं महारम्भो ।

णिशुए मुयन्ति दप्पं जग्मि णरिन्दा कहन्दा य ॥

Jacobi however points out that साहिज्जि is not to be derived from √ साप् ( as has also been done by the commentator ) but from √ साहइ=कथयति ( compare, Hemachandra, Prakrit Grammar, IV. 21 ), and that महारम्भो can as well signify “ a mighty exploit.” The first line should therefore mean “ I shall now sing the Gaūḍa's death, that heroic or mighty deed ”, and there is no need to see in the verse in question any allusion to the composition of another Gaūḍa-vadha ( Kāvya ) of mighty dimensions. The same argument holds good of the word Viyaḍa in v. 1164. ( cf. also v. 799 ).

Jacobi has still a few words to say ( p. 72 ff ) regarding the readings received by Pandit in his text. The Mss. of our work fall into two groups. The first group consists of only one Ms., designated J by Pandit, which might be called the commentator's

recension. The second group is made up of the remaining three Mss., differing on the whole from J, as also, in many cases, from each other among themselves. Pandit has, in the choice of the readings followed an eclectic principle ( p. VI of his cri. Notice ), and Jacobi admits that in most cases Pandit's choice is faultless. " Such an eclectic process I do not hold in theory as objectionable, when the Mss. are later copies—as is too often the case in Indian works—and can therefore be arranged only in groups and not in any geneological tree. In classical philology, matters stand quite differently. To apply its method without more safeguards to Indian works, e. g., to receive a reading into the text on the authority of the " best " Ms. would in innumerable cases land us into error." Jacobi evinces a decided partiality for the text and readings of our work as embodied in the commentary of Haripāla, whose readings Pandit has not, as he himself admits, always adopted ( Cri. Not. p. VI). This preference for the commentator's readings is based on the fact that he is older than all the Mss., that his father seems to have devoted special attention to the study of Gaṇḍavaho, ( Com. to v. 788), that probably his family was in possession of good and old Mss. of the work, and that finally, his work probably represents the first and most faithful epitome and text of the poem; and a number of instances are given in support of this. We have now passed in review the opinions of the two scholars, and as I believe the only two scholars, who have treated, besides Pandit, of the text question of our work in great details. Of course



there are other scholars, who have referred to this question, but only incidentally. Thus, e. g., Pischel in his *Grammatik der Prakrit Sprachen*, speaks (Einleitung. p. 15) of the "many recensions (of Gaṇḍavaho) which in their number and arrangement of verses differ very much from each other." Vincent A. Smith also (J. R. A. S. for 1908, p. 778) quotes Pandit's opinion that the poem appears to be only the prelude to a missing work. Apart from this, however, the opinions of Pandit, Bühler and Jacobi differ considerably, and it is worth while to indicate here in brief, the position of this particular question.

Pandit's argument is that the present work should only be regarded as a prelude to another larger work no longer available to us, containing a more detailed narration of the killing of the Gaṇḍa king. His reasons are : (1) There is very little in our present text to satisfy the expectations raised in us regarding the contents of the poem. The scanty mention of Magaha-nāhā in v. 354, and of Magahā-hiva in vv. 414-417 and v. 696 scarcely justifies us in holding that with this indirect and passing allusion to the theme announced in his title, the poet did regard himself as absolved from his promise as contained in the title of the poem. (2) There are, further, indications in our poem, in which the poet himself lets us understand that his larger work was to follow; e. g. vv. 844, 1074, 1184, 1209 etc. (3) Specially noteworthy is the abrupt ending, v. 1209, which also prepares us to listen to "this purifying, newly-composed heart-rejoicing and no mean narrative about Yas'ovarman". (4) The de-

signation of the commentary as Gaṇḍavādhasāratikā would lend weight to the same conclusion. As Pandit understands it, the name shows that the commentator regarded that he was annotating a Sāra ( substance ) of Gaṇḍavaho and not the Gaṇḍavaho proper, which was still to follow. Bühler generally agrees with these opinions, except in the meaning of the compound Gaṇḍavādhasāratikā, which ( as we have already seen ) he would render as "short annotations Sāra-tikā [=Sārātmikā or Sārabhūtātikā] on the Gaṇḍavaho. He further adds the important fact that most probably Guṇādhya's Prakrit Brihatkathā had its first or introductory Lambaka called by the name Kahāvīdham, and that this latter designation has been preserved for the present text in at least two out of the four Mss. of our work, a circumstance that goes to support Pandit's contention that our text was merely introductory to a larger work. Lastly as regards the varying number of verses of the text as found in the four Mss., both agree in holding that the verses found over and above Haripāla's version, are not all of them spurious or interpolations. This however does not satisfactorily explain their presence in only some of the Mss. and their omission from the rest.

Of this latter point, Jacobi in his review referred to above, offers a very ingenious explanation. He would regard the different Mss. as each presenting a different epitome (Auszug) of the original poem. On this supposition we can easily understand why the number of verses in the different Mss. varies. Each epitome contained more or less ver-

ses, according to the taste—and we might almost say the pleasure, of each copyist. It should be here mentioned that Jacobi regards the recension as presented in Haripāla's commentary as the first epitome executed of the original Gaṇḍavaho. The fact that the killing of Gaṇḍavaho receives such a scanty treatment in any of the recensions (according to him epitomes,) now available, Jacobi attributes to the purging away of all matter "which treated of historical incidents only, and therefore could neither be of general nor of lasting interest." Jacobi seems to have in mind the general unsettled conditions in which the poem was written. There was therefore the danger of the entire poem of Vākpati being lost, and "thus only (i.e. by suppressing the historical allusions in it,) it seemed possible to preserve at least the pearls of Vākpati's poetry".

Then it is to be noted that Jacobi differs from both Pandit and Bühler, in holding that no additional matter probably followed the present text, and that therefore the present poem should be regarded as all that Vākpati ever wrote. He takes his stand on a verse (quoted above) found in two of the Mss., according to which it would appear that "Gaṇḍavaho, otherwise called the Kathāpīṭha (the foundation of the story) has been composed and finished too." This, Jacobi urges, leaves no doubt that the Gaṇḍavaho had been completed in the form in which we have it. Bühler, (V. O. J., II, p. 331,) suggests the reading Gaṇḍavahe (locative) for Gaṇḍavaham. This would mean accordingly, "in Gaṇḍavaho, the Kathāpīṭha has been &c.

It now remains to be seen how Jacobi's argument fits in with the other considerations urged by Pandit. V. 1074 of our text means according to Pandit that the real Gaṇḍavaho was about to be composed. But साहिज्ज means as already stated, "is narrated, or told". (See also v. 1184 : सो साहिउं पयतो चरिअं वागक-चरिअस्स । where साहिउं has been rendered as कथयितुम्, where the text of Haripāla also has शासितुम् as against his साहिज्ज=साथ्यते under v. 1074 ). Besides the high authority of Hemachandra in taking the root साह in the sense of "narrate", we have the word साहिर in v. 1206, which the commentator notices as a variant and explains as कथनशील. This word has descended to Modern Marathi in the form of स(श)हीर in the sense of a reciter of narrative or ballad poetry: there is therefore no reason why the word साहिज्ज in v. 1074 should be understood in the sense of compose (sādhyate).

Therefore, it may be said that if there are indications in the poem that the narration was to follow, it can be urged that there are also passages which tell us that the narration has been begun, and therefore presumably, been completed. Thus v. 1184 (already referred to) distinctly says that "then he (the poet) having finished the duties to be performed at the close of night and therefore being refreshed, set about narrating (Sāhium payatto chariam) to them (his audience) the life (of Yas'ovarman), of Chāṇakya-like conduct". After a *Kulaka* of twenty verses, describing the state of expectancy created among the quarters of the earth and in the heart of the divine damsels &c., and con-

FF (*Gaṇḍavaho*)

taining a further praise of the hero, the poet says vv. 1205-6 : " Now on that blessed day, long looked for by the people,—a day that was rendered yellowish on account of the dust arising out of the friction of golden ornaments, and which therefore became golden,—the ( whole ) world through curiosity became in an instant as though dumb-struck, on account of the poet's encompassing the entire range of learning as he narrated his story " ( *sāhire tammi-Kathanas'ile Vākpatirāje, com.* ) This shows that the narration was begun and completed and the contents of the narrations are, in all likelihood, to be found in the verses that have preceded. Finally " this life ", imam chariam of v. 1209, is as likely to refer to that to which it forms a conclusion as to the " something " that was to follow.

To conclude, therefore, we may rest content with accepting Jacobi's conclusion that the present poem was all that Vākpati ever wrote. His second conclusion however that what he wrote suffered epitomisation at different times by different hands may not be so readily agreed to. Though the poem does not hint at it expressly, it looks very probable that the political conditions in which the poem was written are largely responsible for the rather imperfect state in which the poem has been left to us. Perhaps the author could not give the final touches and the final arrangement to his mass of verses. This may be the reason why the verses that refer to the poem as being narrated are left standing where they at present are.—If one of the traditions is to be believed, we shall have to admit that Vākpati thus sang

in his work the glories of Yas'ovarman, when the latter had thrown him into prison, as stated by the Yas'astilaka ( Peterson, Subhāshitāvalī, p. 115 ). We may argue that after his release, the poet might not have found time or even deemed it necessary to carry to end his task, undertaken under such circumstances. Another less reliable tradition as preserved in Rājas'ekhara's Prabandhakos'a, however, does not agree with this. According to this, it would appear that Vākpati belonged to the next generation after Yas'ovarman ( R. G. Bhandarkar, Report on Search for Mss during 1883-84, p. 15 ).

Further, with regard to the contention that if this poem was to form the whole of the Gaṇḍavaho ever written by Vākpati, the title of the poem becomes a misnomer as the real killing of the king of Gaṇḍa receives only indirect and an all too brief mention. it can be urged that Vākpati wrote more as a court-poet than as a historian, his object being to produce a poem containing a fulsome praise of his royal patron, in which incidents, otherwise historically very important indeed, were brought in only as serving his main purpose of lavishing unstinted praise on his master. Bühler is perfectly justified when he draws attention to the peculiar phenomena of our poem in which " the author bestows as much care as possible on the accessories, and gives as little as possible on real history ". Pandit says ( Intro. p. xliii ) that the treatment which the Gaṇḍian king receives in the poem is no better and no fuller than the allusions to some other kings whom Yas'ovarman conquered, e. g. the kings of

Vaṅga or of the Deccan and others; and that therefore the question why the name of the Gaudīan king should have been immortalised in the designation of the poem remains a puzzle. The reason for the selection of the name of the Gauda king in preference to other kings subjugated by Yas'ovarman, to form the designation of a highly-pitched poem, containing mainly the panegyric of Yas'ovarman, the king of Kanouj, may possibly have to be sought for, I would tentatively submit, in the latent ill-will that can historically be proved to have existed between the two kingdoms of Kanouj and Gauda before the time of Yas'ovarman. The treacherous murder of Rājyavardhana, the brother of Emperor Harsha, at the hands of Śaśāṅka, the king of Central Bengal (the latter being called a Gauda by Bāṇa) and the consequent attitude of persecution which Harsha, who soon thereafter became the king of Kanouj, adopted towards the Bengal king are matters of history (compare, V. A. Smith, *Early History of India*, Third Edition, pp. 337-339). At a later period (circa 800 A. D.) Dharmapāla king of Bengal and Bihar deposed Indrāyudha, king of Kanouj, and installed in his place Chakrāyudha (ibid. p. 378; cf. also Duff's *Chronology of India*, p. 75). Of course this does not prove anything directly bearing on the reign of Yas'ovarman; still, it is worth while emphasising this side of the mutual relations between these two powerful kingdoms. Again, religious motives may have had their share in the ill-will existing between the two states. Yas'ovarman seems to have been a staunch advocate of the nascent Hinduism, while the kings of Bengal from the

beginning of the eighth century A. D. to the end of the 12th century had been, with the sole exception of Âdisûra, zealous adherents of Buddhism ( Smith, op. cit. p. 402 ). That religious feelings might have had a share in the dispute of Yas'ovarman with the unnamed king of Bengal of that time is what has been also suggested by Pandit himself in his Introduction ( p. xlvii, footnote ). It is not therefore improbable that hereditary political causes, added to religious motives, might have led to a feud between Yas'ovarman and the Gauda king, and this feud, serving to our poet as a theme on which to pivot his patron's glories, might have been sung and alluded to in our present poem, albeit in haphazard and all too brief manner.

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The above notes were written some years back, and since then a third scholar—J. Hertel—has considered the question about the general nature and form of Vâkpati's Gaṇḍavaho, in an article in *Asia Major*, Vol. 1, Fasc. 1, January 1924, pp. 1-23 : " A Note on Bhavabhūti and on Vâkpatirāja. " Hertel thinks that v. 799 of the Gaṇḍavaho shows that " Bhavabhūti was still living and advising Vâkpati when the latter was composing his Gaṇḍavaho " ( p. 10 ). He agrees with Pandit in holding that Vâkpati's present poem is but a prelude to a larger work he contemplated, and draws attention to the fact that " it can scarcely be due to a mere chance that two works of the two most celebrated court poets of Yas'ovarman were not finished " (namely, the Mahāvīracarita of Bhavabhūti, and the Gaṇḍavaho



of Vākpati ). Relying on the concluding words of the colophon of the MS. K, कइराय लंछणस्त वप्पइरायस्य गउडवहे ॥ गायत्रीदं समत्तं ॥ he regards the existing poem as but the introduction—the Katāpitha—, and holds that its author never executed his intention of writing the real Gaṇḍavaho. Hertel has also reviewed in details all the objections of Jacobi, ( some of which are noted above) who, it will be seen, would regard the present poem as a mere abstract or summary of a larger work in which all historical traces had been deliberately passed over.

Hertel, it seems, has not taken into account the indications mentioned by us above, which are given in the poem itself and which suggest that the narration of the poem did take place, or in other words, that the poet did not evidently intend any other sequel to his existent poem ( vv. 1184 and 1206. ff. See above ). We may also say that the concluding verses make it evident that the poem is called Gaṇḍavaho more or less by courtesy only. The poet perhaps began with that idea, but ended by singing the story of his patron's Digvijaya. His Viayāhisea = Vijayābhisheka is referred to in v. 1208, and his giving away his enemies' wealth " even outside " i. e., without bringing it back with him to his capital, in v. 1207. All this implies that the poet had more in his mind the traditional Digvijaya of a hero, than the killing of the Gauda king by Yas'ovarman. The poet's request to " listen to the narrative " in v. 1209 can be understood as a general one addressed to readers, and need not necessarily be taken with reference to something which the poet thought was to follow.

Then, with regard to the evidence, afforded by the colophons of Mss, we have to bear in mind that the colophons are in their nature, the peculiar product and property of the copyists, and that they are often liable to be added to, abridged or changed or omitted according to the liking of the copyists unless we have evidence otherwise. This is borne out even in the present case. J has no colophon at all. K has it as quoted above, and this would appear to be in prose. P and Dc, have it similarly, in the form of a Gâthâ, though a few letters of the former of these are worn off. The colophon seems to be preserved in its complete and perfect form in Dc, which is an excellent and very old Palm-leaf MS. This reads the colophon as..... गडडवहं । नामेण कहावीढं । इयं चिय तह समत्तं च । against गडडवहे गहावीढं of K which Hertel relies on. According to Dc, therefore, Gaṇḍavaha, ( in the form called ) the Kathāpithaka, has been composed and *finished as well*. No real objection can be taken against the ( neuter nominative ) form ° वहं, which is grammatically correct. ( Compare शिशुपालवधम् Neu. Nom. Sing. ) We may therefore conclude by saying that the present poem represents all that Vâkpati wrote, and that there is no reason to hold that the poet had an intention of writing more, an intention which he did not execute as Pandit, Bühler and Hertel hold; neither is the present poem merely an abstract or summary of some larger poem no longer available, as Jacobi, and following him, Winternitz ( Geschichte d. indischen Litteratur, Vol. III, p. 84 ) think.

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## II

Another important point dealt with by Pandit is about the date of Yas'ovarman, on whose date depend those (as is well known) of Bhavabhūti and Vākpati. The date of Yas'ovarman again depends on that of the Kashmirian king Lalitāditya Muktapīḍa, an account of whose reign we have in Kalhana's *Rājatarangīnī* (IV. 126 ff.) and who inflicted a defeat on Yas'ovarman. But there is a wide difference between the date assigned to him by Pandit on the one hand, and all other scholars on the other. Pandit exhaustively deals with the dates of the successive dynasties of Kashmir and even of each individual king, and arrives at 695 A. D. as the date of Lalitāditya's accession, and 732 A. D. as that of his death. Incidentally Pandit puts in a strenuous plea for the reliability of Kalhana's chronology, and subjects to a detailed and searching criticism the correction of thirty-one years applied to Kalhana's chronology by scholars, mainly relying on Chinese sources. This correction Pandit does not accept, and, hence mainly, the discrepancy. With this correction accepted, Lalitāditya's date becomes 724-760 A. D. It was Jacobi who first suggested a still nearer approach to arrive at the date of Lalitāditya (in his Review of the *Gaṇḍavaho* referred to above). *Gaṇḍavaho*, verses 827-832, mentions certain portentous events that took place in the world. Among these v. 829 mentions an eclipse of the sun; and this, Jacobi states, was visible according to astronomical calculations at Kanouj on 14th of August 733 A. D. Verse 832 according to Pandit's text is:—

इय तस्या क्षण-निश्चयि भू-लया-भक्त-भक्तुरावर्त्ते ।

जां ए इममि भुयणेषु दाहना आसि उपाया ॥

The reading भू-लया here is on the evidence of one MS only. The other three MSS and the commentator read instead, नि(णि)यय-पय which certainly is better, the meaning being the corner of his (Yas'ovarman's) eye became twisted (भक्तुरावर्त्ते) on account of the shaking of his position (नियय-पय-भक्त=निजक-पद-भक्त) that was brought about temporarily or in a moment—(क्षण-निश्चयि). This “shaking of his position” Jacobi takes to be a reference to Lalitāditya's invasion on the domains and subsequent defeat of Yas'ovarman. R. G. Bhandarkar too agrees with Jacobi in thus interpreting the verse (Preface to his edition of the *Mālatī-Mādhava*, BSS, Second Edition, 1905, p. xv). Pandit's reading, supported as it is by one MS only, would seem to indicate the same meaning, though in a confused manner. A further conclusion may perhaps be drawn from the mention of the king's temporary loss of position, viz., that this invasion of Lalitāditya against the king of Kanauj took place after the latter had returned from his Digvijaya-yātrā, or his expedition against the Gaudian king.

R. G. Bhandarkar with reference to Stein (Translation of *Rājatarāṅgiṇī*, Intro. p. 89, and note on IV. 134) also mentions (l. c. p. xv) the fact that a king of Central India of the name of I-cha-fon-mo is mentioned by Chinese authors as having sent an embassy to China in 731 A. D. This I-cha-fon-mo has been “properly identified” with Yas'ovarman. Generally speaking therefore, the correction of thirty-one years applied to Kalhana's

gg (*Gauidavaho*)

chronology by scholars, against which Pandit so vigorously contends, seems to be justified. R. G. Bhandarkar also was once inclined to reject this correction of 31 years (Report on MSS. for 1883-84, p. 15) but has accepted it later in his second edition of the *Mālatī-Mādhava*.

The dates of Lalitāditya's reign being thus ascertained be 724 to 760 A. D., Yas'ovarman's reign may generally be said to cover the second quarter of the eighth century. His defeat by the king of Kashmir will have to be placed in 733 A. D., before which Yas'ovarman must have defeated the king of the Gaudas. Yas'ovarman had sent an embassy to China on his own behalf in 731, and was claimed as an ally by Lalitāditya in an embassy which the latter himself sent to China in 736 A. D. This last fact would go to show that though Lalitāditya had defeated Yas'ovarman in 733 A. D., the former did not annex the Kananj territory but kept Yas'ovarman on the throne and formed an alliance with him: in the words of Kalhana, the kingdom of Kanyakubja came under the control (of Lalitāditya) as if it were the yard of his house—कन्यकुब्जीर्वा...अभूत्...ग्रहप्राङ्गणवद्वशे । Vincent A. Smith (Early His. of India (1914) p. 378) following Stein, gives 740 or 741 A. D., as the year of Yas'ovarman's dethronement. In his Oxford History of India (1920, p. 182) he speaks of the king being slain in or about 740. Evidently this date does not take into account the more precise approximation to this event, viz., A. D. 733, which is afforded by Jacobi's calculations based on the mention of the Solar eclipse in the *Gaudavaho* and

which is relied upon by R. G. Bhandarkar in arriving at the dates of Vākpati and Bhavabhūti. The same may be said with regard to the date proposed by Lévi and others ( V. A. Smith, l, c. ) as lying between A. D. 736 and 747.

Hertel in his article referred to above regards ( p. 23 ) 733 A. D., as the date not of Lalitāditya's victory, but that of Yas'ovarman's departure for his Digvijaya. This conclusion, it seems to me, is based on his interpreting v. 832 of the Gaudavaho in a very different manner, though he reads that verse differently from Pandit's text and substitutes गिययय for भूल्या. His translation is:—"Such terrible portenta then arrived in the worlds, when the king, having by a side-look restrained in a moment his vassals' transgression of their rank, set out ( on his Digvijaya )."—This translation, it appears is based on a two-fold misunderstanding. In the first place, Hertel following the commentator understands निजकपदभङ्ग as the transgression by Yas'ovarman's vassals of *their* rank. There is now hardly any necessity for bringing in the vassals in this way. Pandit has put stars on the words निजकपदभङ्गे in the commentary only because he had accepted भूल्या as the reading in his text for गिययय. ( Preface, p, VI ). And in the second place, Yas'ovarman's Digvijaya is already over. He has returned from his Vijaya-Yâtrâ already and is described as ( ओआरिय-चाव ) = अवतारित-चाप in v. 694 and as praised by his bards on his return, and as sporting with his women ( vv. 695-749 ). There is therefore no reason to hold that A. D. 733 represents the year of Yas'ovarman's starting on his Digvijaya.

especially under the shadow of "terrible" portents, and that therefore his defeat by Lalitāditya must have taken place "some years later than 753 A. D.", as Hertel urges.

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### III

A brief mention of one or two other points dealt with by Pandit in his learned and exhaustive Introduction may appropriately be made here. In Note IV of his Introduction (pp. ccv ff.) Pandit makes an "important statement" on the evidence of a Manuscript of the *Mālatī-Mādhava*, tending to establish the identity of Bhavabhūti with "Umvekāchārya," this "Umvekāchārya" being called the pupil of Kumārilabhaṭṭa, and more expressly described as one "who had acquired greatness of learning through the favour of the revered Kumārila-svāmin" श्रीकुमारिलस्वामिप्रसादप्राप्तवान्वैभवः. These two statements (occurring in the colophons of two of the ten acts of the *Mālatī-Mādhava* in the particular Manuscript mentioned by Pandit) evidently mean that Bhavabhūti was also known by the name of Umvekāchārya, and that this last, *alias* Bhavabhūti, was the pupil of the famous Mīmāṃsaka Kumārilabhaṭṭa. This interesting and important piece of evidence was brought forward by Pandit as early as 1888; but for want of other corroborative evidence, it naturally did not win general acceptance. Thus R. G. Bhandarkar in the Introduction to his Second Edition of the *Mālatī-Mādhava* in the Bombay Sanskrit Series, 1905 p. VIII, was inclined

to treat this tradition about Bhavabhūti's being a pupil of Kumārīlabhaṭṭa as unsupported by what Bhavabhūti has to say about his learning in his preface to the *Mālatī-Mādhava*. S. K. Belvalkar in the Introduction, to his translation of the *Uttararāma-charita* in the Harvard Oriental Series refers to this tradition but is evidently reluctant to take it as conclusive. The individuality of Bhavabhūti has of course been long well-defined and recognised as such; that of Umvekāchārya however, remained long shrouded in mystery. Recently however, the personality of Umvekāchārya as a Mīmāṃsā writer is slowly emerging forth out of the indistinctness that encircled it formerly, and other evidence identifying Bhavabhūti with Umvekāchārya, is also available. This is largely due to a deeper study of the Mīmāṃsā Sāstra, and especially to the labours of Dr. Ganga Natha Jha of Allahabad and Prof. Kupuswami Shastri of Madras.

Dr. Jha published in 1922 as No. 6 of the Princess of Wales Sarasvatī Bhavana Texts, the first part of Mandana Miśra's *Bhāvanā Viveka* with a "running commentary attributed to one Bhaṭṭa Umbeka" (Prefatory Note, p. 1). In the Introduction contained in the second part of the work published in 1923, the same scholar, out of his intimate acquaintance with the Mīmāṃsā literature was able to supply some definite information about Umbeka (pp. 2 ff). This name "is found to be written variously : Ombekā, Aumbeka, Umbaka and so forth. He is said to have written a commentary on Kumārila's *S'lokavārtika* from which a quotation .....



is made by Pratyakṣavarūpa Bhagavān in his commentary on the Chitsukhī. " Uṃbeka is quoted by Chitsukha himself and by Ānandapūrṇa, and is referred to by Bodhaghana. The Jain writer, Guṇaratna, in his Shāddars'anasamuchchayavṛitti speaks of Uṃbeka as knowing the Kārikās ( i. e., the S'lokavārtika of Kumārila ? ). Prof. Kupuswami-Sastry of Madras points out that Bhaṭṭomveka is also quoted in Rāmakrishṇa's commentary on the Tarkapāda of the S'āstradīpikā ( Proceedings, Second Oriental conference, Calcutta, 1923, p. 411. )

It is however to be noted that according to a tradition preserved in the S'amkaradigvijaya. Uṃbeka was the popular name of Maṇḍanamis'ra ( and not of Bhavabhūti ).

It is Pratyakṣavarūpa Bhagavān, the commentator of Chitsukhī, who lends direct support to the identification of Bhavabhūti with Uṃbeka. Chitsukha himself ( in the passage quoted by Jha, op. cit. p. 4 ) says that Bhavabhūti who before is a wise man ( पुरा आस एव सन् ) does not cease to be a wise man, simply because he has composed some Nāṭaka and Nāṭikā &c. Chitsukha next adds उक्तं चैतदुम्बकेन and then quotes a Nyāya. The commentator Pratyakṣavarūpa adds to this : भवभूतिरुम्बकः ।

The statements therefore in the colophons of the Manuscript, first brought to notice by Pandit to the effect that Uṃbeka and Bhavabhūti are one and the same person, and that that person was a follower of the famous Mīmāṃsaka Kumārila-bhaṭṭa, are confirmed by other evidence including the commentator of the Vedāntic work Chitsukhī. The words of the

author of this last-named work itself, very likely indicate that Bhavabhūti was first an authoritative personage (आप्त) in some line, (and evidently, Mīmāṃsā) but that thereafter he wrote his plays, and that notwithstanding his doing so, he was still regarded as an authority in that special line.

These statements identifying Bhavabhūti with Umbeka have to be taken for what they are worth; there is also the conflicting tradition of Umbeka being the name of another illustrious disciple of Kumārila, viz., Maṇḍana Miśra. There is, however, nothing inherently improbable in Umbeka-Bhavabhūti's having been a famous Mīmāṃsaka writer before he turned to write dramatic works. His ancestors are described as चरणगुरुः पञ्चमयः, धृतव्रताः सोमपीथिनः, and withal, ब्रह्मवादिनः. There is no reason to hold that Bhavabhūti broke off from one of the traditions of his family, viz. the Kāmamārga, or the way of sacrificial knowledge, which is the essence of the Pūrva Mīmāṃsā. It is true Bhavabhūti does not expressly include Mīmāṃsā in the S'loka containing his famous "Vāchokyukti" in the Mālatī Mādhava (Act I, चंद्रदाच्ययनम् & lines 46-49, R. G. Bhandarkar's Edition, Bombay, Sans. Series), where he refers to his knowledge of Veda, the Upanishads, Sāṃkhya and Yoga. But we may regard the Mīmāṃsā to be included in the general term Veda, the Mīmāṃsā being the formal systematisation of the sacrifices referred to in the Samhitās, Brāhmaṇas &c. Besides, Bhavabhūti calls himself पदवाक्यप्रमाणज्ञः and a श्रीत्रियपुत्र in the Introduction to the Mahāvīracarita (p. 4 and 5 Nirṇayasagara Edition). प्रमाणज्ञः is explained by Bhavabhūti's commentator Virarāghava as मर्मज्ञाभिज्ञः. We may

also say that the reason why Bhavabhūti does not feel called upon to specially put in his knowledge of Mīmāṃsā, at the place where he alludes to his knowledge of Veda, Yoga &c. is what he himself says immediately thereafter : तत्कथनेन किं न हि ततः कश्चिदुक्तो नाटके । We may therefore reasonably conclude that the personal statements of Bhavabhūti in his dramas do not militate against the probability of his being a Mīmāṃsaka of repute.

The tradition of Bhavabhūti having the nickname of Umveka and that of his being the pupil of Kumārila stand on a different footing. Both of these traditions are attested to by the MS of the Mālatī-Mādhava above referred to, while the statement of the commentator of Chitsukhī, corroborates only the former, and has nothing direct to say about the latter. Prof. Kupuswami Shastri, in his article referred to above, comes to the conclusion, that the way in which Bhaṭṭamveka is referred to by the commentator of the S'āstradīpikā " would appear to leave no alternative except to assume that Umvekabhaṭṭa was one of the pupils of Kumārila " ( p. 411 ), and that Bhavabhūti the poet, *alias* Bhaṭṭamveka, and two other famous Mīmāṃsā writers, viz., Prabhāka and Maṇḍana " were all Bhaṭṭakumārila's pupils " ( Ibid, p. 412 ). In the Proceedings of the Third Oriental Conference, Madras, 1925, the same Professor, in the light of further investigations into the beginnings of the Mīmāṃsā Schools, expresses the opinion that the three writers mentioned above " might have been younger contemporaries of Kumārila, who might

safely be assigned to the beginning of the 8th century A. D. " ( p. 481 ).

We may therefore justifiably hold that the personality of ' Umveka ' which was but a mere name when Pandit brought it forward from the hidden recesses of a Manuscript has been rendered more definite and distinct, thanks mainly to the two above-named scholars of the Mīmāṃsā Philosophy. We can also regard it as very possible that Umveka was a nickname of Bhavabhūti, unless one was to urge that only those two acts in the colophons of which the name of Umveka occurred, were the work of Umveka, and the rest was the work of Bhavabhūti. If this supposition were to be accepted, the statement of the commentator of Chitsukhī that Bhavabhūti means Umbeka will have to be satisfactorily explained in some other way. Bhavabhūti, in all likelihood, and so far as our present knowledge goes, has therefore to be regarded not only as a great and masterly dramatist but also as a Mīmāṃsaka of repute, a commentator on a work of his contemporary, viz., the Bhāvanā Viveka of Maṇḍanamis'ra, and as a pupil of Kumārila, his other fellow-students being Maṇḍana and Prabhākara.

The chronological implications of the identity of Bhavabhūti with Umbeka and of the tradition of his being the pupil of Kumārila do not conflict with the dates generally accepted. The date of Kumārila is " end of the seventh and the first part of the eighth century " ( Winternitz, Geschichte III, p. 427, with reference to Pathak, Keith and other

HH (Gaidavaho)

authorities ), and the date of Vākpatirāja and Bhavabhūti, as determined from that of Yaśovarman and Lalitāditya is the same part of the eighth century as stated above.—Altogether therefore, this period, the first part of the eighth century, seems to be a stirring one, both politically and intellectually.

## IV

The last point to be alluded to here is about the other Kāvya which our poet Vākpatirāja is known to have written. In verse 79 of Gaṇḍavaho, the poet says:—

महुमह-वियय-पउत्ता बाया कहणाम मउलउ इमाम्म ।

पढम-कुसुमाहि तलिणं पच्छा-कुसुमं वण-सयाण ॥

उत्ता is explained by the commentator as पर्याप्ता. Pandit puts a star over the commentator's word indicating that the explanation is different from the word in the text, but he translates it himself as " which has attained perfection " (Introduction p. liv). The other readings for पउत्ता are पट्टता and उपत्ता. Perhaps पउत्ता is to be understood as प्रवृत्ता and the sense seems to be " how can my speech bud forth in this Kāvya ( viz the Gaṇḍavaho ), engaged as it is ( पउत्ता ) in the Madhu-Matha-Vijaya ? The after-flower of wild plants is more meagre than the first-flower." The second line of the verse immediately preceding would also seem to indicate that we have to understand पउत्ता in the sense of प्रवृत्ता. There the poet says that wealth, even though very little, adds to happiness ( literally, looks well, सोहेइ=सोभते ) if enjoyed, but " the

Goddess Sarasvatī, if she be not in her entirety, somehow makes the possessor ridiculous"—देवी सरस्वती उण असमगा किंपि विण्हेइ १. The sense evidently of the passage is that the poet is already engaged on one Kāvya and therefore he is doubtful if he can well venture on a new one. Be this as it may, it is certain that the poet Vākpatirāja wrote another work called Mahumaha-vijaya. Unfortunately the work is not available, but that the work was once known follows from the fact that the work is referred to, and quotations from that work are to be found in some of the older writers. Thus Pischel (Prakrit Grammatik, Encyclopaedia of Indo-Aryan Research, pp. 11 ff.) has already pointed out that that work of Vākpati has been referred to by Ānandavardhana in his Dhvanyāloka, by Somes'vara in Kāvya-dars'a and by Hemachandra in his Alankāra-chūdāmaṇi, and that therefore the two verses which are attributed to our poet in the commentaries of Hāla's Saptas'atī but are not to be found in the Gaṇḍavaho, may be from the Madhumathavijaya. A quotation from this work is to be found in the commentary of Abhinavagupta on Dhvanyāloka (p. 152, line 15, Nirṇayasagar Edition), and two other quotations in the Sarasvatīkaṇṭhābharṇa. It is therefore certain that besides the Gaṇḍavaho, Vākpatirāja wrote the other Kāvya, but this is at present only known by references to it, and a few quotations therefrom.

Nasik  
January 1927

} N. B. Utgikar.

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## अथ गउडवहे सूचीपत्रम् ।

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१-६१ मङ्गलाचरणम् ।

१—५ ब्रह्मदेवस्य ।

६ .. हरेः ।

७—१२ नृसिंहस्य ।

१३—१५ महावराहस्य ।

१६ .. वामनस्य ।

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१८—१९ हरेः मोहिनीरूपस्य ।

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२७—२८ मधुमथः ।

२९—४२ शिवस्य ।

४३—४६ गौर्याः ।

४७ .. सरस्वत्याः ।

४८ .. चन्द्रस्य ।

४९—५० सूर्यस्य ।

५१ .. अहिवराहस्य ।

५२—५४ गणपतेः ।

५५—५६ लक्ष्म्याः ।

५७ .. कामस्य ।

५८-६१ गङ्गायाः ।

६२-९८ अथ कविप्रशंसा ।

६२—६३ महाकविलक्षणम् ।

६४ सहृदयाः ।

६५ संस्कृतप्राकृतयोः परस्परोपकारः ।

६६ सुकवयः ।

६७ वाक्प्रसाधकौ गुणौ ।

६८ लक्ष्मीसरस्वतीतारतम्यम् ।

६९ “ महुमहविअओ ” नाम वाक्पतेः पूर्वं  
काव्यम् ।

७३ सुकवीनां स्तुतिनिन्दयोः साम्यम् ।

७५ सामान्यकवयः ।

८१ सामान्यानां कविगुणपरीक्षणायोग्यता ।

८२ महाकवीन् स्तोतुं निन्दितुं वा कः समर्थः ।

८३ गुणदोषपरीक्षणे परावलम्बिनः ।

८४ आदिकवयो भ्रान्ताः कालदोषात् । आधु-  
निकास्तु स्वमत्यभावेऽपि पूर्वकविमार्गान् दृष्ट्वा  
दुष्करमपि विषयं प्रक्रामन्ति ।

८५ यद्यपि पूर्वकवीनां मार्गेषु सर्वे गुणाः सन्ति  
तदपि मुक्तेषु तेषु मार्गेषु सर्वे नवमेव  
आधुनिककवेः ।

८६ सामान्यकविकवीन्द्रयोर्भेदः ।

- ८७ वाचो महत्त्वम् ।  
 ८८ योग्यश्रोतृजनाभावाद् महाकवीनां मूकत्वम् ।  
 ९२ प्राकृतप्रशंसा ।  
 ९५ अथ गुरुणाम् अल्पदूषणाद् अतीतत्वम् ।  
 ९८ प्रकृतकाव्यविषये वाक्पतेः कातरत्वम् ।

काव्यारम्भः ।

९९-१०८ यशोवर्ममाहात्म्यम् ।

१०९-११३ कुलकम् ।

यशोवर्मणः समरं दृष्ट्वा सुरस्त्रीणां मन्मथविकाराः ।

११४-१६० कुलकम् ।

येन पर्वतानां पक्षाच्छिन्नाः सोपि इन्द्रः यशोवर्मणा  
 सह एकासनम् इच्छति ।

१६१-१६६ कुलकम् ।

यशोवर्मनिर्जितशत्रुवापीषु यशोवर्मवारविलासिनीकर्तृका  
 जलक्रीडा ।

१६७-१८१ कुलकम् ।

प्रलयाशिष्यमाणबालकहरिरूपत्वं यशोवर्मणः इति व्याजेन  
 प्रलयकालवर्णनम् ।

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सूचीपत्रम् ।

१८२-१९१ कुलकम् ।

शत्रुवधदक्षत्वं यशोवर्मणः इति व्याजेन तस्य शत्रुस्त्रीणां  
वैधव्यवर्णनं सस्त्रीमुखैः ।

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१९२ .. अथ सकलधराविजयार्थं शरदि यशोवर्मणो निर्ग-  
मनम् ।

१९३-२०१ कुलकम् ।

यशोवर्मणः विजययात्राप्रस्थानसमये सुरोचितचेष्टादीनि  
विजयनिमित्तानि ।

२०२-२०७ कुलकम् ।

विजययात्राप्रस्थानसमये पुरसुन्दरीणां यशोवर्मदर्शने  
संभ्रमः ।

२०८-२११ यशोवर्मणः प्रयाणसमये कामप्रणयिनीभ्यां सकाशादपि  
आधिकतरसुन्दरीणां पुरस्त्रीणां मदनावस्था ।

२१२-२५४ महाकुलकम् ।

प्रयाणसमये यशोवर्मणः चारणैश्च कवीन्द्रैश्च स्तुतिः ।  
सा यथा । पर्वतपक्षच्छेदक इन्द्रोऽपि त्वां चिन्तयित्वा  
शिर आन्दोलयति इति व्याजेन पर्वतपक्षच्छेदस्य  
पुनश्च वर्णनम् । ( २२४-२३५ )

२५५-२६२ कुलकम् ।

प्रयाणकाले यशोवर्मणस्तुरंगवर्णनम् ।

२६३-२६९ कुलकम् ।

प्रयाणकाले यशोवर्मणो गजानां वर्णनम् ।

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२७०-२७६ कुलकम् ।

विजययात्रायां शरदृतौ समाप्ते प्राप्तो हेमन्त इति व्याजेन  
हेमन्तवर्णनम् । तस्मिन्नेव ऋतौ यशोवर्मा शोणनदे  
प्राप्तः ।

२७७-२७९ सेनाभटानां शालिक्षेत्रेषु संचारः ।

२८०-२८४ कुलकम् ।

विन्ध्यपर्वतं प्राप्तो यशोवर्मेति प्रसङ्गायातं विन्ध्यस्य  
वर्णनम् ।

२८५-३३८ कुलकम् ।

विन्ध्यं प्राप्तेन यशोवर्मणा कृता विन्ध्यवासिन्या देव्याः  
स्तुतिः ।

३३९-३४७ कुलकम् ।

तत्र विन्ध्यवासिनीमन्दिरे नरकलेवरदर्शनेन यशोवर्म-  
विशर्मः ।

३४८-३५४ विन्ध्ये यशोवर्मणः संचारः । तस्य भयेन मगधा-  
धिपस्य पलायनम् ।

३५५-३६३ ग्रीष्मे यशोवर्मणः सैनिकानां वनोद्देशदर्शनेन अ-  
वस्था ।

३६४-३७० ग्रीष्मे स्त्रीवर्णनम् ।

३७१-३८२ कुलकम् ।

ग्रीष्मकालानुलक्षिणां सैनिकानां संलापाः ।



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सूचीपत्रम् ।

३८३-४१३ प्रावृड्वर्णनम् । विजयप्रयातस्य यशोवर्मणः प्रावृषि  
नीराजनविधिः केनापि कृत इति उत्प्रेक्षा ।

४१४-४१७ पलायमानस्य मगधाधिपस्य सहायनृपा यशोवर्माणं प्रति  
निवृत्ताः । तेषां तथा मगधाधिपस्य अर्थाद् गौड-  
राजस्य वधः ।

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४१८ .... गौडराजस्य वधादनन्तरं यशोवर्मणः एलासुरभौ जलधि-  
वेलायुक्ते देशे प्रयाणम् ।

४१९-४२१ विशेषकम् ।  
वङ्गराजपराजयः ।

४२२-४२३ युगलकम् । दक्षिणदिङ्मरेन्द्रप्रणतस्य यशोवर्मणो मल-  
यावलम्बिमार्गेण गमनम् ।

४२४-४३० रावणं कक्षान्तरे गृहीत्वा यत्र समुद्रोद्देशे वालिना  
भ्रमितं तत्र यशोवर्मा प्राप्त इति व्याजेन रावण-  
वर्णनम् ।

४३१-४३९ कुलकम् ।  
पारसीकजनपदपतिना सह जयान्तं युद्धम् ।

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४४०-४५९ कुलकम् ।  
पूर्वापरसमुद्रयोरवस्थितायां भूभ्यां वर्तमानाः पर्वताः  
पृथुराजेन अपर्विताः सन्तः उभयसमुद्रतीरयोः स्थिताः  
किल । तयोरुभयतीरयोः अर्थात् पूर्वापर-

समुद्रकोङ्कणयोरपि यशोवर्मणा करो गृहीतः  
इति कथनव्याजेन पृथुना कृतस्य पर्वतानिरा-  
सस्य वर्णनम् ।

४६०-४६५ कुलकम् ।

नर्मदानदीं प्रति प्राप्तिः तत्र च निवासः । तत्कथनव्याजेन  
च नर्मदारूपाया नायिकायाः कार्तवीर्यार्जुने राजर्षौ  
बद्धानुरागतावर्णनम् ।

४६६-४७० उदधेरुत्पद्यमानः अमृतकलशो देवैर्यत्र समुद्रान्ते दृष्टः  
तत्र यशोवर्मणः स्थितिः ।

४७१ .... यशोवर्मणो मरुदेशे गमनम् ।

४७२-४८४ कुलकम् ।

श्रीकण्ठदेशप्राप्तिवर्णनच्छलेन जनमेजयसर्पसत्रव-  
र्णनम् ।

४८५-४८६ दुर्योधननिलयनहूदे सखीकस्य यशोवर्मणो जलक्रीडा ।

४८७-४९१ कुलकम् ।

दुर्योधनोरुभङ्गस्थाने अर्थात् कुरुक्षेत्रे यशोवर्मणा करुणा-  
यितम् ।

४९२-४९४ विशेषकम् ।

कर्णयुद्धभूमिगमनं तद्व्याजेन च कर्णविषयका आ-  
लापाः ।

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सूचीपत्रम् ।

४९५-५०८ यत्र हरिश्चन्द्रनगरी अर्थाद् अयोध्या स्वर्गम् उत्पतिता  
तत्र यशोवर्मणा एकादिवसे प्रासाद उत्पादितः । तत्क-  
थनव्याजेन हरिश्चन्द्रनगर्या उत्पत्तनवर्णनम् ।

५०९-५१० युगलकम् ।

महेन्द्रपर्वतदेशीयै राजभिर्यशोवर्मणे करो दत्तः ।

५११-५१२ तत उत्तरदिशं प्रति गमनम् ।

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५१३-६५८ महाकुलकम् ।

एतस्यां विजययात्रायां ये ये प्रदेशाः यानि यानि  
सरांसि ये ये वनोद्देशाः यानि यानि अरण्यानि या  
या नद्यः ये ये पर्वताः ये ये द्रुमाः यानि यानि  
च वस्त्वन्तराणि यशोवर्मणः सेनाभटैर्दृष्टानि तेषां  
वर्णनम् ।

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६५९-६८८ कुलकम् ।

अथ यशोवर्मणश्चिरं सेवां कृत्वा स्वस्वगृहाप्यागतैर्वैरिनरे-  
न्द्रैः स्वस्वगृहाणि कथं दृष्टानि तद्वर्णनम् ।

६८९-६९४ कुलकम् ।

कृतदिग्विजयस्य निवृत्तस्य यशोवर्मणः सेनाललनानां प्रा-  
वृषि विलसितानि ।

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६९५-७३७ कन्यकुब्जप्राप्तस्य यशोवर्मणो बन्धिकर्तृकं स्तवनम् ।

७३८-७४९ कुलकम् ।

सललनाभिः सह यशोवर्मक्रीडावर्णनम् ।

७५०-७७६ कुलकम् ।

नृपनिकटगततरुणीविलासवर्णनम् ।

७७७-७८७ कुलकम् ।

स्नाततरुणीमण्डनवर्णनम् ।

७८८-७९१ चक्रकम् ।

वसन्तावसाने यशोवर्मणो नगरोपान्तस्थानेषु वसतिः ।

७९२-७९६ कुलकम् ।

बालालावण्यम् ।

७९७-८०४ अथ प्रस्तुतकाव्यकर्तृवाक्पतेश्चरितप्रस्तावनम् ।

७९७ .. वाक्पतिः ।

७९८ .. श्रीकमलायुधः ।

७९९ .. भवभूतिः ।

८०० .. भासः, ज्वलनमित्रः, कुन्तीदेवः, रघु-  
कारः, सुबन्धुः, हरिचन्द्रः ।

८०१-२ न्यायशास्त्रं छन्दःशास्त्रं पुराणं नानाक-  
वयश्च वाक्पतिं नन्दयन्ति । अर्थाद् एतेषु  
तस्य सम्यक्परिचयः ।

८०३-४ स विदग्धमान्यो वाक्पतिः एतत्काव्यकरणे  
प्रेरितः ।

८०५-८४३ महाकुलकम् कुलकपञ्चकान्वितम् ।

विदग्धजनैर्यदुक्तं तदाह । तद्यथा ।

८०५-८१६ अवान्तरकुलकम् ।

हरेरंशो यशोवर्मा ।

८१७-८२६ द्वितीयम् अन्तःकुलकम् ।

हरिरेवायं न तु हरेरंशः ।

८२७-८३२ तृतीयम् अन्तःकुलकम् ।

जगदीशत्वेन कृष्णत्वमेव अस्य ।

८३३-८३७ चतुर्थं शृङ्गाराङ्गम् ।

यशोवर्मणः शृङ्गारनिपुणत्वं गुणाढ्य-

स्त्रीयुक्तत्वं च ।

८३८ . . . . अगणितगुणगणत्वं यशोवर्मणः ।

८३९-८४३ समाप्तिकुलकम् ।

तस्य वन्दिवैरिवनितानाम् अव-  
स्था ।

८४४ . . . . एतादृशगुणयुक्तस्य यशोवर्मणश्चरितं वाक्पतिर्वर्णयि-  
तुमर्हतीति विदग्धानाम् आशयः । तद् यशो-  
वर्मणश्चरितं गौडराजवधरूपं त्वत्तो वाक्पतेर्विदग्धाः  
श्रोतुम् इच्छन्ति ।

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८४५-८४७ विशेषकम् ।

वाक्पतेरुत्तरम् ।

८४८-८५६ कुलकम् ।

येन पृथुना दानवभीता पृथ्वी प्रतिष्ठापिता तस्मादपि  
गुणवत्तरत्वं यशोवर्मणः ।

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८५७-१००६ कुलकम् ।

रागादिदोषदूषिते संसारे यशोवर्मण एव श्रव्यगुणत्वम्

इति व्याजेन संसारस्य असारता दुर्जनस्य अ-  
गुणत्वं गुणवत्तश्च विदुषः स्वाधीनसुखत्वम् इत्या-  
दीनि वर्णयति ॥

१००७-१०१५ यस्य बलं तोलितुं शिवोपि सिंहरूपेण परिणत-  
स्तस्य यशोवर्मणः पराक्रमः माहात्म्यं यदृष्टत्वं  
स्ववशे श्रेष्ठत्वं करुणापरत्वं च ।

१०१६-१०३९ कुलकम् ।

हर्यवतारो यशोवर्मेति कथनव्याजेन पौराणिकस्य  
हरिकृतस्य समुद्रमन्थनस्य वर्णनम् ।

१०४०-१०४३ चक्रकम् ।

यशोवर्मणो राजप्रतापवर्णनम् ।

१०४४-१०४५ युगलकम् ।

यशोवर्मणः केशवत्वम् ।

१०४६-१०६३ कुलकम् ।

पीडिता पृथिवी युवतिरूपपरिणता सती य-  
शोवर्माणं शरणं गतेति तस्य धर्मप्रधान-  
त्वम् ।

१०६४-१०६५ यशोवर्मणश्चन्द्रवंशीयत्वम् ।

१०६६-१०६९ चक्रकम् ।

यशोवर्मणः सौभाग्यम् ।

१०७०-१०७२ शेषोपि यस्यैतादृशस्य यशो वर्णयितुम् असमर्थः के-  
वयं तस्य यशोवर्मणो गुणवर्णने ।

१०७३-१०७४ तथापि शृणुतैतं महाप्रबन्धं गडहवहारूप्यम् एतस्या  
रात्र्या अन्ते वक्ष्यमाणम् ।

( १२ )

सूचीपत्रम् ।

१०७५-११२० कुलकम् ।

इदानीं तु प्रदोषवेला वर्तते इति वक्तुमिच्छुः कविः  
प्रदोषस्य वर्णनं करोति । प्रदोषवर्णनान्ते तु  
काव्यकरणे सामर्थ्याभावं दर्शयन्निव शयना-  
बलम्बी जातः ।

११२१ . . . . यशोवर्मचरितकथनासामर्थ्ये कारणमाह ।

११२२-११३८ प्रदोषसमयोचितकामिचर्चा ।

११३९-११६३ प्रदोषे कामिचर्चैव ।

११६४-११८३ ततो निशान्ते जातस्य प्रभातकालस्य वर्णनम् ।

११८४ . . . . यशोवर्मचरितकथनम् आरभते कविः प्रभाते ।

११८५-१२०४ कुलकम् ।

यशोवर्मचरितकथनारम्भे सर्वं भूतजातं किमिव मूर्के  
किमिव श्रवणपरायणमिवामुदिति ।

११८५-११९३ सूर्योदयादि ।

११९४-१२०४ कवीनां संबोधनाभिनन्दना-  
लापाः ।

१२०५-१२०६ वाक्पतिकर्तृकं यद् यशोवर्मचरितस्य वर्णनं तत्स-  
मये किं जातम् ।

१२०७-१२०९ येन शत्रुलक्ष्म्यः प्रणयिभ्यो दत्ताः यस्य च विजयाभिषेके  
शत्रुह्रीभिश्चामराणि धृतानि तस्य यशोवर्मणः  
पावनं चरितम् इदं शृणुतेति ।

## [ अथ कइरायवप्पइरायस्स गउडवहो ]

पढमंचिअ धवलकओवचीमयम्बुरुह-गोयरं णमह ।  
हरि-जठर-णिग्गमुक्खित्त-णाल-सुत्तंपिव सयंभुं ॥ १ ॥  
सो जयइ कणिया-वल्लय-गब्ध-परिगूढ-विअड-वीअम्मि ।  
जो वसइ णिहाणीकिय-बहु-वम्भण्डेव्व कमलम्मि ॥ २ ॥

॥ ओं नमः श्रीजिनेन्द्रेभ्यः ॥

॥ १ ॥ प्रथममेव धवलकृतोपवीतम् अम्बुरुहगोचरं नमत हरि-  
३ जठरनिर्गमोत्क्षिप्तनालसूत्रमिव स्वयंभुवम् ॥ महापलये जगत्त्रयं हरि-  
जठरे तिष्ठति सर्गादौ च ततो निर्गच्छति । इयांस्तु विशेषो ब्रह्मा  
कूटस्थो नित्यः अन्ये तु प्रवाहनित्या इति कविकुलालापाः । अतश्च  
६ सर्गादौ नित्यशरीरः शुभ्रतरनित्ययज्ञोपवीतकमलासनः सर्गादावभि-  
व्यक्तमात्र एव लक्ष्यते । तदीययज्ञोपवीतं च हरिजठरजलालयादा-  
क्षिप्यमाणपद्मनालसूत्रत्वेनोपमीयते । सौकुमार्यशुभ्रत्वातिशयात् ॥  
९ उपमा चेयं नोत्प्रेक्षा । इवशब्दयोगात् । उपमा हि तिरोभूतभदोत्प्रे-  
क्षाभिधीयते । इवशब्दाच्च भिन्नत्वं स्फुटमत्रावगम्यते ॥ अम्बुरुहगोचरं  
कमलविषयं पद्मासनमित्यर्थः ॥

॥ २ ॥ स जयति कर्णिकावल्लयगर्भपरिगूढविकटबीजे यो व-  
सति निधानीकृतबहुब्रह्माण्ड इव कमले ॥ पद्मकर्णिकागर्भव्यवस्थिताः  
३ पद्माक्षा अण्डाकारत्वात् सूक्ष्मरूपेण ब्रह्माण्डानीव कल्पिताः ॥



तं पणमह तिङ्किच्छिच्छलेण णिवसइ णिवेस-कमलम्मि ।  
 जस्स परमाणु-णिवहोव्व भुवण-निम्माण-पडिवण्णो ॥ ३ ॥  
 अट्ठिअमावत्तन्ती सो जयइ जवुज्जयस्स सा जस्स ।  
 फलिहक्खावालि-कज्जम्मि घटइ बम्भण्ड-परिवाडी ॥ ४ ॥  
 पणमह हेट्ठ-ट्ठिय-वियड-सेस-बिस-कन्द-कन्दलाहिन्तो ।  
 पडिभिण्ण-कण्ह-पङ्कं विणिग्गमं णाहि-णालिणस्स ॥ ५ ॥

॥ ३ ॥ तं प्रणमत तिङ्किच्छिच्छलेण पद्मरजोव्याजेन निवसति  
 निवेशकमले यस्य परमाणुनिवह इव भुवननिर्माणप्रतिपन्नः ॥ ब्रह्मा-  
 ३धिष्ठाने कमले लालमगणितं रजो ब्रह्मणि विवर्तावसरे दुग्धादिप्रथम-  
 विकारानिव स्मारयति । सादृश्यादित्यर्थः । वैशेषिकाभिमतस्य वा  
 ब्रह्मणस्तदभिमतपरमाणूनां च सादृश्यमनुसृत्य वर्णनीयम् ॥

॥ ४ ॥ अस्थितम् अनवरतम् आवर्तमाना स जयति जपोद्यतस्य  
 सा यस्य स्फटिकाक्षावलिकार्ये घटते नित्यस्य ब्रह्मणो विनाशोत्पाद-  
 ३भाजनब्रह्माण्डपरंपरैव ॥ स्फटिकाक्षमालाकार्ये व्याप्रियत इत्यर्थः ।  
 पद्माक्षमालादिकं तु कतिपयकालस्थायित्वान्न नित्यब्रह्मणो जपोपयोगीति  
 तात्पर्यार्थः ॥

॥ ५ ॥ प्रणमत अधःस्थितविकटशेष[बिस]कन्दकन्दलात् प्रति-  
 भिन्नकृष्णपङ्कं समुद्रमं नाभिनलिनस्य ॥ बुधे स्थितस्य बिसकन्दस्य  
 ३कन्दलादङ्कुरात् कृष्णवर्णपङ्कमुपमृद्य पद्मस्य किल संभवः । अयं च  
 संभवतीति संभवः पद्मस्य संबन्धी<sup>१</sup> संभवः पद्माभिव्यङ्ग्यो ब्रह्मा ।  
 शेषाहिरेव बिसकन्द इव । शुक्लत्वात् । तस्मादैवाङ्कुरात् । कृष्णो वासु-  
 ६देवः पङ्क इव । कालवर्णत्वात् । तदुपमर्देन संभूतो व्यक्तिं प्राप्तः ॥

<sup>१</sup>So MH. लीन<sup>०</sup> or लोल<sup>०</sup> ?

<sup>२</sup>MH. संबन्धसं<sup>०</sup>

वियड-सासि-मण्डलायन्त-सलिल-भरिअस्मि भुवण-बलयस्मि ।  
हरिणो हरिण-च्छायं विलास-परिसंहियं जयइ ॥ ६ ॥  
असुरोरट्ठि-णिहंसण-विसट्ठ-धूमावलम्बि-णह-हीरो ।  
रव-रोस-गहिय-घण-मण्डलोव्व णर-केसरी जयइ ॥ ७ ॥  
तं णमह समोसरिआ णहग्ग-विहडाविओर-वीढस्स ।  
जस्स दइच्चस्मि अलद्ध-ववसियच्चेय भुय-दण्डा ॥ ८ ॥  
णमह विआरिय-दणुइन्द-रुहिर-पल्लविय-गयण-पेरन्तं ।  
रिउ-वह-समय-पसारिय-संउञ्जंपिव महुमह-मइन्दं ॥ ९ ॥

॥ ६ ॥ विकटशशिमण्डलायमानं च तत् सलिलभृतं च तस्मिन्  
भुवनबलये प्रलयसमये हरेः कृष्णहरिणवर्णच्छायं विलासपरिसंस्थितं  
३ क्रीडावस्थानं जयति ॥

॥ ७ ॥ असुरस्य हिरण्यकशिपोरुरसि यान्यस्थानि तेषां निघ-  
र्षणेनोत्थिता यो धूमस्तदवलग्ननखप्रान्तः रवरोषगृहीतधनमण्डल इव  
३ नरकेसरी जयति ॥ घनरवमाकर्ण्य कुपितकेसरी घने तलापप्रहारं  
ददातीति जातिस्वभावः ॥

॥ ८ ॥ तं नमत समपसृता नखाग्रस्पर्शमात्रेण विघटितोरःस्थलपी-  
ठ्वाद्यस्य दैत्ये हिरण्यकशिपावलब्धव्यवसाया एव भुजदण्डाः ॥  
३ नखाग्रस्पर्शमात्रेणैव दानवस्य व्यापादितत्वात् कृतकार्यत्वान्निवृत्तव्यवसायाः  
सन्तो व्यावृत्ता हरिभुजा इत्यर्थः ॥

॥ ९ ॥ नमत विदारितदानवेन्द्ररुधिरपल्लवितगगनपर्यन्तं रिपु-  
वधसमयप्रसारितसंध्यमिव मधुमथमृगेन्द्रम् ॥ हिरण्यकशिपुना हि  
३ तपोबलेन वरो लब्धो दिवा रात्रौ वा शस्त्रेण भूमौ स्वर्गे वा मानुषान्मृ-

मुक्तेवि णर-मइन्दत्तणम्मि बुक्कार-कलुसिय-गलस्स ।  
 हरिणो जयइ चिरं विहय-सइ-परिघघरा वाणी ॥ १० ॥  
 अवहीरिय-दिग्गय-चन्द-हरिण-पल अब्भ-जाल-रसियस्स ।  
 असुरेच्चिय संरम्भा जयन्ति माया-मइन्दस्स ॥ ११ ॥  
 रव-रोस-दलिय-घण-णिरवलम्ब-संघडिय-तडि-कडप्पोच्च ।  
 णर-हरिणो जयइ कडार-केसरो कन्धरा-बन्धो ॥ १२ ॥

गाढा बधो मा भूदिति । तदर्थं जात्यन्तरमाश्रित्य नखैरुत्सङ्गे विधाय  
 व्यापादितः संध्यायाम् । तत्र रुधिररञ्जितगगनपर्यन्तत्वेन द्वितीया  
 ६ कपटसंघेव निर्मितेत्येषा कल्पना ॥

॥ १० ॥ दानवेन्द्रं हत्वा मुक्तेऽपि त्यक्तेऽपि नरमृगेन्द्रत्वे बृङ्गा-  
 रेण गर्जितेन कलुषितगलस्य हतशक्तिकण्ठस्य हरेर्जयति चिरं विहता  
 ३ अन्यशब्दा यया सा विहतशब्दा सा चासौ परिघर्घरा वाणी ॥  
 दानवहननसातिशयकोपगर्जितविहितकण्ठवासनया घर्घरापि हरिवाणी  
 शब्दान्तराण्यभिभवतीति तात्पर्यार्थः ।

॥ ११ ॥ अवधीरिता दिग्गजास्तथा चन्द्रहरिणश्चन्द्रशरीरस्थो  
 मृगस्तथा प्रलयाभ्रजालरसितं येन तस्य असुर एव संरम्भा व्यापा-  
 ३ दनव्यापारा जयन्ति मायामृगेन्द्रस्य ॥ अस्य सिंहत्वं मायानिर्मितं  
 किमपि लोकोत्तरं महाप्रभावाभिभवैकरसिकमिति तात्पर्यार्थः ॥

॥ १२ ॥ रवरोषदलितघनत्वेन निरालम्बनःवात् संघटिततडिस्कट-  
 [प्र] इव हरिहरेर्नारायणसिंहस्य जयति कडारकेसरः कन्धराबन्धः ॥  
 ३ कटप्रः समूहः । कडाराः कपिलाः । केसराः सटाः ॥

दाढा महा-वराहस्स वयण-मगेण णिगया जयइ ।  
 उयर-द्विअ-णाही-कमल-कन्द-मूलाहिव मुणाली ॥ १३ ॥  
 तं णमह जो वराहत्तणम्मि फण-मणि-घडन्त-पडिबिम्बो ।  
 सेस-द्विअंपि वसुहं वहइव्व पहाव-संकन्तो ॥ १४ ॥  
 हेठ-द्विय-सूर-णिवारणाअं छत्तं अहो इव वहन्ती ।  
 जयइ ससेसा वाराह-सास-दूरुक्खवा पुहवी ॥ १५ ॥

॥ १३ ॥ दंष्ट्रा महावराहस्य वदनमार्गेण निर्गता जयति  
 उदरस्थितनाभिकमलकन्दमूलादिव मृणालिका विसाङ्कुरः ॥

॥ १४ ॥ तं नमत यो वराहत्वे वराहत्वदशायां फणमणिघ-  
 टमानप्रतिबिम्बः<sup>१</sup> शेषस्थितामपि वसुधां वहतीव प्रभावसंक्रान्तः ॥  
 ३हरिस्तावच्छेषपृष्ठशायीति प्रसिद्धम् । शरीरिणा च शेषपृष्ठे शयनं  
 संभवति । कामचारपरिगृहीतं च भगवतः किमपि शरीरम् । तत्र  
 यदा महावराहशरीरः शेषशयनशायी तदा फणमणिप्रतिबिम्बि-  
 दतशरीर एवं संकल्प्यते । यदुत शेषे धारयत्यपि भुवं हिर-  
 ण्याक्षसुरापहतामिवान्यदापि वराहरूपेण मायया प्रभावमाहा-  
 स्येन संक्रान्तो वराहरूपेण स्वयमेव धरणीं धर्तुं समर्थो  
 ९हरिरिति ॥

॥ १५ ॥ अधःस्थितसूरनिवारणाय छत्रमध इव वहन्ती जयति  
 सशेषा वाराहश्वासदूरोत्क्षिप्ता पृथिवी ॥ वाराहश्चासेन दूरतरमुत्क्षि-  
 ३प्तया पृथिव्या बुद्धीकृतादित्यातपनिवारणाय कुण्डलीभूतः शेषश्छ-  
 त्रीकृत इत्युत्प्रेक्ष्यते ॥

अङ्गाई विष्णुणो वामणत्तणे विसम-मास-थउडाई ।  
 मडहोयर-णपहुप्पन्त-भ्रुवण-भरिआईव जयन्ति ॥ १६ ॥  
 जयइ धरमुद्धरन्तो भर-णीसारिय-मुहमा-चलणेण ।  
 णिय-देहेण करेणव पञ्चङ्गुलिणा महा-कुम्भो ॥ १७ ॥  
 रक्खउ वो रोम-लया माया-माहिलत्तणे महुमहस्स ।  
 गूढोयर-तामरसाणुसारिणी भमर-मालव्व ॥ १८ ॥  
 सो जयइ जस्स जुवइत्तणम्मि खामो अरोसरन्तेहि ।  
 भ्रुवणोहिँव थण-जहणाण गारवं किंपि णिव्वडियं ॥ १९ ॥

॥ १६ ॥ अङ्गानि विष्णोर्वागमनत्वे विषममासत्वेन निम्नोन्नतानि  
 अल्पोदरेऽपर्याप्तैरावर्तमानैर्भुवनैर्मृतानिवेत्युत्प्रेक्ष्यते । अल्पोदराभ्यन्तरे-  
 ३ तिसंफटत्वात् स्वैरेणावर्तमानानां भुवनवासिनां जङ्घादिकमिव द्विगुणी-  
 भूतभस्त्रादिकस्येव वैषम्यकारणं वामनशरीरस्येत्यर्थः ॥

॥ १७ ॥ जयति धरामुद्धरन्भरनिःसारितमुखाग्रचरणेन<sup>१</sup> निज-  
 देहेन करेणैव पञ्चाङ्गुलिना महाकूर्मः ॥ कचिद्दीहङ्गुलिणेति पाठः । तत्र  
 ३ दीर्घाङ्गुलिनेत्यर्थः ॥

॥ १८ ॥ रक्षतु वो रोमलता मायामहिलात्वे मधुमथनस्य गूढो-  
 दरतामरसानुसारिणी भ्रमरमालेव ॥ अल्लुरैरमृतेऽपहृते मायामहिला-  
 ३ शरीरं दिव्यरूपं भगवता निर्मितम् । तत्र नाभेरुत्थिता रोमराजिभ्रमर-  
 मालेव गुप्तोदराभ्यन्तरव्यवस्थितपद्मं पद्मनामस्य सूचयतीवेत्यर्थः ॥

॥ १९ ॥ स जयति यस्य युवतित्वे क्षामोदरादपसरद्भिर्भुवनैरिव  
 स्तनजघनानां गौरवं किमपि प्रतिपन्नमापादितम् ॥ भगवतः किल  
 ३ भुवनान्युदरस्थितानि । आश्रितयुवतिभावस्योदरादतितनोरपसृतानि त-  
 प्रावर्तनात् । अपसृत्य च स्तनयोर्जघने च स्थितानीति कृत्वा स्तनयो-  
 र्जघनस्य च गुरुत्वं जातमित्युत्प्रेक्ष्यते ॥

सो जयइ जामइल्लायमाण-मुहलालि-वल्लय-परिआलं ।  
 लच्छि-निवेसन्तेउर-वइंव जो वहइ वण-मालं ॥ २० ॥  
 बालत्तणम्मि हरिणो जयइ जसोआएँ चुम्बियं वयणं ।  
 पडिसिद्ध-नाहि-मग्गुद्ध-णिग्गयं पुण्डरीयंव ॥ २१ ॥  
 णह-रेहा राहा-कारणाओँ करुणं हरन्तु वो सरसा ।  
 वच्छ-त्थलम्मि कोत्थुह-किरणाअन्तीओँ कण्हस्स ॥ २२ ॥  
 तं णमह जेण अज्जवि विलूण-कण्ठस्स राहुणो वलइ ।  
 दुक्खमनिच्चरियंचिय अमूल-लहुएहिँ सासेहिँ ॥ २३ ॥

॥ २० ॥ स. जयति यामिकायमानमुखरालिवल्लयपरिवृतां ल-  
 क्ष्मीनिवेशान्तःपुरवृत्तिमिव यो वहति वनमालां वक्षसा ॥ यामः प्रहर-  
 ३स्तत्र नियुक्ता यामिकाः प्राहरिकास्तद्वन्मुखरा भ्रमरवर्गाः परिवारो  
 यस्यास्तां वनमालां लक्ष्म्या निवेशार्थमन्तःपुरं हरिवक्षस्तत्र वृत्तिमिव  
 परिवेषमिव । त्रियते येन वृत्तिर्नानापुष्पपत्रफलविनिर्मिता स्रग्वनमाला ॥

॥ २१ ॥ बालत्वे हरेर्जयति यशोदया चुम्बितं वदनं प्रति-  
 षिद्धनाभिमागोर्ध्व<sup>१</sup>निर्गतं पुण्डरीकमिव ॥

॥ २२ ॥ नखरेखा राधाकरणा राधया गोप्या निर्मिताः  
 करजप्रहाराः करुणानिमित्तं संसारदुःखं हरन्तु नाशयन्तु सरसा  
 ३आर्द्रा वक्षःस्थले कौस्तुभकिरणायमानाः कृष्णस्य ॥

॥ २३ ॥ तं नमत येनाद्यापि विलूनकण्ठस्य राहोर्वलति परिभ्रमति  
 दुःखम् । कीदृशम् । अनिच्चरिअं चिय । अनिर्वर्णितम् असूचितमेव ।  
 ३शिरोमात्रात्मकत्वेन नाभिप्रदेशोस्थितदुःखसूचकदीर्घनिःश्वासाभावात् ।

पणमह बलस्स हुंकार-भय-वंसा घोलमाण-जउणेव्व ।  
 मय-दोस-सिढिल-कसणावरिल्ल-संदाणिण चलणे ॥ २४ ॥  
 अन्तो-संलीण-फणा-सहस्स-रयण-प्पहंपिव वमन्ती ।  
 हलिणो मयारुणा विद्वेउ दुरियाई वो दिट्ठी ॥ २५ ॥  
 अप्पाण-गमिय-वियणत्तणेण भर-दलिय-सेस-कुम्माण ।  
 णिरुवालम्भं बल-केसवाण परिवग्गियं जयइ ॥ २६ ॥

तदेवं<sup>१</sup> मूललघुर्णहिं सासेहिं मूललघुकैः श्वासैः । असूचितमित्यन्वयः ।  
 मूलकेन लघुका मूललघुकास्तैर्नाभिमूलस्य महतो विरहालघुत्वम् ॥

॥ २४ ॥ प्रणमत बलस्य बलभद्रस्य हुंकारभयवशाद्गूर्णमान-  
 यमुनाविव मददोषगलितकृष्णोत्तरीयावष्टब्धौ चरणौ<sup>२</sup> ॥ क्षीबस्यो-  
 ३त्तरीयं पादयोर्विगलितं विश्राम्यति । तच्च कृष्णवर्ण<sup>३</sup>त्वाद्यमुनात्वे-  
 नोत्प्रेक्ष्यते । क्षिबश्च कुपित इव हुंकारान् विमुञ्चति । तद्वयपरावृ-  
 त्तपादपतितत्वं च यमुनायाः ॥

॥ २५ ॥ अन्तःसंलीनफणासहस्ररत्नप्रभामिव वमन्ती हलिनो  
 मदारुणा<sup>४</sup> विद्रावयतु दुरितानि वो दृष्टिः ॥ शरीराभ्यन्तरप्रगोपित-  
 ३फणगणो हलधरः शेषावतारत्वात् परिकल्प्यते<sup>५</sup> मदारुणत्वाच्च दृष्टिः  
 फलामणिप्रभेव विभाव्यते ॥

॥ २६ ॥ आत्मगमितदेवनत्वेन भरदलितशेषकूर्मयोर्निरुपा-  
 लम्भं बलकेशवयोः परिवर्लितं जयति ॥ शेषकूर्मौ बलवासुदेव-  
 ३योरात्मभूतौ । तेन ताभ्यां शेषकूर्मौ विदलयद्भ्यामात्मन्येव दुःखा-  
 त्मिका वेदना गमिता भवति<sup>६</sup> वलाद्भ्याम् । आत्मपीडा च नोपाल-  
 म्भास्पदम् ॥

<sup>१</sup>MH. तदोह. <sup>२</sup>MH. वलनौ. <sup>३</sup>MH. <sup>०</sup>त्वाच्च य<sup>०</sup>.

<sup>४</sup>MH. महारुणा. <sup>५</sup>MH. <sup>०</sup>कल्पते. <sup>६</sup>MH. वलाभ्याम्.

तं णमह पीय-वसणं जो वहइ सहाव-सामल-च्छायं ।  
 दिअस-णिसा-लय-णिग्गम-विहाय-सबलंपिव सरीरं ॥ २७ ॥  
 सिरि-थण-णिवेस-मग्गा जयन्ति भिण्णङ्गराय-णिव्वडिया ।  
 वच्छम्मि णाहि-णालिणी-दलायमाणा महुमहस्स ॥ २८ ॥  
 सो जयइ जस्स णाडाल-लोयणासङ्गिणी भुमय-लेहा ।  
 अज्जवि दीसइ कामस्स दाह-कसणा धणु-लयव्व ॥ २९ ॥  
 तं णमह काम-णेहा अज्जवि धारेइ जो जडा-बद्धं ॥  
 तइअ-णयणग्गि-णिवडण-कय-ववसायंपिव मियङ्कं ॥ ३० ॥

॥ २७ ॥ तं हरिं नमत पीतवसनं यो वहति स्वभावश्यामल-  
 च्छायं दिवसस्य निशायाश्च यौ लयनिर्गमौ तयोर्विभागौ ताम्भ्यां  
 ३ शबलमिव शरीरम् ॥

॥ २८ ॥ श्रियः स्तनयोर्ये निवेशमार्गाः संस्पर्शप्रदेशास्ते जयन्ति  
 भिन्नेन प्रस्वेदादिव गलितेनाङ्गरागेण निर्वृत्ता बिम्बेन लक्ष्यमाणा  
 ३ वक्षसि साभिपङ्कजदलायमाना मधुमथनस्य ॥

॥ २९ ॥ स जयति यस्य ललाटलोचनासङ्गिणी भ्रूलेखा अद्यापि  
 दृश्यते कामस्य दाहकृष्णा धनुर्लतेव ॥ जितस्य प्रहरणं जेता धार-  
 ३ यतीत्युपमाबीजमाहुः ॥

॥ ३० ॥ तं नमत कामस्नेहादद्यापि धारयति यो जटाबद्धं तृती-  
 यनयनाग्निनिपतनकृतव्यवसायमिव मृगाङ्गम् ॥ चन्द्रमाः कामस्नेहात्  
 ३ तृतीयनयनाग्नौ पतितुमिच्छति । कामस्नेहात् तृतीयनयनाग्निनिपतनकृत-  
 व्यवसायमिति संबन्धः ॥



सो वो सुहाई उवणेउ वियद-तइअच्छि-पेछियं जस्स ।

णिवसइ सीसम्मि ससि-च्छलेण णिययंपिव णहालं ॥ ३१ ॥

कइय-कुसुम-रउकर-कडार-चाव-च्छलेण सो जयइ ।

अहिधावेऊण गिलिओव्व जस्स तइअच्छिणा कामो ॥ ३२ ॥

मउडुच्छ-परिगह-मियङ्क-जोण्हावभासिणो णमह ।

निचांचिय पसु-वइणो परिट्टियं वामण-च्छायं ॥ ३३ ॥

जयइ जडा-संजमणं पसु-वइणो जलाहि-महण-विरमम्मि ।

सिदिलेण सेल-निहसण-किलन्त-वच्छेण वासुइणा ॥ ३४ ॥

॥ ३१ ॥ स वः सुखान्युपनयतु विकटतृतीयाक्षिप्रेरितं यस्य  
निवसति शिरसि शशिच्छलेन निजकमिव ललाटम् ॥ ललाट-पा-  
रुसादश्चाच्चन्द्रवण्डस्थैवमुपमा ॥

॥ ३२ ॥ आकृष्टकुसुमरजस उत्करकडारचापच्छलेन स जयति  
अभिधाव्य निर्माणं इव यस्य तृतीयेन क्षणा कामः ॥ तृतीयनयनाग्निना  
३ तावत् किल कामो दग्धो हस्य । स चाकर्णान्ताकृष्टमण्डलांकृतकुसु-  
मचापस्तादा बभूव । तत्राकृष्यमाणे कुसुमधनुष्युर्जानो योसौ कुसु-  
मरजस उत्करस्तेन कडारं लोहितं मण्डलीभूतवच्च वेष्टितकाम-  
दशरिणं कुसुमधनु । तच्छलेन तृतीयनयनेनेव कामो धावित्वा निर्गीर्ण  
इति कविना कल्पितम् ॥

॥ ३३ ॥ मुकुटोत्सङ्गपरिग्रहमृगाङ्गज्योत्स्नावभासिनो नमत  
नित्यमेव पशुपतेः परिस्थितमवस्थानं कीदृशं वामना छाया यस्य  
३ तद्वामनच्छायम् ॥ चतुर्दिक्प्रसृतशिरश्चन्द्रालोकसंकोचितत्वाच्छायाया  
वामनच्छायत्वं हरदेहस्य ॥

॥ ३४ ॥ जयति जटासंयमनं पशुपतेर्जलधिमथनविरमे शि-  
थिलेन शैलनिघर्षणकान्तवक्षसा वासुकिना ॥

पत्थारोसण-तरलिय-करङ्गुली-मालिय-तम्बिर-ण्डालं ।  
 पडिसिद्ध-तइअ-णयणुगमं व णमिमो हर-किरायं ॥ ३५ ॥  
 सो जयइ झत्ति-कवलिय-विसस्स कण्ठम्मि जस्स णिव्वडिया ।  
 खण-दिण्णुव्वत्त-कयन्त-पास-णिहसोवमा रेहा ॥ ३६ ॥  
 तं पणमह जो सीसाउ कहविं ल्हसिय-ट्ठियं समुव्वहइ ।  
 अज्जवि कुसुमीकय-केसवच्छि-वत्तं व तइ आच्छिं ॥ ३७ ॥

॥ ३५ ॥ पार्थ प्रति यो रोषस्तेन तरलिता याः कराङ्गुल्यस्ता-  
 मिर्मलितस्वात्ताम्रं ललाटं यस्य तं प्रतिषिद्धतृतीयनयनोद्गममिव नमामो  
 ३हरकिरातम् ॥ अङ्गुल्या ललाटं विमर्दता तृती<sup>१</sup>यनेत्रोद्गम इव वारितः  
 अर्जुनो भक्तो मां शंकरत्वेन मा ज्ञाक्षीद्वाहो<sup>२</sup> वास्य तीव्रतमतृतीय-  
 नेत्रान्मा भूदिति धिया ॥

॥ ३६ ॥ स जयति शठेति कवलितः<sup>३</sup> कण्ठे यस्य निर्वृ-  
 ताभिव्यक्ता क्षणदत्तोद्भूतकृतान्तपाशनिधर्षोपमा रेखा ॥ दत्तोद्भूतो  
 ३वेष्टितोद्वेष्टितः ॥

॥ ३७ ॥ तं प्रणमत यः शीर्षास्कथमपि हूसितं अष्टं ततः  
 स्थितं समुद्रहति अद्यापि कुसुमीकृतकेशवाक्षिपत्रमिव तृतीयाक्षि  
 ३तृतीयलोचनम् ॥ केशवे<sup>४</sup> हरमाराधयति भक्तिजिज्ञासया हरेण  
 तृतीयनेत्रं ललाटात्प्रच्यावितम् । ततः केशवेन तृतीयनेत्रशून्यं<sup>५</sup> तल्ललाटं  
 दृष्ट्वा निजम् अक्षि पूजार्थं पत्रव्याजेनारोपितमिति प्रसिद्धिः । कुसु-  
 ६मैरिव हि पत्रैरपि पूजा प्रसिद्धा ॥

<sup>१</sup> MH. तृतीयाने०. <sup>२</sup> MH. °दाहो. <sup>३</sup> MH. केशवो. <sup>४</sup> MH. °सूक्ष्म° for °शून्यं

उपरि-द्वि-चन्द्रालोय-पुञ्जिया जयइ कण्ठ-मूलम्भि ।

सीस-च्छायव्व विसण्णहामई थाणुणो रेहा ॥ ३८ ॥

देहदुद्ध-परिद्विय-गोरि-हराराहणेक-हिययंव ।

खण्डत्तणेण पणमह परिद्वियं तिणयण-मियङ्कं ॥ ३९ ॥

तं णमह जस्स मुह-घडिय-ससि-अला-सुत्तिणा चिरं पीआ ।

सीसम्भि सयण्णेणव सुर-सरि-धारा कवालेण ॥ ४० ॥

घोलिर-कडार-तारं णडाल-णयणं पिणाइणो णमह ।

अज्जवि खयाहुई-कय-जलन्त-बम्भण्ड-पिण्डंव ॥ ४१ ॥

॥ ३८ ॥ उपरिस्थितचन्द्रालोकपुञ्जिता जयति कण्ठमूले  
शिरस्र्छायेव विषमभामयी स्थाणो रेखा ॥

॥ ३९ ॥ देहार्धपरिष्ठितगौरीहराराधनैकहृदयमिव खण्डत्वेन  
प्रणमत परिष्ठितं त्रिनयनमृगाङ्गम् ॥ हरशिरःस्थितश्चन्द्रः कलामा-  
त्रत्वात् स्वभावेन खण्डः । तत्र कवेरुत्प्रेक्षा । देहार्धार्धरूपेण स्थितयो-  
र्देवयोराराधनायेव चन्द्रेण तदनुकारात् खण्डत्वमाश्रितं तथाविधं चन्द्रं  
प्रणमत ॥

॥ ४० ॥ तं नमत यस्य मुखघटितशशिशैकलशुक्त्या चिरं  
पीता शिरसि सतृष्णेनेव सुरसरिद्वारा कपालेन ॥ शिरसि भगवतो  
दिवो निपतिता गङ्गा मूर्धानं गतेति प्रथितम् । तत्रोत्प्रेक्षा । हरशिर-  
स्यलंकारत्वेन व्यवस्थितं यत्कपालं तेन कर्तृभूतेन चासौ धारामात्रवत्पीता  
शशिकलैव शुक्तिस्तया करणभूतयेव । अतो यदीयकपालमात्रस्येदृशं  
माहात्म्यं तं प्रणमतेत्यर्थः ॥

६ ॥ ४१ ॥ घूर्णनशीलकपिलतारं ललाटनयनं पिनाकिनो नमत ।

तं गमह कुलंपिव जस्स सुलह-संभावणं परिहरन्तो ।  
 अज्जवि बाणमणङ्गो णो मुयइ भआ कुमारम्मि ॥ ४२ ॥  
 सा जयइ नेउरिल्लेण जीएँ चलणेण ताडिय-क्खन्धो ।  
 उब्भिण्ण-रुहिर-कुसुमो जाओ महिसासुरासोओ ॥ ४३ ॥  
 पढम-हरालिङ्गण-लज्जियाएँ अज्जाएँ वो सुहं देन्तु ।  
 कण्ठ-प्पहावलम्बण-थोअ-त्थामाई अच्छीइ ॥ ४४ ॥

काचित्तु जयतीति पाठः । अद्यापि क्षयाहुतीकृतज्वलद्ब्रह्माण्डपिण्डमिव ॥  
 ३ महाप्रलयकाले किल हरललाटलोचनोत्थेन बाहुिना त्रैलोक्यं दग्धमिति  
 ब्रह्माण्डसमूहो ब्रह्माण्डमेव वा पिण्डप्रख्यं ललाटनयनामेराहुतिर्जाता ।  
 अनोद्यापि जाज्वल्यमानत्वाज्ज्वलद्ब्रह्माण्डपिण्डमिव स्थितमिति क-  
 दल्प्यते ॥

॥ ४२ ॥ तं नमत कुलं इव यस्य सुलभसंभावनां परिहरन् अद्यापि  
 बाणमनङ्गो न मुञ्चति भयात् कुमारे ॥ हरसुतः कुमारः किल ब्रह्मचारी ।  
 ३ तत्र कवेरुपेक्षा । व्यापारितबाणोहं हरेण दग्धस्ततोऽन्योपि तत्कुलप्रसूतो  
 मदहनक्षमस्तेन कुमारोपि मां मा घाक्षीदिति भयादिव कुमारे कामेन  
 बाणा न व्यापारिता इत्यर्थः ॥

॥ ४३ ॥ सा जयति [ नूपुरवता ] यस्याश्वरणेन ताडितस्कन्धः  
 उद्गोर्णरुधिरकुसुमो जातो महिषासुराशोकः ॥ इल्लशब्दः प्राकृते  
 ३ मत्वर्थीयः ॥

॥ ४४ ॥ प्रथमहरालिङ्गणलज्जिताया आर्याया वः सुखं दत्ताम्  
 कण्ठे या प्रभा कालकूटसंबन्धिनी तदवलम्बनेन स्तोत्रं स्थाप्य बलं  
 ३ ययोस्ते आक्षिणी ॥

भमियं पलअ-पओसे विविह-कवालम्मि णमह कालीए ।  
 मिलिआसेस-णिसा-लक्ख-विसम-बहु-चन्द-खण्डेव्व ॥ ४५ ॥  
 डिम्बं वो चामुण्डाएँ पिहु-सिरा-दण्ड-मण्डणं हरउ ।  
 मडहोअर-णपहुप्पन्त-वलय-भरियंपिव सरीरं ॥ ४६ ॥  
 सा जयइ चउ-मुहासण-तामरस-दलोयरेसु दुल्ललिया ।  
 कइ-जीहा-णिवहेसु अ जा णिमिय-पयं परिब्भमइ ॥ ४७ ॥

॥ ४५ ॥ भ्रान्तं भ्रमणं प्रलय एव रात्रिरिव तस्य प्रदोष उपक्रम-  
 स्तस्मिन् विविधकपाले नमत काल्याः कालरात्रेः । प्रलये हि कालरात्रिः  
 ३ प्रभवतीति वार्ता । अत उप्रेक्ष्यते । मिलिताशेषनिशालक्षविषमबहुच-  
 न्द्रखण्ड इव ॥ स्थूलसूक्ष्मादिभेदभिन्नानि काल्या अलंकरणभूतानि यानि  
 कपालानि तानि चन्द्रखण्डानीव प्रतिपदादिसंबन्धीनि सगं क्रमभावी-  
 ६ न्यपि प्रलये संघटितानि ॥

॥ ४६ ॥ भयं वश्चामुण्डायाः संबन्धि पृथुशिरादण्डमण्डनं हरतु  
 अल्पोदरापर्याप्तान्त्रवलयभृतमिव शरीरम् ॥ डिम्बं भयम् । शिरा नाख्यः ।  
 ३ मडहं अल्पम् । णपहुप्पन्तम् अपर्याप्तम् अवर्तमानम् अमात् । क्वचित्तु  
 वलयवलयंपिवेति पाठः । अन्त्रवलयवलितमिव शरीरमिति तत्रार्थः ।  
 तत्रोदरं देव्या वलयभाण्डत्वे प्रकल्पितम् ॥

॥ ४७ ॥ सा जयति चतुर्मुखासनतामरसदलोदरेषु दुर्ललिता कवि-  
 जिह्वानिवहेषु च या निहितपदं कृत्वा परिभ्रमति ॥ निवहेसु वेति  
 ३ क्वचित्पाठः । तत्र इवशब्दो भिन्नक्रमः । दुर्ललिता हेवाकिनी [sic] ।  
 अत्र गम्यमाना सरस्वती पूर्वार्धे हंसीत्वे कल्पिता ब्रह्मवदनविनिर्गतत्वेन  
 ब्रह्मासनीभूतकमलदलान्तराललीलालम्पटत्वात् । कविजिह्वानिवहेषु चेति  
 ६ इतरहंस्याः सकाशाद्यातिरेके उक्तः ॥

तं णमह जस्स दीसइ बिम्बं विच्छाय-लञ्छण-च्छायं ।  
 गङ्गा-णिग्गम-परिगलिय-मज्झ-लावण-तुच्छं ॥ ४८ ॥  
 वेरुलिय-णिहा तं णमह जस्स ते सन्दणं परिवहन्ति ।  
 तादियस-पढम-पेल्लिय-तम-मइलङ्गा-इव तुरंगा ॥ ४९ ॥  
 जयइ जय-रक्खणे पुञ्जियं व जं फुरइ पयणुअं रविणो ।  
 पलयाम्मि जं च पविरल्लियं व बहलाइ गो-जालं ॥ ५० ॥  
 तं णमह कोल-तुलणे सयल-फणा-माणि-पसत्त-पडिबिम्बं ।  
 उव्वहइव जो बहु-सिर-विहत्त-लहुयं धरा-वल्लयं ॥ ५१ ॥

॥ ४८ ॥ तं चन्द्रं सामर्थ्यगम्यं नमत यस्य दृश्यते बिम्बं [विच्छा-  
 यलाञ्छनच्छायम् । ] विच्छायत्वे निमित्तमुत्प्रेक्षते । गगननदीपरिनिर्ग-  
 ३ मपरिगलितमध्यलावण्यतया तुच्छमिव ॥

॥ ४९ ॥ वैदूर्यनिभा हरिदश्वास्तं नमत यस्य ते स्यन्दनं परिव-  
 हन्ति । प्रतिदिवसप्रथमप्रेरिततमोमालिनाङ्गा इव [ तुरंगाः ॥ ] प्रथम-  
 ३ मरुणेन प्रेरितं यत्तमस्तेनैव मालिनाङ्गा इत्युत्प्रेक्षा ॥

॥ ५० ॥ जयति जगद्रक्षणे पुञ्जितमिव यत्स्फुरति प्रतनुकं रवेः  
 प्रलये यच्च प्रविरलितमिव प्रसारितमिव बहलायते गोजालं रश्मि-  
 ३ समूहः ॥

॥ ५१ ॥ [ तं नमत ] कोलः क्रोडः सूकराकारस्तेन तोलने  
 क्षितिवल्लयस्य क्रियमाणे सति सकलफणामणिप्रसक्तप्रतिबिम्बमुद्रहतीव  
 ३ [यो] बहुशिरोविभक्तलघुकं धरावल्लयम् ॥ नरसिंहवदहिवराहशरीरं शब-  
 लमागमे कविना कचिद्दृष्टम् । शेषमनाहत्य वा जलधौ मग्ने भूवल्लये  
 शेषसहायत्वेन सूकरशरीरं भगवता निर्मितमनुसर्तव्यम् ॥

पणमह कालिन्दी-सलिल-दण्ड-घडियंव सुर-सरि-प्पवहं ।  
 दन्त-क्वम्भं वीसन्त-वियड-हत्थं गय-मुहस्स ॥ ५२ ॥  
 तं णमह गय-मुहं वियड-दन्त-कर-दण्ड-कलण-लीलासु ।  
 मिलिय-हिमवन्त-विज्ज्जेव्व कुणइ जो मेरु-पब्भारे ॥ ५३ ॥  
 गण-वइणो सइ-संगय-गोरी-हर-पेम्म-राय-विलियस्स ।  
 दन्तो वाम-मुहदन्त-पुज्जिओ जयइ हासोव्व ॥ ५४ ॥

॥ ५२ ॥ [ 'प्रणमत कालिन्दीसलिलदण्डघटितमिव सुरसरिस्त्रिवाहं  
 दन्तस्तम्भं विश्रान्तविकटहस्तं गजमुखस्य ॥ ]

॥ ५३ ॥ तं नमत गजमुखं गणपतिं विकटेन दन्तेन करदण्डस्य  
 यानि कलनानि धारणानि ता एव लीलास्तासु विषयभूतासु मिलितहि-  
 ३ मवद्विन्ध्यानिव करोति यो मेरुप्राग्भारान्विभवान् अवयवादीन् [sic] ॥  
 दन्तशौक्ल्यमहत्त्वाभ्यां हिमवानिव करकृष्णत्वाद्विन्ध्य इव । गणपतिशरीरं  
 च सिन्दूररागान्महत्त्वातिशयाच्च मेरुप्राग्भाराननुकरोति । तेनायमर्थः ।  
 ६ यो मेरुप्राग्भाराननुकरोति विकटदन्तकरदण्डकलनलीलासु च यो मिलित-  
 हिमवद्विन्ध्य इव दृश्यते तं गजमुखं नमत ॥ क्वचित्पाठो मेरुपब्भारो  
 इति । तत्रायमन्वयः । यो मेरुप्राग्भारः स विकटदन्तकरदण्डकलनली-  
 ९ लासु मिलितहिमवद्विन्ध्य इव करोति कार्याणि तं नमतेति ॥

॥ ५४ ॥ गणपतेः सदासंगतगौरीहरप्रेमरागव्रीडितस्य दन्तो वल्लि-  
 तमुखार्थान्तपुञ्जितो जयति हास इव ॥ पुञ्जीकृतो हास इवेत्य-  
 ३ न्वयः । अर्धनारीश्वरत्वेन सदा संगतत्वे कुमारगणपती वाग्व्यूतं  
 चक्रतुः । यः क्षितिं क्षणेन प्रदक्षिणीकरोति स जयति यस्य च

1 MH. has no commentary on this verse, which is given in J. P. Do. K. 2 MH. वाग्व्यूतं.

गमह दण्डन्द-णिहणे माया-महु-मूयणं उवेन्तीए ।  
 माणिय-तरलत्तण-विब्भमाई भमियाई लच्छीए ॥ ५५ ॥  
 हत्थालम्बिय-पङ्कय-मियङ्कमुयहीउ निगयं जयइ ।  
 आसङ्खिय-णिय-आणण सोहग्ग-गुणाएँव सिरीए ॥ ५६ ॥  
 ओसुम-धणु बाण-ग्गह-सो-ह-लग्ग-भमरेव्व कामस्स ।  
 ओपुंसिय-रइ-पणयंसु-कज्जलङ्के करे गमह ॥ ५७ ॥

पराजयस्तेन यथासंभवं मयूरवाहनस्यान्यतरदन्तस्य वा परित्यागः  
 कर्तव्यः । तत्र धीमता कुमारेण मातुः प्रदक्षिणां कृत्वा जितो गण-  
 ३पतिः । ततस्तेनान्यतरदशनपरित्यागे विहितः । वाम[मुह]दन्तपुञ्जिओ  
 इति पाठे वाम[मुखा]र्धान्तपुञ्जित इत्यर्थः ॥

॥ ५५ ॥ नमत दा वेन्द्रनिघने मायामधुसूदनपुपयान्या मानित-  
 तरलत्वविभ्रमाणे भ्रन्तानि लक्ष्म्याः ॥ लक्ष्मीयानरासिंहस्य शोभते ।  
 ३ मस्याश्च त्रैलोक्यकणः कदै यनिपातनोचितचेष्टा<sup>१</sup> विभ्रान्ताश्च तेषां विभ्रमा  
 विलासास्ते तैर्भ्रान्तैः संमानिताः सत्कृता इत्यप्रयासोक्तिरियं रिपुनि-  
 पातने ॥

॥ ५६ ॥ हस्तावलम्बितपङ्कजमृगाङ्कुम् उदधोर्निर्गत<sup>२</sup> जयति संभावि-  
 तनिजकाननसौभाग्यगुणया इव श्रियाः ॥ एकत्र करे पद्मम् अपरत्र  
 ३ शशाङ्कं निधाय लक्ष्मीर्जलधिविनिर्गतेति कविना कल्पितम् । तत्रांशे-  
 क्ष्यते । सिद्धौ सौभाग्याभ्यामाभ्यामपि<sup>३</sup> चन्द्रपद्माभ्यां मन्मुखं सुन्दरतमं  
 दृश्यतामिति दर्शनार्थमिव ताभ्यां सह श्रियाता ॥

॥ ५७ ॥ कै. मुमधनुर्बाणग्रहणसौरभलग्नभ्रमराविव कामभ्य उत्पुंसितर-  
 तिप्रणयाश्रुकज्जलनाङ्कितौ कौ नमत ॥

१MH. °चितं चे°      २MH. °धिति°      MH °भाग्याभ्यामपि.  
 ३ (GAÜDAVAHO)



देउ सुहं वो पसु-वइ-सिराहि गोरी-विसूरियव्वेहिं ।  
 सांवालम्भव्व हिमालअङ्क-परिघोलिरी गङ्गा ॥ ५८ ॥  
 सा जयइ हर-सिरत्थम्मि जीएँ सलिलम्मि घोलिर-कवालो ।  
 अज्जवि पियामहत्तणमणहं चउराणणो वहइ ॥ ५९ ॥  
 हरि-चलण-गह-प्पहाए विच्छोलियं व पढमयं ।  
 हर-सासिणो पायएहिं संवलिययं वीययं ॥ ६० ॥ •  
 गहिय-हिम-च्छाययं तुहिणादि-समावडणए ।  
 कारण-परिसुइयं गङ्गाएँ णमह सलिलयं ॥ ६१ ॥

॥ ५८ ॥ ददातु सुखं वः पशुपतिशिरसः गोरीविसूरियव्वेहिं  
 गौर्याः संबन्धिभिः खेदकरैर्व्यवहारैः सोपालम्भेव हिमालयोत्सङ्ग-  
 ३ परिघूर्णनशीला गङ्गा ॥ हरजटाप्राद्धिमवत उत्सङ्गे गङ्गा पतिता  
 घूर्णमाना प्रतीता । सा सपत्नीकृतापराधोद्धाटनमिव पितरि चकारेति  
 कविकल्पितम् ॥

॥ ५९ ॥ सा जयति हरशिरःस्थे यस्याः संबन्धिनि सलिले  
 घूर्णनशीलकपालत्वादद्यापि पितामहत्वनमघं चतुराननो वहति ॥  
 ३ हरेण ब्रह्मणः पञ्चमं शिरश्छित्त्वा स्वशिरोगङ्गाम्भसि प्रक्षिप्तमिति  
 पौराणिकाः । पितामहप्रभृतीनां च कपालादिकमस्थि गङ्गायां क्षिप्तं  
 घूर्णमानमास्ते । तेन गङ्गाजलघूर्णमानकपालत्वाच्चतुराननस्याद्याप्यनघं  
 ६ पितामहत्वम् ॥

॥ ६०, ६१ ॥ हरिचरणनखप्रभाभिः प्रक्षालितमिव प्रथमं  
 हरशशिनः पादैः संवलितमिव द्वितीयकम् । गृहीतहिमच्छाय-  
 ३ कमिव तुहिनाद्रिसमापतने कारणपरिशुद्धमिव नमत गङ्गायाः

[ अथ कविप्रशंसा ]

इह ते जयन्ति कङ्णो जयमिणमो जाण सयल-परिणामं ।  
 वायासु ठियं दीसइ अमोय घणं व तुच्छं व ॥ ६२ ॥  
 निय आणखिय वायाएँ अत्तणो गरवं निदेसन्ता ।  
 जे एण्ति पसंसंचिय जयन्ति इह ते महा-कङ्णो ॥ ६३ ॥

सलिलम् ॥ गङ्गाजलं हि स्वर्गात्पतत् त्रैलोक्याक्रमणप्रवृत्तं हरिचरण-  
 नखमयूखैः प्रथमं संसृष्टं ततो हरशिरःशशिचरणैस्ततो हिममहीधरेण ।  
 ६ अत एतैः कारणैरवदातत्वस्य हेतुभिरिव संबन्धान्निर्मलं गङ्गाजलं  
 नमतेत्यर्थः ॥

॥ ६२ ॥ काव्यप्रतिष्ठार्थं कविप्रशंसामाह । इहेति । इह ते  
 जयन्ति कवयो येषां सकलपरिणामं जगद् वाचि स्थितं दृश्यते आमो-  
 ३ दघनं वा तुच्छं वा ॥ ब्रह्मपरिणामो वा ब्रह्मविवर्तो वा सर्वं जगदित्यौ-  
 पनिषदाः । तत्र परिणामपक्षे आमोदघनत्वं सत्यत्वम् । वैशेषिकादिपक्षे-  
 ष्वपि सत्यत्वम् । विवर्तपक्षे तु भेदत्वं तुच्छत्वं शून्यवादिवत् । तत्रोभ-  
 ६ यत्रापि कविरिव प्रजापातिना निर्मितानपि भावान्निर्मिमीते । यथोक्तम् ।  
 अपारे काव्यसंसार इत्यादि यथास्थानं विवेच्यन्त इत्यादि च ॥

॥ ६३ ॥ निजयैव वाचात्मनो गौरवं निवेशयन्तो ये यन्ति  
 प्राप्नुवन्ति प्रशंसामेव जयन्ति [इह] ते महाकवयः ॥

दोग्गच्चम्मिवि सोक्खाई ताण विहवेवि होन्ति दुक्खाई ।  
 कच्च-परमत्थ-रसियाई जाण जायन्ति हिययाई ॥ ६४ ॥  
 उम्मिल्लइ लायणं पयय-च्छायाएँ सक्कय-वयाणं ।  
 सक्कय-सक्कारुक्करिसणेण पययस्सवि पहावो ॥ ६५ ॥  
 ठियमाट्ठियं व दीसइ अठियं पि परिट्ठियं व पडिहाइ ।  
 जह-सांठियं च दीसइ सुकईण इमाओँ पयईओ ॥ ६६ ॥

॥ ६४ ॥ दौर्गत्येपि सुखानि तेषां विभवेपि लक्ष्म्यामपि भवन्ति  
 दुःखानि काव्यपरमार्थरसिकानि जायन्ते येषां हृदयानि ॥

॥ ६५ ॥ संस्कृतप्राकृतभे भिन्नानां पदानां परस्परपकारं दर्शयति ।  
 [ उम्मिल्लइ इति ] । उन्मीलते लावण्यं प्राकृतच्छायाया संस्कृत-  
 ३ पदानाम् । संस्कृतसंस्कारोत्कर्षणेन प्राकृतस्थापि प्रभावो भवति ॥  
 दंप्राग्रद्धर्था प्राग्यो द्राक्क्षमामन्वक्त्वस्थासुचिक्षेप । देवधुग्भिग्विविक्स्तुत्यः  
 सोव्याद्वोजः<sup>१</sup> सर्पात्किंतुः इत्यादि संस्कृतं प्राकृते न विधियमाणं<sup>२</sup> दादग्ग-  
 रि-  
 ६ द्दाए इत्यादिरूपेण सुश्रवं भवति । प्राकृतस्य तु संस्कृतसंस्कारोत्कर्षणे-  
 नात्मीय एव प्रभावो व्यज्यते । सर्वस्य प्राकृतस्य स्वभावसुन्दरत्वादिति  
 सारार्थः ॥

॥ ६६ ॥ स्थितमस्थितमिव दृश्यते अस्थितमपि परिष्ठितं प्रतिभाति  
 यथासंस्थितं च दृश्यते । कवीनामेताः पदव्यः सामर्थ्यानि ॥ प्रजापति  
 ३ विलक्षणानीत्यर्थः ॥

<sup>१</sup>MH. ०न्वत्स्था, ०

<sup>२</sup>MH. ०दोदसं. for दोज. स०

<sup>३</sup>MH. विधियमाणं.

विणय-गुणो दण्डाडम्बरो य मण्डन्ति जह णरिन्द-सिरिं ।

तह टङ्कारो महुरत्तणं च वायं पसाहेन्ति ॥ ६७ ॥

सोहेइ सुहावेइ य उवहुज्जन्तो सवोवि लच्छीए ।

देवी सरस्सई उण असमग्गा किंपि विणडेइ ॥ ६८ ॥

महुमह-वियय-पउत्ता वाया कह णाम मउलउ इमम्मि ।

पढम-कुसुमाहि तालिणं पच्छा-कुसुमं वण-लयाण ॥ ६९ ॥

॥ ६७ ॥ विनयगुणः<sup>१</sup> शास्त्रार्थानुसारेण प्रजापालनं दण्डाडम्बरश्च  
करितुरगादिबलसंपच्च मण्डयतो<sup>२</sup> यथा नरेन्द्रश्रियम् तथा टङ्कारः  
३ ओजोलक्षणो माधुर्यं च प्रसादादिरूपं वाचं प्रसाधयतः ॥

॥ ६८ ॥ शोभयति सुखयति चोपभुज्यमानो लवोपि लक्ष्म्याः ।  
देवी सरस्वती पुनरसमग्रा किमपि विडम्बयति ॥ कामप्यनुपाख्येयां  
३ विडम्बनां मनागपि विकलां वा जनयतीत्यर्थः ॥

॥ ६९ ॥ मधुमथविजयारूये मत्काव्ये पर्याप्ता वाक् कथं नाम  
मुकुलीभवत् कालिकारूपत्वं सौक्ष्म्यं भजताम् इमम्मि अस्मिन्गौडव-  
३ धारूये काव्ये । इति ममात्र यत्नशेषः । अत्रार्थान्तरन्यासमाह ।  
यतः प्रथमकुसुमात् तलिनं सूक्ष्मं पश्चात्कुसुमं वनलतानां भवति ॥  
यथा किल वनलतानां रसभरेण विस्तीर्णं विकसितं विस्तारं प्राप्तं  
६ कुसुमं मन्दामोदं च जायते रसमान्धात् तद्वत्परिपक्वमतेः कवे-  
वह्मर्थवेगोत्पला<sup>३</sup> बागभ्यस्यतो भवति । यथोक्तम् । अल्पेनाल्पेन  
शब्देन यत्नेन महतो नराः । अर्थौघान्साधयन्ताह सूत्रकारा विशेषत  
९ इति ॥

लग्निहिं ण वा सुयणे वयणिज्जं दुज्जणेहिं भण्णन्तं ।  
 ताणं पुण तं सुयणाववाय-दोसेण संघट्टइ ॥ ७० ॥  
 पर-गुण-परिहार-परंपराएँ तह ते गुणण्णुया जाया ।  
 जाया तेहिंचिय जह गुणेहिं गुणिणो परं पिसुणा ॥ ७१ ॥  
 जं निम्मलावि खिज्जन्ति इन्त विमलेहिं सज्जण-गुणेहिं ।  
 तं सरिसं सासे-यर-कारणाएँ करि-दन्त-वियणाए ॥ ७२ ॥

[ ॥ ७० ॥ लग्निप्यति न वा सुजने वचनीयं दुर्जनैर्भण्यमानम् ।  
 तेषां पुनस्तत् सुजनापवाददोषेण संघटते ॥ ]<sup>1</sup>

॥ ७१ ॥ परगुणपरिहारपरंपरया तथा तेन केनाप्युत्कृष्टेन प्रकारेण  
 [ते] गुणज्ञा जाता जातास्तैरेव गुणैर्यथा गुणिनो भूरिगुणाश्च पिशुनाः ॥  
 ३ गुणसंसर्ग एवं नामोत्कृष्टो येन पिशुनानामप्युर्कष करोति । तेषि  
 हि परगुणासहनलम्पटाः परकीयगुणपरिजिहीर्षया प्रथमं तावत्पर-  
 गुणस्वरूपमालोचयन्ति । अनालोचितानां परिहर्तुमशक्यत्वात् । अ-  
 ६ नवरतं च परगुणानालोचयतामभ्यासातिशयाद्गुणज्ञानातिशयो भवति ॥  
 अथवायं तात्पर्यार्थः । गुणिन एवमुच्यन्ते न तावत्परगुणासहन-  
 मार्यजनोचितम् । योपि तच्छीलत्वान्न प्रतिषिद्धं वर्जयितुं शक्तः  
 ९ स एवं प्रबोध्यते फलतः परगुणपरिहारो भविष्यति । यत्र सुजना  
 अपि सातिशयगुणार्जने साभिविवेशाः सन्तस्तथा गुणज्ञानातिशय-  
 युक्ताः संपद्यन्ते येन तदीयमेव ग्रन्थादिकं सन्तः सेवन्ते सामान्यगुणं  
 १२ शास्त्रान्तरमुपेक्ष्य ॥

॥ ७२ ॥ सुजनानामपि केषांचिद्यः परगुणोत्कर्षेण 'स्वेदः  
 संसारिष्वमादात्म्येन तत्र कविरस्वेदाय निदर्शनमाह ॥ यन्निर्मला

<sup>1</sup>MH. is wanting in any ohhaya on couplet 70 which is given by Dr. K. J. P.

जाण असमोहं विहिया जायइ णिन्दा समा सलाहावि ।  
 णिन्दावि तेहिं विहिया ण ताण मण्णे किलामेइ ॥ ७३ ॥  
 णन्दन्तु णियय-गुण-गारवम्मि अद्दिट्ठ-पर मुह च्छाया ।  
 गरुया स-सील-दोलायमाण-पर-दिट्ठ-मुह-राया ॥ ७४ ॥  
 बहुओ सामण्ण-मइत्तणेण ताणं परिगहे लोओ ।  
 कामं गया पसिद्धिं सामण्ण कई अउच्चैय ॥ ७५ ॥

३ अपि खिद्यन्ते हन्त विमलैः सज्जनगुणैस्तत् सदृशं शशिकरकारणिकया  
 करिदन्तवेदनया ॥ यथा शशिकराः सर्वाह्लादकारिण उत्तमा अपि  
 दन्तिदन्तवेदनां कुर्वन्ति स्वाभाव्यात् तथा गुणिनामपि केषांचित्परगु-  
 णासहनं संसारस्वाभाव्यादिति भावयाद्विः कविभिः काव्यकृतौ नाना-  
 दरो विधेयस्तद्वत्परीक्षकैरपीत्यर्थः । चन्द्रस्येव हि तेषामेव स दोष इति  
 कृपाविषयत्वं तेषामिति यावत् । हन्तेति विस्मये खेदार्थो निपातः ॥

॥ ७३ ॥ दुर्जनैः कृता तु निन्दा श्लाघावदवधीरणैव तेषाम् तत्रायो-  
 ग्यत्वेन विपरीतफलत्वादित्याह ॥ येषां सुजनानामसमैर्दुर्जनैर्विहिता  
 ३ सती निन्दा श्लाघयै समा जायते तैर्निन्दापि विहिता सती तान्साधून्  
 क्लमयतीत्यहं मन्ये ॥

॥ ७४ ॥ नन्दन्तु आनन्दयुक्ता भवन्तु निजगुणगौरवे अदृष्टप-  
 रमुखच्छाया गुरवो गुणप्राग्भारभाजः स्वशीलदोलायमानपरदृष्टमुख-  
 ३ च्छायाः ॥ दुर्जनानां परगुणोत्कर्षकृतं मुखप्रसादमपश्यन्तोपि स्वदोषप-  
 र्यालोचनकृतं दुर्जनवदनमालिन्यं पश्यन्तो निजगुणगणगरिमणिं सानन्दा  
 भवन्तु दोषकृतां दुर्जनवदनमलानिमवलोकयन्तः सन्त इत्यर्थः ॥

॥ ७५ ॥ बहुः सामान्यमतित्वेन तेषां सामान्यकर्त्तॄणां परि-

हरइ अणूवि पर-गुणो गरुयम्मि वि णिय-गुणे न संतोसो ।

सीलस्स विवेअस्स य सारमिणं एत्तिअंचेअ ॥ ७६ ॥

इयरेवि फुरान्ति गुणा गुरूण पढमं कउत्तमासङ्गा ।

अग्गे सेलग्ग-गया इन्दु-मऊहा इव महीए ॥ ७७ ॥

णिव्वाडन्ताण सिवं सयलंचिय सिवयरं तद्वा ताण ।

निव्वडइ किंपि जह तेवि अप्पणा विग्गहयमुवेन्ति ॥ ७८ ॥

ग्राही लोकः । कामं गताः प्रसिद्धिं सामान्यकवयः अत एव ॥ लोके  
३ सामान्यगुणानां परीक्षकाः सामान्यगुणा बहवः सन्ति भूरिविशेषगु-  
णानां तु तादृशा अल्पा इति कृत्वा सामान्यकविकाव्यानि बहुशः  
प्रसिद्धानि । इतराणि तुल्येष्टित्यर्थः ॥

॥ ७६ ॥ हरत्यावर्जयत्यणुरपि परगुणः गुरावपि निजगुणे असंतोषः<sup>१</sup>  
शीलस्य विवेकस्य च सारमेतदियदेव ॥

॥ ७७ ॥ इतरस्मिन्नपि<sup>२</sup> दुर्जनेपि स्फुरन्ति गुणा गुरूणां कविदराणां  
संबन्धिनः यतः प्रथमं कृतोत्तमासङ्गाः । दृष्टान्तमाह । अग्रे प्रथमं  
३ शैलाग्रगता इन्दुमयूखा इव मह्यां पृथिव्याम् । सर्वोत्तमेषु प्रख्याता  
नेतैरपि न्यक्कर्तुं शक्यन्ते प्रत्युत दुर्जना अपि बहुसाधुजनाश्रितं मार्गम-  
नुसर्तुमिच्छन्ति । यथोक्तम् । यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जन इति ॥

॥ ७८ ॥ निवर्तयमानानां शिवं सकलमेव शिवतरं<sup>३</sup> तथा तेन  
प्रकारेण तेषां निर्वाते किमपि लोकोत्तरं यथा तेष्यात्मना विस्मयमु-  
३ पयान्ति ॥ सत्तमानामात्मार्थ एव काव्यारम्भः किमत्र परार्थोद्देश-  
प्रवृत्तेनाभिधानेनेत्यर्थः ॥

<sup>१</sup>MH. निजगुणा असंतोष.

<sup>२</sup>MH. इतरेपि.

<sup>३</sup>MH. शिवं.

पासाम्मि अहंकारी होहिइ कह वा गुणाण विवरुक्खे ।  
 गव्वं न गुणिगय-मओ गुणत्थमिच्छन्ति गुण-कामा ॥७९॥  
 अहिलङ्किऊण लोयं ठियाण एक्कत्तणेण गरुयाण ।  
 वीयावेक्खी अवलम्बिऊण कं मच्छरो फुरउ ॥ ८० ॥  
 निय-मइ-संदेहोच्चिय मइ-संदेहावल्लोयणे जाण ।  
 होन्ति वियार-ट्ठाणं ठिय-रूया ते ण लोयस्स ॥ ८१ ॥

॥ ७९ ॥ गव्वं नेति यो नञ् तस्य व्यवहितो यथायोग्यतासं-  
 बन्धः । पार्श्वे संनिधावपि गुणानां वर्तमानः । गुणयुक्तोपीत्यर्थः ।  
 ३ अहंकारी नेति संबन्धः । युक्तशब्दस्य चाध्याहारः । कह वा कश्च-  
 मिव भविष्यति गुणानां विपरोक्षे अभावे । न कथांचिदपीत्यर्थः । यतो  
 गर्वो नाम गुणिगतो मद उच्यते ततो गुणस्थमेव तं गुणकामा इच्छ-  
 ण्ति । तस्य गुणासंनिधाने दुर्जनेषु कथं संभवः । गुणिनो गर्वयोग्यस्य  
 गर्वो न युक्तो लोकाविरुद्धत्वात् कैव गणना दुर्जनानामित्यर्थः ॥

॥ ८० ॥ अभिलङ्घ्य लोकं स्थितानामेकत्वे गुरूणां द्वितीयापेक्षी  
 कमवलम्ब्य स्फुरतु मत्सरः ॥ समबले मत्सरो युक्तः यस्त्वादित्य-  
 ३ वत्परब्रह्मण्यद्वा अद्वितीयः सर्वोत्तमः कविः कोपि तस्य किमपेक्षो मत्सर  
 इत्यर्थः ॥

॥ ८१ ॥ निज [ मतिसंदेह एव ] मतिसंदेहावलोकने येषां भवन्ति  
 विचारस्थानास्थितरूपास्ते न लोकस्य ॥ विमतिविषये निर्णेतृत्वेन  
 ३ परिगण्यमानानां येषां स्वमतावेव<sup>१</sup> संदेहः किमस्माकं निर्णेतृत्वयोग्यतास्ति  
 उत नास्तीति ते लोकस्य निर्णेतृत्वपदे न स्थिताः । किं कर्हि ।  
 व्युत्पाद्या इत्यर्थः ॥



को णिन्दइ नीययमे गरुययरे को पसंसिउं तरइ ।  
 सामण्णञ्चिय ठाणं शुईण परि-णिन्दियाणं च ॥ ८२ ॥  
 सोऊण मुणन्ति परं जे ण वियप्पन्ति अप्पणञ्चिय ।  
 ते अणरहव्व गव्वस्स उत्तुणा कह न लज्जन्ति ॥ ८३ ॥  
 काल-गुणा पढम-कईहिं भामियमपरि-ग्गहेसु मग्गेसु ।  
 इहरा मईहिं हीरन्ति दुक्करं केवि काणांपि ॥ ८४ ॥

॥ ८२ ॥ को निन्दति नीचतमान् । पशुप्रायत्वात् । गुरुतमान्कः  
 प्रशंसितुं तरति शक्नोति । तद्गुणसंभारस्य परिच्छेत्तुमशक्यत्वात् । सा-  
 ३मान्यमेव स्थानं स्तुतीनां परिनिन्दितानां च ॥ तेन मादृशान्गुह्यतमान्को  
 निन्दितुं वा योग्य इत्यर्थः ॥

॥ ८३ ॥ श्रुत्वा जानन्ति परं ये न विकल्पयन्त्यात्मनैव ते अनर्हा  
 इव गर्वस्य गर्वेण कथं न लज्जन्ते ॥ उत्तुणो गर्वा । व्युत्पन्नतममति-  
 ३निर्मितं काव्यं श्रुत्वैव ये बुध्यन्ते न तु कथंचित्स्वयं गुणदोषान्वि-  
 कल्पयितुं क्षमास्ते दर्पकरणे अयोग्याः सन्तो दर्पं कुर्वन्तो न लज्जन्त  
 इति चित्रम् ॥

॥ ८४ ॥ कालगुणात्प्रथमकविभिर्भ्रान्तमपरिग्रहेषु मार्गेषु । इहरा  
 इदानीं मतिभिर्हीयन्ते दुष्करं केपि केषामपि ॥ कालगुणादिति व्यव-  
 ३हितान्वयम् । सर्गादिकविभिरलब्धकाव्यमार्गस्वाद्भ्रान्तं व्यामोहोनुभूतः  
 कालदोषात् । इदानींतनैः कविभिः पुनर्दुष्करं प्रक्रम्यते (?) नैव अम्यते  
 दृष्टपूर्वकविकल्पितमार्गत्वात् अथवा कृतवाग्द्वार इति नयेन । तथा हि  
 ६त इदानींतनाः कवयः केपि केषामपि पूर्वकवीनां संबन्धिनीभिर्म-  
 तिभिर्हीयन्ते संचार्यन्ते ॥

कतो णाम नइटं सच्चं कइ-सेविणसु मग्गेसु ।  
सीमन्ते उण मुक्कम्मि तम्मि सच्चं नवंचेअ ॥ ८५ ॥  
अत्थालोयण-तरला इयर-कईणं भमान्ति बुद्धीओ ।  
अत्थक्चेय निरारम्भमेन्ति हिययं कइन्दाण ॥ ८६ ॥  
आ-संसारं कइ-पुंगवेहिं तहियह-गाहिय-सारोवि ।  
अज्जवि अभिण्ण-मुहोव्व जयइ वाया-परिप्फन्दो ॥ ८७ ॥  
किं अण्णमण्ण-मणेहिं ताव सु-कईहिं सिक्खिया वाया ।  
जायं णीसामण्णाण ताण मूयत्तणं जाव ॥ ८८ ॥

॥ ८५ ॥ इदानीं तनाविधानमनुवादत्वात्तर्हि व्यर्थमित्याशङ्क्याह ।  
कियन्नाम न दृष्टं कविसेवितेषु मार्गोऽपि सच्चं सत्यम् । किं तु सीमन्तेऽ  
परकाये मुक्ते प्रक्षिप्ते तस्मिन्सर्वं नवमेव भाति ॥ उण पुनःशब्दस्तु-  
शब्दस्यार्थे ॥

॥ ८६ ॥ अर्थालोकनतरला अपि सत्यः इतरकवीनां भ्राम्यन्ति  
भ्रान्तियुक्ता भवन्ति बुद्धयः । अर्था एव निरारम्भमप्यायान्ति हृदयं  
इकवीन्द्राणाम् । प्रातिभातिशयजनितसंस्कारातिशयाकृष्टाः सन्तः ॥

॥ ८७ ॥ आसंसारं सर्गादारभ्य महाप्रलयं यावत् कविपुंगवैव  
प्रतिदिवसगृहीतसारोप्यद्यापि अभिन्नमुद्र इव अस्फोटितमुद्र इव जयति  
इवाक्परिस्पन्दः ॥

॥ ८८ ॥ किमन्यदुच्यते । किं बहunoक्तेनेत्यर्थः । एतावत्तु सारं  
ब्रूमः । अनन्यमनोभिः सुकविभिस्तावच्छिक्षिताभ्यस्ना वाग् जातं  
इतिःसामान्यानां तेषां मूकत्वं यावत् । अभ्युत्कटोत्कर्षयोगात्तत्कृतका-  
व्यस्य श्रोतारि योग्ये असति मूकत्वमिव महाकवीनां युक्तमित्यर्थः<sup>१</sup> ॥

<sup>१</sup>MH. युक्तमवदृष्ट्वादित्यर्थः, which is doubtless corrupt.

को व वियारेइ विसेस-वित्थरं ताण जं ठियं लोए ।  
 नामेच्चिय संकन्ता गरुयाण गुणा फुरन्तिव्व ॥ ८९ ॥  
 जाण स-रूवावगमेवि गव्विया किंपि होन्ति अण्णेवि ।  
 ते आयासाअ वहन्ति अत्तणो नवर माहप्पं ॥ ९० ॥  
 मोह-पडिबोह-कारित्तणेण तिमिरं जं पयासोव्व ।  
 तं जयइ विरुद्धपिव वियप्प-जालं कइन्दाण ॥ ९१ ॥  
 णवमत्थ-दंसणं संनिवेश-सिसिराओ बन्ध-रिद्धीओ ।  
 अविरलमिण्यो आ-भुवण-बन्धमिह णवर पययाम्मि ॥ ९२ ॥

॥ ८९ ॥ वाशब्दोऽसंभावनायाम् । को वा विचारयति विशेष-  
 विस्तरं तेषां यैः स्थितो\* लोके । नाम्न्येव संक्रान्ता गुरुणां गुणाः स्फुर-  
 ३न्तीव ॥ महाकवीनां नाममात्रग्रहणे प्रत्यक्षायमाणा नाम्नीव संक्रान्ता  
 गुणा द्रागित्येव निर्विवादं प्रथन्ते अतः कस्तान्विचारयतीत्यर्थः ॥  
 स्फुरन्तीव प्रत्यक्षा इव भान्तीत्यर्थः॥

॥ ९० ॥ येषां संबन्धिनि स्वरूपावगमेपि तदीयकाव्यस्वरूपमात्रा-  
 कर्णेनेपि गर्विता भवन्ति किमपि अवर्णनीयरूपेण ॥ अन्येपि ते आया-  
 ३साय वहन्त्यात्मनः केवलं माहात्म्यम् । महाकविकाव्यं प्राप्य तद्विषय-  
 विचारयोग्यत्वाभिमानम् ॥

॥ ९१ ॥ मोहप्रतिबोधकारित्वेन तिमिरं च यत् प्रकाशंश्च तज्जयति  
 विरुद्धमिव विकल्पजालं कवीन्द्राणाम् ॥ मन्दमतीनां मोहकारितया  
 ३तिमिरमिव प्रकाश इव च व्युत्पन्नानाम् । अत एव विरुद्धमिव न तु  
 विरुद्धमेव विषयभेदात् ॥

॥ ९२ ॥ नवमर्थदर्शनं संनिवेशशिशिरा बन्धर्द्धयः अविरल-  
 भेतद् आभुवनबन्धमिह केवलं प्राकृते ॥ शिशिरा मधुराः । इण्यो

सयलाओँ इम वाया विसन्ति एत्तो य णेन्ति वायाओ ।  
 एन्ति समुद्धंचिय णेन्ति सायराओच्चिय जलाई ॥ ९३ ॥  
 हरिस-विसेसो वियसावओ य मउलावओ य अच्छीण ।  
 इह बहि-हुत्तो अन्तो-मुहो य हिययस्स विप्फुरइं ॥ ९४ ॥  
 अणुयम्पा वा हासो व होइ अवहीरणव्व गरुयाण ।  
 इयरेसु अणाय-गुणन्तरेसु न उणो हियय-दुक्खं ॥ ९५ ॥  
 जे अत्तणो न अहिया सरिसा वा तेहिं किं भणन्तेहिं ।  
 जह-तह पराओँ इच्छन्ति तहवि गरुयावि बहु-माणं ॥ ९६ ॥

इति देशीपदम् एतदित्यस्यार्थे । आभुवनबन्धम् आसृष्टिकालम् । नवरं केवलम् ॥

॥ ९३ ॥ सकला एतत्प्राकृतं वाचो विशन्तीव । इतश्च<sup>१</sup> प्राकृता-  
 द्विनिर्गच्छन्ति वाचः आगच्छन्ति समुद्रमेव निर्यान्ति सागरादेव जलानि ॥  
 ३ प्राकृतेन हि संस्कृतापभ्रंशपैशाचिकभाषाः प्रसिद्धतमेन व्याख्यायन्ते ।  
 अथ वा प्रकृतिरेव प्राकृतं शब्दब्रह्म । तस्य विकारा विवर्ता वा संस्कृता-  
 दय इति मन्यते स्म कविः ॥

॥ ९४ ॥ हर्षविशेषो विकासको मुकुलीकारकश्चाक्ष्णोः इयं अनेन  
 प्रकारेण । हुत्तमिति देशीपदम् आभिमुख्ये वर्तते । बहिर्मुखः कृत्वा किं  
 ३ च अमुतैः प्राकृतान्मुखं च हृदयस्य विस्फुरति ॥

॥ ९५ ॥ अनुकम्पा वा हासो वा भवत्यवधीरणं वा गुरुणां  
 इतरेष्वज्ञातगुणान्तरेषु न पुनर्हृदयदुःखम् ॥

॥ ९६ ॥ यद्यपि मया सदृशो न्योधिको वा नास्ति तथापि  
 पराभ्यर्थनं नैकान्ततोनर्थकमित्याह ॥ य आत्मनो नाभ्यधिकाः

होन्तुव्व विगय-गव्वा माहप्प-समुत्तुणव्व वियरन्तु ।  
 जह-तह णिव्वडिय-गुणा हास-ट्ठाणं ण लोयस्स ॥ ९७ ॥  
 भीयंव लज्जियंपिव थम्भियमिव किंपि होइ सुढियंव ।  
 दूमियमिव अप्फुण्णंव पहरिसुच्चंव इह हिययं ॥ ९८ ॥

सदृशा वा तैः किं भणद्विर्न किंचित् । यद्यपि वस्तुवृत्तमेवं तत्तथापि  
 यथातथा परस्मादिच्छन्ति गुरवो बहुमानम् ॥ साधवः सर्वजना-  
 ३ नुरागमिच्छन्तीत्यर्थः ॥

॥ ९७ ॥ भवन्तु वा विगतगर्वा माहप्पसमुत्तुणव्व वियरन्तु  
 माहात्म्याभिमानेन समुत्पन्नगर्वा वा विचरन्तु यथातथा निर्वृत्तगुणा  
 ३ हासस्थानं न लोकस्य ॥ सामान्यजनस्य तदीयस्वरूपानभिज्ञस्य हासे  
 महापुरुषविषये कोधिकार इत्यर्थः ॥

॥ ९८ ॥ भीतमिव लज्जितमिव [ स्तम्भितमिव ] किमपि भवति  
 सुखितमिव । सुढियं वेति <sup>१</sup>पाठान्तरम् । भूषितमिव<sup>२</sup> चापूर्णमिव प्रहर्षो-  
 ३ न्नतामिवेह काव्यबन्धे हृदयं कवेः श्रोतुश्च ॥ कवेः काव्यप्रसिद्धयप्रसि-  
 द्विभूताः प्रहर्षलज्जादयः श्रोतुश्च बोधाबोधकृताः ॥

[ अथ काव्यमारभ्यते ]

अतिथिं णियन्ति-नीसेस-भुवण-दुरियाहिणन्दिय-महिन्दो ।  
 सिरि-जसवम्मोत्ति दिसा-पडिलग-गुणो मही नाहो ॥ ९९ ॥  
 घोलइ समुच्छलन्ती जाम्मि चलन्ताम्मि रेणु-भावेण ।  
 वसुहा अमुक्क-सेस-प्फणव्व धवलयवत्तेसु ॥ १०० ॥  
 चालियम्मि जाम्मि वियणा-विहुय-फणा-मण्डलोवि णो मुयइ ।  
 महि-वेढं बल-भर-खुत्त रयण-संदाणियं सेसो ॥ १०१ ॥  
 णीसन्दइ जस्स रणाइरेसु कीलालिओ गय-मएण ।  
 आहय वम्माणल-दर-विराय-धारोव्व कर-वालो ॥ १०२ ॥

॥ ९९ ॥ अथ काव्यमारभ्यते । अस्तीति मङ्गलार्थोपि शब्दः ।  
 अस्ति निवर्तितानिःशेषभुवनदुरितामिनन्दितमहेन्द्रः श्रीयशोवर्मेति नाम  
 ३ दिक्प्रतिलगुणी महीनाथः ॥

॥ १०० ॥ घूर्णते समुच्छलन्ती यस्मिंश्चलति सति रेणुभावेन  
 वसुधा अमुक्तशेषफणे [ व ] धवलातपत्रेष्वावेषु ( Sic ) लक्ष्यमाणा ॥  
 ३ रजोरूपा गगनं गता मही श्वेतच्छलयुता सती अत्यक्तशेषफणेव विभा-  
 तीत्यर्थः ॥

॥ १०१ ॥ चलिते यस्मिन्वेदनाविघूतफणामण्डलोपि नो मुञ्चति  
 महीपीठं बलभरकुण्डितरत्नबद्धं शेषः ॥

॥ १०२ ॥ निष्पन्दते यस्य रणाङ्गेषु कीलालितो गजमदेन

<sup>1</sup>MH <sup>०</sup>कहित<sup>०</sup> for <sup>०</sup>कुहित<sup>०</sup>. Throughout MH. the form कहित is met with for कुहित.

सेवञ्जालि-मिलिय-णडाल-मण्डला होन्ति हट-पणामेसु ।

नूमिय-भिउडी-भङ्गव्व जस्स पडिवक्ख-सामन्ता ॥ १०३ ॥

जो ववसायावसरेसु दप्प-दर-दिट्ठ-दाहिणंस-यडो ।

दंसण-पसाय-सुहियं कुणइव्व भुय-द्वियं लच्छि ॥ १०४ ॥

कोउव्वत्त-ठिय-विसम-तार-पहा-भेय-कलुसियाइंव ।

सामायन्ति णडालाई जस्स पडिवक्ख-बन्दीण ॥ १०५ ॥

आहतवर्मानलेषद्विगलितधार इव करवालः ॥ बर्म कवचः । दर ईषत् ।  
विरायं विगलितम् ॥

॥ १०३ ॥ सेवाञ्जालिमिलितललाटमण्डला भवन्ति हटप्रणामेषु  
अनिच्छतां बलात्कारितासु प्रणतिषु प्रच्छादितभ्रुकुटीभङ्गा इव यस्य  
३ प्रतिपक्षसामन्ताः ॥ भवन्तीति प्रकृतम् ॥

॥ १०४ ॥ यो यशोवर्मा व्यवसायावसरेषु दर्पेषदृष्टदक्षिणांशतटो  
दर्शनमेव प्रसादस्तेन सुखितां करोतीव भुजस्थितां लक्ष्मीम् ॥ रणावसरे  
३ हि वीराः स्वबाहुदण्डस्य तटावलोकनं कुर्वन्ति निजबाहुबलस्यान्त-  
रङ्गत्वात्परपरिभवे । तत्रोत्प्रेक्षा । स्वबाहुबलेनार्जितां रक्षितां च अतएव  
निजभुजाश्रितां श्रियं दर्शनेन संमानयतीव ॥ सोस्त्रि नृपतिरिति  
६ समन्वयः ॥

॥ १०५ ॥ कोपोद्वृत्तास्थितविषमतारकप्रभाभेदकलुषितानीव श्या-  
मायन्ते ललाटानि यस्य प्रतिपक्षबन्दीनाम् ॥ प्रतिपक्षा एव वा ब-  
३ न्दिनः स्वावका ये संपन्नास्तेषां हटापहृताः स्त्रियो बन्धः । तारयप्प-  
हाभोय इति पाठे तारकप्रभाभोगेति संस्कृत्या । बलवन्तं रिपुं पश्य-  
न्तीनां स्तुषतां वा बन्दिष्वपमानानामपि रिपूणां स्वभावादेव ललाटानि

पासाम्मि पयावालुङ्घियस्स जस-पायवस्सव महल्लो ।

अयसो रिऊण दासई छाया-निवहोव्व संकन्तो ॥ १०६ ॥

६ ललाटानि कृष्णीभवन्ति । तत्रेयमिवेनापहृतापहृतिः कोपोद्वृत्तकपालनील-  
लोचनतारकप्रभाभोगेन कृष्णत्वं भजन्त इति ॥ पडिक्खल्लोणेति पाठे  
प्रतिपक्षपत्नीनामित्यर्थः ॥

॥ १०६ ॥ पार्श्वे प्रतापस्पृष्टस्य जयैपादपस्येव महत् अयशो  
रिपूणा दृश्यते छाया निवह इव संक्रान्तः ॥ छाया निवह इवेति य  
३ इवशब्दः स भिन्नक्रमः अशयःशब्दात्परो बोद्धव्यः । अयं समन्वयः ।  
किल सेवकत्वमापादिता ये रिपवस्तेषां तत्पार्श्वे स्थितानां स्वशरीरच्छाया  
तावत्स्वभावादेव स्थिता । आदित्यादिप्रकाशयोगात् । तत्रोत्प्रेक्ष्यते ।  
६ योसौ रिपूणां छाया निवहस्तदयश इव महत्संक्रान्तं सम्यक्क्रान्तं प्रसृत-  
मित्यर्थः । कस्य यशःपादपस्य । रिपव एव कर्मकरीकृता यशःपादपा  
इव । जयिनो यशोद्योतनात् । जातावेकवचनम् । कस्य संबन्धिनो  
९ यशःपादपस्य । प्रतापालिङ्गितस्यादित्यस्येव यशोवर्मणः । अथवा अय-  
मपि योजनाप्रकारः प्रतिभाति । जयिनस्त्वादयशोपसरतीत्यत्र किमुच्यते  
तत्संनिधौ सेवकीकृतेभ्योपि रिपुभ्योपसृतमयशः । अत्राक्षरयोजनार्थ  
१२ जयपादपस्येवेति इवशब्दश्चशब्दस्यार्थः । निपातानामनेकार्थत्वात् ।  
पार्श्वे यच्छाया निवहो रिपूणां जयपादपस्य च जयिनो महान्दृश्यते  
तदयश इव मालिन्यात्सम्यक्क्रान्तं पलायितं<sup>१</sup> त्यक्त्वा दृश्यते । उपचारे  
१५ निमित्तमाह । प्रतापालिङ्गितस्य जयिनः पार्श्वे स्थितोसौ यतच्छाया-  
निवहः अतः एवमुत्प्रेक्ष्यते । न तु सर्व इति नातिप्रसङ्गः । अयं  
चार्थः । तस्य जयिनः संनिधौ वर्तमानाः कर्मकरीकृता रिपवो म-

<sup>१</sup> MH. पलायितुं त्यक्त्वो दृ०.



गम्भीर-महारम्भा संभाविय-सायरं परिभमइ ।

भुवणन्तरेसु भाईरहिब्व सा भारही जस्स ॥ १०७ ॥

जस्स य वलन्त-जय-गय-सीयर-धारा-सहस्स-लुलियाओ ।

संभम-संचारिय-चामराओ धावन्तिव दिसाओ ॥ १०८ ॥

अभि य । ५

सोहइ विणिवेशिय-पसिंदिल्लुली-कोडि-कट्टणुत्थल्लो ।

पायडियन्भन्तर-वण-निवेश-दर-दन्तुरो अहरो ॥ १०९ ॥

लिनच्छाया अयशोनिवहाक्रान्ताः । तेषु च रिपुषु महदयशः । तत्तस्य जयिनः संनिधौ जयपादपस्योपच्छायानिवहः कल्प्यते । तत्रेशब्दः स्वस्थानस्थ एव ॥

॥ १०७ ॥ गम्भीरा चासौ महारम्भा संभावितः आलिङ्गनेन कृतार्थीकृतः सागरो यथा साँ भागीरथी । भारस्यपि जितसागरान्तभुवन-स्वात्संभावितसागरा । संभावियसायरमिति पाठे क्रियाविशेषणत्वम् । परिक्रामत्याज्ञारूपेण बन्दिबदनद्वारेण वा । भागीरथी तु त्रिपथगत्वादेव । भुवनान्तरेषु भागीरथीव सा भारती यस्य ॥ अत्रापि सोस्तीति संबन्धः । ६ सेति ते लोचने इतिवत् ॥

॥ १०८ ॥ यस्य च बलमानजयगजकरविसरसीकरधारासहसैर्लुलिता इव संभ्रमसंचारितचामरा धावन्तीव दिशः ॥ सोस्ति । अगणित-गजकरनिकरविसारिवारिधाराप्रकरधावनाद्दिशो धावन्त्य इव प्रथन्ते । शुभ्रत्वाच्च जलधाराश्चामरावयवविसरा इवोत्प्रेक्षिताः । दिशश्च चामर-धारिण्यः ॥

॥ १०९ ॥ इत ऊर्ध्वं पञ्चभिः कुलकम् । [ शोभते ] विनिवेशि-

मुञ्चन्ति पेल्लिज्वेल्ल-केसरा मूल-लुलिय-मयरन्दा ।  
 निहुयं लीला-कुवलये-पडित्थिया कहवि नीसासा ॥ ११० ॥  
 वाम-करायट्टिय-सुण्ण-मलिय-विकिखत्त-कुन्तल-सिहाण ।  
 अरई-विलास-विसुरावियाण निव्वडइ सोहगं ॥ १११ ॥  
 अग्यइ मङ्गल-गहिएक्क-कुसुम-पेसिय-पसाहणामेलं ।  
 विमुह-णयणावहीरिय-दर-वन्दिय-चन्दणं वयणं ॥ ११२ ॥

तप्रशिथिलाङ्गुलीकोट्याकर्षणेनोद्घातितः अत एव प्रकटिताभ्यन्तरनखदन्त-  
 कृतात्मकव्रणनिवेशेनैषदन्तुरः संजातदन्त इवाधरः ॥ रणरसरभसा-  
 नन्दस्पन्ददर्शनोपन<sup>१</sup>तसुरसुन्दरीयशोवर्मरूपशौर्यादिदर्शनसमुल्लसितमदन-  
 पवनजनितविकृतिकथनेनात्र प्रकृतोपयोगः ॥

॥ ११० ॥ [ मुच्यन्ते प्रेरितोद्वेल्लितकेशरा ] मूललुलितमकरन्दा  
 निभृतं गूढं कृत्वा लीलाकुवलेन क्राडोत्पलेन प्रतिष्ठिता गृहीताः  
 ३ थमपि निःश्वासाः सुरसुन्दरीभिः ॥

॥ १११ ॥ वामकराकृष्टशून्यमलिनविक्षिप्तकुन्तलाशिखानाम् अर-  
 तयो वीरेण प्रकृतेन सह रतिशून्या ये विलासा निष्फलास्तैर्विसुरावियाण  
 ३ वेदितानाम् । विहुराड्भाणेति पाठे विधुरायितानाम् । निर्वर्तते अभि-  
 ज्यते सौभाग्यं सुन्दरता ॥

॥ ११२ ॥ अर्घति शोभते मङ्गलार्थगृहीतैककुसुमं च तत् प्रेषितं  
 प्रसृष्टं प्रसाधनं मालयं च येन तत् विमुखाभ्यां रणदर्शनरणरणकेना-  
 ३ [ नाद्रियमाणाभ्यां नयनाभ्याम् ] वधीरितं मङ्गलार्थितया चैषद्वन्दितं  
 चन्दनं यत्र तद्वदनम् ॥

<sup>१</sup> MH. ०पतन. <sup>२</sup> MH. ते for तैः <sup>३</sup> MH. वेषद्वन्दनं.

इय जस्स समर-दंसण-लीला-निम्मविय-वम्मह-वियारा ।

तियस-तरुणीओ<sup>१</sup> अज्जवि मण्णे निहुयं किलम्मन्ति । ११३।५

अहवा । ४७

सिहर-णपहुत्त गयणा दिसा-पडिप्फालिय-कडय-विणियत्ता ।

डज्झन्ति दरुप्पइया अलद्ध-गमणन्तरा गिरिणो ॥ ११४ ॥

॥ ११३ ॥ इति उक्तेन प्रकारेण यस्य यशोवर्मणः समरदर्शन-  
लीलानिर्मितमन्मथविकारास्त्रिदशतृण्यो मन्येद्यापि निभृतं गुप्तं कृत्वा  
३ क्लाम्यन्ति<sup>१</sup> ॥ सोस्तीति महाप्रकरणसमन्वयः ॥ अत्र च कुलकवाक्यपरि-  
समाप्तिः ॥ अन्योप्यस्योत्कृष्टतरो वक्ष्यमाणो गुणोस्तीति द्योतयितुं  
निपातनिचयप्रयोगः ॥

अत ऊर्ध्वं सप्तचत्वारिंशता गाथाभिः कुलकम् । गिरिपक्षक्षपणद-  
क्षोपि सहस्राक्षो यस्य समानासनोपवेशनेन कृतार्थमात्मानं संमन्यते  
३ तस्य किमन्यद्वर्णनीयतरमस्तीति सूचयितुम् ॥

॥ ११४ ॥ शिखरेषु न पर्याप्तं न वृत्तं गगनं येषां ते तथा  
दिक्प्रतिफलितकटकविनिवृत्ता दहन्ते ईषदुत्पतिता अलब्धगङ्गानन्तरा  
३ गिरयः ॥ इन्द्रप्रहरणं दह्यमानाः प्रपलायनकामा अतिमहत्त्वेन व्याप्त-  
सकलगगनदिगन्तत्वेन पलायनस्थानमलभमाना निवृत्ता यथास्थानस्था  
दहन्त एव न प्रतिविधानं लभन्ते गिरय इत्यर्थः । तथा हि गगनं  
द्वात्रिंशदीयशिखरमात्रेणैव न पर्याप्तं न वृत्तम् । शिखराण्यपि तदी-  
यानि व्याप्तुं गगनेन न शक्तानि । तत्कथं पलायनस्थानं स्यात् । तस्य  
तदेकदेश एव निष्ठितत्वात् । इत्यतिशयोक्तिः ॥ यथा । अल्पं निर्मि-

तं स-गुहा-मुह-निव्वाडिय-धूम-चलयावलम्बिय-नियम्बा ।  
 वज्जानल-धम्मन्ता लोहंव मुयान्ति धराणि-हरा ॥ ११५ ॥  
 लक्खिज्जइ धूमायन्त-पक्ख-णिकवन्त-सिहि-सिहा-णिवहो ।  
 संभम-संचलिय-चलन्त-रयाणि-दियसोव्व सुर-सेलो ॥ ११६ ॥

तमाकाशमनालोच्येव वेधसा । इदमेवंविधं भावि भवत्याः स्वनजृम्भण-  
 मिति ॥ तथा दिगन्ता अपि न तेषां पलायनस्थानानि दिगन्तलम्बकट-  
 ३ क्खेन ततः प्रतिहतनिवृत्तत्वात् । अन्तरिक्षमपि न पलायनस्थानं तेषां  
 न हि तैर्गगनस्यान्तरं मध्यमन्तरिक्षं लब्धं तस्यापि तदन्तरैव नाष्ठत-  
 त्वात् । अत एवेषदुस्पतितैरन्तरिक्षं तैर्न लब्धम् ॥

॥ ११५ ॥ तथैव नूतनपरावृत्त्यादिविषमदुःखानुभवप्रकारेण दह्य-  
 मानाः स्वगुहामुखनिर्वृत्तधूमवलावलम्बितानितम्बा वज्जानलध्मायमाना  
 ३ लोहमिव मुञ्चन्ति धराणिधराः ॥ धूमः अतिकृष्णस्वाल्लोहत्वेनोत्प्रेक्षितः ,  
 अथ च पर्ष्वतविषयनितम्बेष्वाध्मायमानेषु किल लोहस्योत्पत्तिर्भवति ।  
 ताम्ररूप्यादिवरमृत्तिकैव पच्यमाना लोहाभवति । अथवा लोहं लोभं  
 ६ जीवितगर्वमिव मुञ्चन्तीति योज्यम् । लोभोपि ह्यविद्यत्वात्तामसो मलिनो  
 धूमसमः<sup>१</sup> ख्यातः सताम् ॥

॥ ११६ ॥ लक्ष्यते धूमायमानपक्षनिष्क्रान्ताशिखिशिखानिवहः  
 संभ्रमेण सम्यक्कुलिते तस्मिन्सति<sup>२</sup> चलन्तौ रजनिदिवसौ यत्र स इव सुर-  
 ३ शैलः ॥ एकस्यां शिलायामादित्यस्योदयः अपरस्यामस्तमय इति  
 प्रसिद्धिः । आदित्यस्योदयास्त्रमयावेवाहर्निशम् । तेन मेरुसमाश्रितं तत् ।  
 अतश्चाहर्निशं<sup>३</sup> सदृशज्वालाधूमावलीसंचलनेन मेर्वाश्रितत्वेन मेरुसंचलने-  
 ६ हर्निशं<sup>४</sup> संचलनमुत्प्रेक्षितम् ॥

<sup>१</sup> MH. <sup>०</sup>समख्यातः

<sup>२</sup> MH. चलितौ.

<sup>३</sup> MH. <sup>०</sup>निर्देशः,

जेसुंचिय कुण्डिज्जइ रहसुब्भिडण-मुहलो महि हरेसु ।  
 तेसुंचेय णिसिज्जइ पढिरोहन्दोलिरो कुलिसो ॥ ११७ ॥  
 वेळान्ति कन्दरोयर-णिब्बाडिय-वलन्त-वियड-विहयाओ ।  
 सहसव्व सेल-सीमन्तिणीओ भय-मुक्क-गम्भाओ ॥ ११८ ॥  
 विज्जवइ वेळणोणय-महि- वेढोभय-दिसागय-समुद्दो ।  
 ठाण-परिसंठिओच्चिय पक्ख-च्छेयाणलं सेलो ॥ ११९ ॥

॥ ११७ ॥ येष्वेव कुण्ठाक्रियते रभसेन उब्भिण्णं आपातपूर्वकं  
 प्रत्यावर्तनं तेन मुखरः सशब्दः सन्महीधरेषु तेष्वेव नितान्तं सज्जति ।  
 रेकुतः । प्रतिरोहान्दोलितत्वात् प्रतिहतोत्फलितमन्दवेगपतितान्दोलित-  
 निघृष्टधारत्वात् कुलिशः ॥ पाषाणे हि निघृष्यमाणाः कुठारादिधारास्तै-  
 क्षण्यातिशयमासादयन्तीति दृष्टम् । क्वचित् निसिज्जइ इति पाठः । तत्र  
 ६ निशितस्तीक्ष्णो भवतीत्यर्थः । निसज्जइ इति पाठे तु तैक्ष्ण्यमासाद्य  
 नितान्तं सज्जति छिनत्तीत्यर्थो व्याख्यातः ॥

॥ ११८ ॥ वेळान्ति लुण्ठन्ति भूमौ पतिताः सत्यः कन्दरोदरेभ्यो  
 निर्वृत्ताः<sup>१</sup> प्रकटीभूता निःसृता वलन्तो विकटा विहगाः पक्षिणो  
 ३ दुर्दग्धा यासां ताः<sup>२</sup> सहसेव शैलसीमन्तिन्यः पर्वतकामिन्यो भयविमुक्त-  
 गर्भाः ॥ अथवाकृतस्वापादिकाः सन्तः कन्दरोदरेभ्यो निर्वृत्ता अभि-  
 व्यक्ता अर्धदग्धनिर्गता वलन्तो विकटा महाप्रमाणा विगताः प्रमीता  
 ६ धवा भर्तारो यासां ता इति व्याख्येयम् । विहवा इत्यपि पाठोस्ति  
 क्वचित् ॥

॥ ११९ ॥ विज्जवइ शमयति प्रेरणावनतमहीपीठोभयदिगागत-  
 समुद्रः स्वस्थानपरिसंस्थितोपि पक्षच्छेदानलं शैलः ॥

तद्वियसं रवि-मण्डल-संचलणुम्हायमाण-कटकेन ।  
 उदयाचलेण कुलिसो मिलिओवि चिरेण विष्णाधो ॥ १२० ॥  
 डङ्गान्ति विसाणल-वाय-विसहरामुक्क-चन्दण-क्खन्धा ।  
 तिअस-विअसाविअंसुअ-सेविअ धूमा मलय-क्खत्वा ॥ १२१ ॥  
 निसुढिय-पक्ख-पडन्ता महीएँ दल-विभ्रमेण भज्जन्ति ।  
 तक्खण-तरल-पलायन्त विसहरा महिहरुग्घाया ॥ १२२ ॥  
 कहवि धरेइ महि-यलं निप्पक्ख-पडन्त-गिरि-णिसुम्भन्तं ।  
 दाढा-भिण्ण-ससोणिय-मुह-निवहारोसिओ सेसो ॥ १२३ ॥

॥ १२० ॥ प्रतिदिवसं रविमण्डलसंचलनोप्यायमाणकटकेन  
 उदयाचलेन सह कुलिशो मिलितोपि चिरेण विज्ञातः ॥

॥ १२१ ॥ दहन्ते विषानले वानाः शुष्का विषधरैरामुक्ताश्चन्दन-  
 स्कन्धा येषु ते तथा त्रिदशैर्विकाशितांशुकैः सेवितो धूमोद्गमः सुगन्धि-  
 ३ स्वाद्येषां ते मलयपक्षाः ॥

॥ १२२ ॥ छिन्नपक्षत्वेन पतन्तो मद्भ्यां दलविभ्रमेण दलसादृश्येन  
 भज्यन्ते तत्क्षणं तरलं कृत्वा पलायमाना एकमार्गेण विषधरा यत्र ते  
 ३ महीधरोद्धाताः पर्वतसंघाताः ॥ छिन्नपक्षत्वेन परिवर्तुलाकृतित्वात्कृष्णत्वा-  
 देकमार्गाविच्छिन्नक्रमपलायमानपन्नगत्वाच्च पलाशपर्णनिचयनिभत्वं गिरि-  
 समूहानाम् ॥

॥ १२३ ॥ कथमपि धारयते महीतलं निप्पक्षत्वात् [ पतद्भिर्गिरि-  
 भिर ] निसुम्भन्तम् आहन्यमानं ताड्यमानं दंष्ट्राभिन्नसशोणितमुखनिबहे-  
 ३ नारोषितः शेषः ॥ एकस्यैव शेषस्य चित्रं धरादिरूपं कविना क्लृप्तम् ॥

दीसइ जलन्त-सेलं तावोसारिअ-वलन्त-सुर-लोयं ।

धूम्रुप्पित्थ-पियामह-कमलालि-करम्बियं गयणं ॥ १२४ ॥

गम्भालसाओव पुणो कहवि गुहा-लिहक-पोय-गरुईओ ।

पावन्ति भया सेलङ्गणाओ गणयङ्गणुहेसं ॥ १२५ ॥

खण-तरलिय-पक्ख-उडा कडार-विज्जु-च्छडा-सिहालम्मि ।

सलहा इव अत्थायन्ति पवि-पईवम्मि धराणिहरा ॥ १२६ ॥

थोयायन्तिव विरला दीहायन्तिव्व खविय-वित्थारा ।

तुङ्गायन्तिव तणुया पवि-खण्डिय-पेहुणा गिरिणो ॥ १२७ ॥

॥ १२४ ॥ दृश्यते ज्वलच्छैलं तापापसारितवलत्सुरलोकम् धूमो-  
द्गस्तैः पितामहकमलालिभिः करम्बितं गगनम् ॥

॥ १२५ ॥ गर्भालसा इव पुनः कथमपि गुहालीनपोतगुरवः  
प्राप्नुवन्ति भयाच्छैलाङ्गना गगनाङ्गणोद्देशम् ॥ पुनःशब्दः शैलाङ्गना-  
रूपदेन संबध्यते । शैलाङ्गनाः कथमपि गगनाङ्गणप्रदेशं प्राप्नुवन्ति  
गर्भालसा इव यतो गुहालीनमृगशिशुत्वेन गुरुभराः स्त्रीत्वाच्चातिरि-  
क्तभयाः । शैलवध्वोत्र शैलरूपा एव पर्वतपत्न्यः ॥

॥ १२६ ॥ क्षणं तरलिताश्चालिताः पक्षा यैस्ते करालविद्युच्छटा  
एव दुर्दर्शना विद्युच्छटैव शिखा यस्य तस्मिन्करालविद्युच्छटाशिखावति  
शलभा इवास्तं गच्छन्ति नश्यन्ति पविर्वज्रः स एव प्रदीपस्तत्र धराणि-  
धराः ॥ शलभा इवेत्यनेन निःसारतां गिरीणामाह । पविप्रदीप इत्य-  
त्रापि पवेर्दीपस्वरूपेण गिरिनाशने प्रयासाभावं द्योतितवान् ॥

॥ १२७ ॥ स्तोकायन्तीव विरलास्तनूयन्तीव क्षपितविस्तारा-  
स्तुङ्गायन्तीव तनूकृतोः पविखण्डितपक्षाः सन्तो गिर्यः ॥ संधातने

सिद्धिल-पसारिय-वक्त्वा घेष्यन्ति पहाविण कुलिसेण ।  
 दूरुप्पइय-णिवाडिया दर-पप्पुय-नीसहा गिरिणो ॥ १२८ ॥  
 कुलिसो ताडेइ धरे धरा माहं कुलिस-खण्डिय-पडन्ता ।  
 निवडन्त-सेल-पहया महीवि सेस-प्फणा-वलयं ॥ १२९ ॥  
 निय-धूम-कडुइयाइं गिरि-जालाइं धुय-पक्ख-पम्हाइं ।  
 फुट्टन्ति लोयणाइं दिसाण मुक्कोज्जरंसूइं ॥ १३० ॥  
 जाया दाह-विणिग्गय-संखायायस-सिला-यड-त्थउडा ।  
 कुलिस-पडिच्छण-जोग्गा पच्छ कडया महिहराण ॥ १३१ ॥

ये व्यवस्थिता अपि बहवः प्रतिभातास्ते मध्ये मध्ये हतेषु केषुचि-  
 द्विरेषु विरलीभूताः सन्तः स्तोका इव भवन्ति । एवं छिन्नपक्षत्वेन  
 ३क्षपितविस्तारास्तनवो दीर्घाश्च दृश्यन्ते ॥ निश्चितेपि इवशब्दोयम्  
 एवार्थः । निपातानामनेकार्थत्वात् ॥

॥ १२८ ॥ भयशिथिलप्रसारितपक्षा गृह्यन्ते प्रधावनशीलेन  
 [ कुलिशेन ] दूरोत्पतितनिपतिता दूरोत्प्लुतेन निःसहा गिरयः ॥ इयेन-  
 ३वर्तिकावृत्तान्तसममेतः कुलिशधराधरविषयम् ॥

॥ १२९ ॥ कुलिशस्ताडयति धरान् पर्वतान् । धराः पर्वता अपि  
 कुलिशखण्डिता निपतन्तो महीं ताडयन्ति । निपतच्छैलप्रहता मण्डपि  
 ३शेषफणावलयम् ॥ इति वज्रप्रहरणमहिमावर्णनमेतत् ।

॥ १३० ॥ निजेन वज्राग्निजेन धूमेन कटुकितानि दूषितानि  
 [ गिरिजालानि ] धुताः पक्षा एव पक्षमाणि येषां तानि स्फुटन्ति लोच-  
 ३नानीव दिशां संबन्धीनि [ मुक्ता ] निक्षरा एवाश्रूणि येषां तानि ॥

॥ १३१ ॥ जाता दाहेन विनिर्गता गलिताः सत्यो वाय्वादिना



दहृ-वण-राइ-कलुसा तेच्चिय सिहरोज्झरा सदुक्खाण ।  
जाया सकज्जला इव बाहोआरा गिरि-वहूण ॥ १३२ ॥  
संखाय-मसिण-पसरा पासुत्त-महा-भुयंग-सच्छाया ।  
दीसन्ति सेल-कडएसु दीहरा लोह-नीसन्दा ॥ १३३ ॥  
कुलिसाणल-पिङ्गलिओ उत्पयण-तलावसत्त-सासि-बिम्बो ।  
उक्खित्तामय-कलसो गरुलोव्व गिरी परिब्भमइ ॥ १३४ ॥

संस्थानाः कठिनीभूता या आयस्यो लोहमय्यः शिलास्तासां तटैः  
स्थपुटा निम्नोन्नताः कुलिशप्रत्येषणयोग्याः पश्चात् पक्षादिदाहोत्तरकालं  
३ कटका नितम्बा महीधराणाम् ॥ अन्ये युद्धप्रारम्भे क्वचमुपाददते ।  
गिरिकटकैः पुनरायसशिलाभिः कुलिशाम्निदाहविगलितविनिर्गतलोहीभूत-  
निम्नोन्नततरूपाभिः क्वचस्थानाभिः कुलिशप्रहारनिवारणं पश्चात्  
३ कृतम् । 'प्रत्येषणमुत्सारणम् । निम्नोन्नतविषमावयवत्वेनालब्धमध्यप्रका-  
शस्य स्वटस्वटाशब्दपूर्वकं निवारणम् ॥

॥ १३२ ॥ दग्धवनराजिकलुषास्त<sup>१</sup> एव शिखरनिर्झराः सदुःखानां  
जाताः सकज्जला इव बाष्पावतारा गिरिवधूनाम् ॥

॥ १३३ ॥ संस्थानमसृणप्रसराः प्रसुप्तमहाभुजंगसमानच्छायाः ।  
क्वचित्तु <sup>२</sup>भुजंगमच्छायेति पाठः । भुजंगमकान्तय इत्यर्थः । दृश्यन्ते  
३ शैलकटकेषु दीर्घा लोहनिष्पन्दाः ॥

॥ १३४ ॥ कुलिशानलेन पिङ्गलितः सुवर्णवर्णत्वं प्रापितः उत्प-  
तन्तलावसक्तशशिबिम्बः उक्लिषामृतकलशो गरुड इव गिरिर्भ्रमति  
३ कश्चित् ॥

<sup>१</sup> MH. प्रेषण<sup>०</sup>, <sup>२</sup> MH. ततएव, <sup>३</sup> MH. भुजंगस.<sup>०</sup>

सेल-नियम्बुप्पइया वज्जाणल-सरिस-विज्जु-पिज्जरिया ।  
 लुय-महिहर-पक्ख-निहा णहम्मि घोलन्ति घण-निवहा ॥ १३५ ॥  
 दीसन्ति कुलिस-मिलिया अङ्गारायन्त-कुसुम-फल-किसला ।  
 तियस-मिहुणाणुसोइय-संकेय-लया-हरा गिरिणो ॥ १३६ ॥  
 वेयल्ल-वेल्लिराणं परियत्तन्ता गिरीण कडएसु ।  
 सरिया मग्गा पावन्ति वियड-वण-वट्ठयच्छायं ॥ १३७ ॥  
 ओअरण-लालसेहिं गिरीसु दीसइ गुहा-विणिन्तेहिं ।  
 पक्ख-च्छेओव्व तड-ट्टिएहिं वसुहा वणयरेहिं ॥ १३८ ॥  
 जलित्ठप्पइय-वलन्ता अट्ठेहिं णहङ्गणे विसट्ठन्ति ।  
 अट्ठेहिं मूल-गरुआ महीए णिवडन्ति गिरि-वक्खा ॥ १३९ ॥

॥ १३५ ॥ शैलनितम्बोत्पतिता वज्जानलसदृशविद्युत्पिञ्जरिता  
 लूनमहीधरपक्षनिभा नमसि घूर्णन्ते घननिवहाः ॥

॥ १३६ ॥ दृश्यन्ते कुलिशमिलिता अङ्गारायमाणकुसुमफलकिसल-  
 याल्लिदशमिथुनानुशोचितसंकेतलतागृहा गिरयः ॥

॥ १३७ ॥ वैकल्यबेलनशीलानां परिवर्तमाना गिरीणां कटकेषु  
 सरिन्मार्गाः प्राप्नुवन्ति विकटव्रणपट्टकच्छायाम् <sup>१</sup>विकटघातलाञ्छिताः  
<sup>३</sup>शुक्लवस्त्रपाटिका भजन्त इत्यर्थः ॥

॥ १३८ ॥ अवतरणलालसैर्गिरिशिखरेषु स्थितैर् [ दृश्यते ] गु-  
 हाभ्यो विनिर्गच्छद्भिः पक्षच्छेद इव तथैवास्थितैर्वसुधावनचरैः सिंहा-  
<sup>३</sup>दिभिः ॥ <sup>२</sup>भूमाववतिर्तापिवो मृगादयः पक्षच्छेदादिदर्शनभीता भुवं  
 पश्यन्त्येव न तु प्राप्नुवन्ति । गमनोत्साहमार्गाभावादित्यर्थः ॥

॥ १३९ ॥ ज्वलितोत्पतितवलन्तः अर्धैः प्रान्तभागैर्लघुत्वान्नभोजने

<sup>१</sup> MH. 'घातलाशितशुक्ल'. <sup>२</sup> MH. 'भूमावतिर्तापिवो'.

उर्वरि-धूम-निवेशा मूलालग-जलणाण दीसन्ति ।  
 हेहालोउक्खित्ता छाया-बन्धा इव तरूण ॥ १४० ॥  
 परिलूण-पेहुणस्सवि सुर-गिरिणो अणह-वक्ख-सङ्काए ।  
 घडिओ पुणोवि कुलिसो जालासु नियम्ब-वियडासु ॥ १४१ ॥  
 निय-सामत्थेणंचिय ण तहा वेएण निट्ठर-प्पहरो ।  
 अण्ण-गिरि-पक्ख-पहओ जहँ छिन्दइ महिहरं कुलिसो ॥ १४२ ॥  
 महिहर-वडणुच्छलिया भमन्ति पसरिअ-माणि-प्पहा-वलया ।  
 सेलव्व जलिय-वक्खा गयणाम्मि समुद-कल्लोला ॥ १४३ ॥

विकसन्तीव शरारवो भवन्ति । अर्धेर्देहाग्रमूलभागैर्लम्भमासैर्मूलगुरुत्वा-  
 न्मह्नां निपतन्ति गिरिपक्षाः ॥

॥ १४० ॥ उपरिधूमनिवेशा मूलालमज्ज्वलनानां दृश्यन्ते अधोव-  
 स्थितेनालोकेनोत्क्षिप्ताच्छायाबन्धा इव तरूणाम् ॥

॥ १४१ ॥ परिलूनपक्षस्यापि सुरगिरेरनघपक्षशङ्कया घटितः  
 संबद्धः पुनरपि कुलिशो ज्वालासु नितम्बविकटासु ॥ सौवर्णपक्षत्वेन  
 ३ छिन्नपक्षस्यापि मेरोर्नितम्बे ज्वालासु सादृश्याद्भ्रान्त्या पुनः कुलिशो  
 व्यापारित इत्यर्थः ॥

॥ १४२ ॥ निजसामर्थ्येनैव न तथा वेगेन निष्ठुरप्रहारो-  
 न्यगिरिपक्षप्रहतो यथा भिनत्ति महीधरं कुलिशः ॥ वज्रहतपक्षहता  
 १ अप्यतिशयेन गिरयो भिद्यन्ते पक्षाणामतिमहत्त्वादित्यर्थः ॥

॥ १४३ ॥ महीधरपतनोच्छलिता भ्रमन्ति प्रसृतमणिप्रभावल्याः

उपिय-तियस-विसाओ णिक्खमइ चिरेण दाह-कय-विवरो ।  
 कुविअ-गिरि-पक्ख-संपुड-संपीडिय-णिप्फुरो वज्जो ॥ १४४ ॥  
 असमप्पमाण-दीहर-मूलोआरे समुद-पडिण्वि ।  
 णह-दूर-ट्टिय-सिहरे णा मुयइ मही हरे कुलिसो ॥ १४५ ॥  
 एक्को उण धरणि-हरो अदिट्ठ-नियम्ब-मूल-सिहरगो ।  
 लिहक्को दूरुच्छलिण जलाहिम्मिव जलहि-कल्लोले ॥ १४६ ॥  
 रहसा रसा-अलोअर-विसाल-कन्दर-दरी-पलोट्टन्तो ।  
 नज्जइ गिरी ण जलहिं जलाहिच्चिय महि हरं विसइ ॥ १४७ ॥

शैला इव ज्वलितपक्षा गगने समुद्रकल्लोलाः ॥ तेपि पर्वतवत्प्रसृतमणि-  
 प्रभाप्रवाहयोगाज्ज्वलन्त इव भान्तीत्यर्थः ॥

॥ १४४ ॥ अर्पितत्रिदशविषादो निष्क्रामति चिरेण दाहकृतविवरः  
 कुपितगिरिपक्षसंपुटसंपीडितनिष्फुरो वज्रः ॥

॥ १४५ ॥ असमाप्यमानदीर्घमूलावतारान्समुद्रपतितानपि नभो-  
 दूरास्थिताशिखरान्न मुञ्चति महीधरान्कुलिशः ॥

॥ १४६ ॥ एकः पुनर्धरणीधरः अदृष्टनितम्बमूलशिखराग्रो लीनो  
 दूरोच्छलिते जलधाविव जलधिकल्लोले ॥ जलधिकल्लोलस्य महत्त्वोक्ति-  
 रियम् ॥

॥ १४७ ॥ भयात्सागरं प्रविविक्षुरपि कश्चिद्भिर्निर्न जलधिं विशत्य-  
 तिमहत्त्वाद्धि समुद्रे स न मज्जति न कुडति प्रत्युत जलधिरेव महीधरं  
 विशति रभसा वेगेन । किं कुर्वन् । रसातलोदरवद्विशालासु कन्दरदरीषु  
 प्रलुण्टन्वलन् ॥

गिरि-लुलिओआहि-विहुआ संभन्त-दिसेभ-ताडिय-क्खन्धा ।  
 वेवइ वियणा-वेळन्त-महिहरन्दोलिया वसुहा ॥ १४८ ॥  
 अप्पत्तावि समुदं समुद-परिरक्खि अव्व बोलन्ति ।  
 वेय-समुच्छलिय-नियम्ब-सिन्धु-परिणूमिया गिरिणो ॥ १४९ ॥  
 निवडन्त-सिला-छव्विअ-परितालिणायन्त-मूल वित्थारो ।  
 वोच्छिण्ण-मन्थर-सिहो विरलायइ धूम-संघाओ ॥ १५० ॥  
 उत्पइय-रेणु-निवहा संवेळिय-विअड-कन्दर-च्छेया ।  
 तेच्चेय पडण-भिण्णा पत्ता लहुअत्तणं गिरिणो ॥ १५१ ॥  
 एकत्तो सल्लायन्त-वज्ज-धारा-कणा किलम्मन्ति ।  
 अण्णत्तो कडओसहि-पहाव-रूढ-व्वणा गिरिणो ॥ १५२ ॥

॥ १४८ ॥ गिरिलुलितोदधिविधुता संभ्रान्तदिग्गजताडितस्कन्धा  
 वेपते वेदनावैक्लव्यमहीधरान्दोलिता वसुधा ॥

॥ १४९ ॥ अप्राप्ता अपि समुद्रं समुद्रपरिरक्षिता इव गच्छन्ति ।  
 हेतुमाह । पलायनार्थवेगसमुच्छलितनितम्बासिन्धुसमाच्छादितस्वाद्वि-  
 ३२यः ॥

॥ १५० ॥ निपतच्छिण्णपिहितपरितलिनायमानमूलविस्तारो  
 व्युच्छिन्नमन्थरशिखो विरलायते धूमसंघातः ॥

॥ १५१ ॥ उत्पत्तिरेणुनिवहस्वात्संवेळितविकटकन्दरोच्छेदाच्च त  
 एव पतद्भिर्भिन्नाः प्राप्ता लघुत्वं गिरयः ॥

॥ १५२ ॥ एकास्मन्भागश्चर्यायमानवज्र [ धारा ] कणस्वास्का-  
 म्यन्ति अन्यत्र कटकौषधिप्रभावरूढव्रणा गिरयः ॥

कुलिसो न दीसइच्चिय एकस्मिच्चिय गिरिम्मि मुज्झन्तो ।  
 एकं व सेलं-सिहरं अट्टइ कुलिसम्मि गिरि-जालं ॥ १५३ ॥  
 पक्ख-उड-कूड-पुञ्जिय-कप्पन्तर-दिप्पमाण-हव्ववहा ।  
 पलयेच्चिय विज्झाया समुद्द-भर-पूरिया गिरिणो ॥ १५४ ॥  
 णीसह-विमुक्क-कायत्तणेण वोच्छिण्ण-पक्ख-लहुयंपि ।  
 तंचिय भुयंग-वइणो जायं गरुयं व गिरि-जालं ॥ १५५ ॥  
 विहडिय-वसुहा दलियदि-मण्डला दूर-विद्दिय-समुद्दा ।  
 थिइ-लालसेण हरिणा णीया पलयंचिय तिलोई ॥ १५६ ॥

॥ १५३ ॥ कुलिशो न दृश्यत एवैकस्मिन्नपि गिरौ प्रख्याततमे  
 १ प्राप्ताप्रसिद्धौ । एकं शैलशिखरमिव अट्टइ काथं पाकमनुभवति कुलिशे  
 ३ गिरिजालम् ॥

॥ १५४ ॥ पुञ्जीकृतपक्षपुटकूटेषु कन्दैर्ष्वीषद्दीप्यमानो हव्यवाहो  
 येषां ते प्रलय एवोपशान्तास्त्यक्तमर्यादाक्रान्तान्तरितसमुद्रभरपूरिता  
 ३ गिरयः ॥

॥ १५५ ॥ पक्षनिमित्तोत्पतनसामर्थ्याभावान्निःसहविमुक्तकायत्वेन  
 \* विच्छिन्नपक्षत्वालघुकमपि तदेव भुजंगपतेर्जातं गुरुकमिव गिरि-  
 ३ जालम् ॥

॥ १५६ ॥ विघटितवसुधा दलिताद्रिमण्डला दूरविद्रुतसमुद्रा  
 स्थितिलालसेन हरिणा शक्रेण नीता प्रलयमेव त्रिलोकी स्वेदजोद्विजाण्ड-  
 ३ जलक्षणलोकत्रयसमाहारः ॥ प्रलयमिवानीत इत्यर्थः ॥

आमुयइच्चिय जीयं गिरि-मिहुणं निव्वुएहिं अज्जेहिं ।  
 पज्जलिय-पक्ख-संपुड-संपाडिय-सिसिर-परिरम्भं ॥ १५७ ॥  
 भय-विहडियाण जाओ लुय-पक्खुदेस-निवडिय-थिराण ।  
 अह निरवसाण-दुसहो कुम्डुव-विरहो महि हराण ॥ १५८ ॥  
 कठिण-गिरि-वक्ख-सूढण-विहडिय-धारत्तणेण सुर वड्ढो ।  
 आरुहइ काय-लहुओ पेसण-गरुओ करं कुलिसो ॥ १५९ ॥  
 इय जेण खुडिय-वक्खा गिरिणोवि समञ्जसत्तणे ठविया ।  
 एक्कासण-सम्माणं सोवि हरी मण्णए जस्स ॥ १६० ॥ ४७ ॥

॥ १५७ ॥ आमुच्चत्येव जीवं गिरिमिथुनं निर्वृतैरङ्गैः प्रज्वलित-  
 पक्षसंपुटसंपादितशिशिरपरिरम्भम् ॥ रतिसुखातिशयव्याप्तं गिरिमिथुनं  
 ३ वज्रपातेनालक्षितदुःखमेव जीवितं त्यजतीत्यर्थः । काचित् संपीडिअपरि-  
 रम्भमिति पाठः । संपीडितपरिरम्भम् ॥

॥ १५८ ॥ भयेन विघटितानां वियुक्तानां जातो लूनपक्षत्वेन  
 पतितत्वास्थिराणाम् । जङ्गमत्वमुत्सृज्य स्थावरत्वं प्राप्तानामित्यर्थः ।  
 ३ अनवन्तरं निरवसानो निरवधिदुःसहः कुटुम्बैर्विरहो वियोगो मही-  
 धराणाम् ॥

॥ १५९ ॥ कठिनगिरिपक्षसूदनविघटितधारत्वेन सुरपतेरारोहति  
 कायलघुकः प्रेषणगुरुकः करं कुलिशः ॥

॥ १६० ॥ इति उक्तप्रकारेण येन खाण्डितपक्षा गिरयोपि 'सम-  
 ङ्गसत्त्वे धृता एकासनसंमानं सोपि हरिर्मन्यते यस्य ॥ सोस्ति यशो-  
 ३ वर्मेति कुलकस्य समन्वयः । अनेन सहैकासनस्थित्या कृतकृत्योहमि-  
 तीन्द्रस्याप्यभिलाषो नूनमुत्तमचरितत्वात् । कुलकम् ॥

आदि य । ६

चिहुरावीलण-पडिलगं-ण्हाण-घुसिणारुणंसुय-सुयन्धो ।

अग्यइ मङ्गल-गहिणक्क-कुसुम-दामुज्जलो वेसो ॥ १६१ ॥

दर-चक्खिवय-मइरा-मय-पविरल-सम्बज्जमाण-सेय-लवं ।

सोहइ मन्थर-णित्थाम-लुलिय-नयणुपपलं वयणं ॥ १६२ ॥

सहइ जलदासंदाण-विसम-मासालिय-चन्दण-च्छेओ ।

संकन्त-पाडलामोय-सुराहि-सिसिरो थणाहोओ ॥ १६३ ॥

घोलइ महु-रस-विच्छुरिय-मालई-मउल-कोमलायम्बा ।

णिट्ठोअज्जण-रमाणज्ज-पम्ह-मूलुज्जला दिट्ठी ॥ १६४ ॥

॥ १६१ ॥ अपि च । इत ऊर्ध्वं षड्विः कुलकम् । विजितपर-  
भूमिक्रीडावापीषु निजवाराविलासिनीक्रीडावर्णनार्थं प्रकृतनृपप्रकर्षप्रति-  
३ पादनपर्यवसानम् । चिहुरानिचयप्रतिलग्नस्नानकुङ्कुमारुणांशुकसुगन्धः अर्घति  
मङ्गलगृहीतैककुसुमदामोज्ज्वलो वेषः ॥

॥ १६२ ॥ ईषदास्वादितमदिरामदप्रविरलसंबध्यमानस्वेदलवं शोभते  
मन्थरमन्दविलुलितनयनोत्पलं वदनम् ॥ नित्थामत्वेन मन्थरमिति ज्ञेयं  
३ पूर्वनिपातनियमाभावात् ॥

॥ १६३ ॥ शोभते जलाद्रेण वाससा यद् आसंदानमवष्टम्भनं तेन  
विषमं कृत्वा मांसलितो घनीकृतश्चन्दनच्छेदो यत्र स तथा संक्रान्तपाट-  
३ लामोदसुरभिशिशिर<sup>१</sup>ः शुचितरमज्जनवशात् स्तनाभोगः ॥

॥ १६४ ॥ घूर्णते मधुरसविच्छुरितमालतीमुकुलकोमलाताम्रा निर्धौ-  
ताज्जनरमणीयपद्ममूलोज्ज्वला दृष्टिः ॥

<sup>१</sup> MH, <sup>२</sup> सुरभिशिशिरशुचितरम<sup>३</sup>, <sup>४</sup> MH, निर्धौ<sup>५</sup>,  
7 (Gaddayabo)



विक्रियरिय-चिहुर-मञ्जरि-सिहा-परिक्खालिय-जल-लवालिद्धं ।  
 णिव्वाइ मज्जलिओणाविय-णह-चुडुप्पक्कुरं जहणं ॥ १६५ ॥  
 इय जस्स गिम्ह-दिवसावसाण-निम्माय-मज्जण-रसाहिं ।  
 लीला-वावीसु रिऊण संठियं वार-विलयाहिं ॥ १६६ ॥ ६

किंच ॥ १५

विवर-समोसरिअ-विराय-हेम-महिहर-रस-प्पवाहेहिं ।  
 पायालोआरिय-पिहु-सिहोव्व पडिहाइ हव्व वहो ॥ १६७ ॥  
 वण-देवया-पसारिय-कर-अल-संवलिय-किसलय-कलावो ।  
 डज्झइ धूम-तमन्तरिय-महुयरं तियस-तरु-सण्डो ॥ १६८ ॥

॥ १६५ ॥ विक्षिप्तचिहुरमञ्जरीशिखापरिस्खलितजललवस्पृष्ट  
 निर्वृतमुपरतवेदनं भवति मुकुलितावनतनखक्षताङ्कुरं जघनम् ॥

॥ १६६ ॥ इति उक्तप्रकारेण यस्य यशोवर्मणो ग्रीष्मादिवसाव-  
 साननिमित्तमज्जनरसाभिर्लीलावापीषु रिपूणां संबन्धिनीषु संस्थितं वारव-  
 ३ धूमिः ॥ सोस्तीति प्रकृतम् । कुलकम् ॥

॥ १६७ ॥ इदानीं प्रलयशिष्यमाणबालकहरिर्लीलासदृशलीलस्वं  
 वर्णयितुं पञ्चदशभिः कुलकमाह । विवरसमपसृताविलीनहेममही-  
 ३ धररसप्रवाहैः पातालापैस्तपृथुशिख इव प्रतिभाति हव्यवाहः ॥  
 प्रलयसमये प्रलयाम्निविगलितस्य हेमगिरेः पातालरन्ध्रैः प्रविष्टाः सुवर्णर-  
 सप्रवाहाः वह्निज्वाला इव हेमगिरिस्तु वह्निरिव विपरीतगतिः कालवि-  
 ६ पर्यासादुत्प्रेक्षितः ॥

॥ १६८ ॥ वनदेवताप्रसारितकरतलसंवलितकिशलयकलापो  
 दह्यते धूमतमोन्तरितमधुकरस्त्रिदशार्द्धमुखण्डो नन्दनवनम् ॥ पुष्पप्र-

पञ्जलइ धूम-मण्डल-णिह-विवलायन्त-लञ्छण-मयंव ।  
 निव्वडिय-फुलिङ्ग-च्छल-संगलिय-गहंव ससि बिम्बं ॥ १६९ ॥  
 भीसण-सरूय-परिसंठियंव जलणाहयंपि पडिहाइ ।  
 वेयाल-मण्डलं मुहल-मुह-गुहा-घोलिरागि-सिंहं ॥ १७० ॥  
 कर-कलिय-खग-लेहा-णिह-पढमुब्भिण्ण-धूम-लेहंव ।  
 ढज्झइ मिहुणं विज्जा-हराण अविओय-वीसत्थं ॥ १७१ ॥

३ चयाय वालभ्यातिशयेन वा रक्षार्थं महाप्रलयेपि मौग्ध्याद्गनदेवतानां  
 प्रसारितकरत्वम् ॥

॥ १६९ ॥ <sup>१</sup>प्रज्वलति धूममण्डलनिभपलायमानलाञ्छनमृगमिव  
 निर्वृत्तस्फुलिङ्गच्छलसंदलितग्रहगणमिव शशिविम्बम् ॥ ग्रहगणसंवल-  
 ३ नोक्तया सतामापदि न व्यभिचार इत्युक्तम् । मृगलाञ्छनपलायनाभि-  
 धानेन <sup>२</sup>वासच्चरितम् । निभो व्याजः ॥

॥ १७० ॥ भीषणस्वरूपपरिसंस्थितमिव ज्वलनाहतमपि प्रतिभाति  
 वेतालमण्डलं सुखरमुखगुहाघूर्णनशीलामिश्रितम् ॥ अग्निना दह्यमानं  
 ३ म्रियमाणमपि चटमटाशब्दयोगान्मुखकुहरानिःसरउज्वालावलीकलापत्वाच्च  
 विभीषिकार्थं कृतकपटरूपमिव भातीत्यर्थः ॥

॥ १७१ ॥ करकलितखङ्गलेखानिभप्रथमोद्भिन्नधूमलेखमिव दह्यते  
 मिथुनं विद्याधरयोरवियोगविश्वस्तम् ॥ दह्यमानस्य किल प्रथमं  
 ३ धूमलेखा भवति । विद्याधरयोश्च सुकुमारत्वात्खङ्गलेखा धूमत्वेनोत्प्रेक्षि-  
 तेति केचित् । तेजसत्वेन धूमाभाव इत्यन्ये । अवियोगेन च विश्वासो  
 वेदनाया अगणनम् ॥

जम-महिसो कवलिज्जइ जाला-संवेलिओ हुय-वहेण ।  
 बम्भण्ड-पडिप्फलिओणओव्व णिय-धूम-विच्छड्डो ॥ १७२ ॥  
 अमर रमणी-विहुव्वन्त-चामरुप्पक्क-पवण-लोल-सिहो ।  
 भय-वेविरोव्व अल्लियइ कहवि विबुहाहिवं जलणो ॥ १७३ ॥  
 फुडिय-घण-वडल-पायड-तडि-च्छडा-सण्ड-निविडिओ जलइ ।  
 रवि-बिम्ब-वलय-वद्ध-प्फलोव्व जलणो नह-यलम्मि ॥ १७४ ॥  
 डंज्झन्ति सरल-सुंकार-द्र-विकिखत्त-सिहि-सिहा-णिवहा ।  
 तण्डविय-फणा मण्डल-पिण्डिय-धूमगमा फणिणो ॥ १७५ ॥  
 उव्वहइ धूम-वलयं सेसो पट्टि-परिसंठित्ठभेयं ।  
 देह-प्पहा-वियाणं हरिणोव्व णिवेस-संक्रन्तं ॥ १७६ ॥

॥ १७२ ॥ यममहिषः कवलीक्रियते ज्वालासंवेलितो हुतवहेन  
 ब्रह्माण्डप्रतिस्खलितावनत इव निजधूमसमूहः ॥ यममहिषः कृष्ण-  
 ३ त्वान्निजधूमसमूह इव ब्रह्माण्डपिधानप्रतिहतपरावृत्तो दहते ॥

॥ १७३ ॥ अमररमणीविधूयमानचामरसमूहपवनलोलशिखो भयवे-  
 पनशील इवालीयते कथमपि विबुधाधिपं ज्वलनः ॥

॥ १७४ ॥ स्फुटितघनपटलत्वाद् दग्धमेघसंघत्वात् प्रकटिता  
 यास्तडितस्तृप्तासां छटासंघैर्निविडितो घनीभूतो ज्वलति द्वादशानां  
 ३ रविबिम्बानां वलयमेव बद्ध फलं येन स इव ज्वलनः प्रलयाग्निः  
 [ नभस्तले ] ॥

॥ १७५ ॥ दहन्ते सरलसूंकारदूराविक्षिप्तशिखिशिखानिबहास्ताण्ड-  
 ३ वितफणामण्डले पिण्डितधूमोद्गमाः फणिनः ॥

॥ १७६ ॥ उद्रहति धूमवलयं शेषः पृष्ठपरिसंस्थितोद्भेदं देहप्रभा-  
 वितानं हरेरिव निवेशनमुपवेशनं तत्र संक्रान्तम् ॥ शेषपृष्ठप्रसृता  
 ३ धूमवर्तिः पृष्ठोपविष्टकान्तिलतेव लक्ष्यत इत्यर्थः ॥

जलण-सिंहा-संभाविय-सरीर-णिव्वावणा-निमित्तं ।  
 डञ्जइ ससि-मण्डल-कलस-दिण्ण-कण्ठ-ग्गहं मयणो ॥ १७७ ॥  
 रक्खा-भुयंगमुग्गिण्ण-विस-जलासार-विरलिउब्भेओ ।  
 अहिलेइ णिहि-ट्टाणाइ कहवि जलणो कुबेरस्स ॥ १७८ ॥  
 सोहइ वलन्त-वासुइ-परिवेस विट्ठत्त-वियड-पडिबन्धो ।  
 दर-सिठिल-हर-जडा-पुञ्ज-पिञ्जरो सिहि-सिहा-निवहो ॥ १७९ ॥  
 पडिहाइ जलण-जाला-पञ्जर-संजमण-पुञ्जियावयवो ।  
 उत्पत्ति-दियस-परिसंठिओव्व तणओ ति-णयणस्स ॥ १८० ॥

॥ १७७ ॥ ज्वलनशिखाभिः संभावितं व्याप्तं यच्छरीरं तस्य  
 निर्वापण<sup>१</sup>निमित्तम् उपशान्त्यर्थमिव दह्यते शशिमण्डलमेव कलश-  
 ३ स्तत्र [ दत्त ] कण्ठग्रहं कृत्वा [ मदनः ] ॥ मदनस्य किल चन्द्रो दयितः !  
 अतश्चन्द्रे दह्यमाने नष्टोसौ भवतितराम् । अत उदककलशमिव चन्द्रं  
 परित्राणाय विगृह्य दह्यतेसाविति कविकल्पितम् ॥

॥ १७८ ॥ रक्षाभुजंगमोर्द्धाणिविपजलासारेण विरलोद्भेदः अभिली-  
 यते व्याप्नोति निधिस्थानानि [ कथमपि ज्वलनः ] कुबेरस्य संबन्धीनि ॥

॥ १७९ ॥ शोभते बलतो दाहभयेन परिवर्तमानस्य वासुकेर्यः परिवेषः ।  
 कुण्डलबन्धस्तेन विट्ठोजितो विकटो विततः प्रतिबन्धः कार्यविघातो येन  
 ३ स ईषद्विकैटहरजटा [ पुञ्ज ] पिञ्जरः शिखिशिखानिवहः ॥

॥ १८० ॥ प्रतिभाति ज्वलनज्वालापञ्जरसंयमनपुञ्जितावयवः उत्पत्ति-  
 दिवसपरिसंस्थित इव तनयस्त्रिनयनस्य ॥ तेजोमये हररेतसि कुमारः संभूत  
 ३ इति प्रथितम् ॥

इय पलयाणल-कवल्लिअ-सुरम्मि बम्भण्ड-कुहर-कुण्डम्मि ।

लीला कंसारि-सरूव-धारिणो जस्स निव्वडिया । १८१ । १५

अहवा । १०

मणि-सबल-कुसुम-मालावबन्ध-पडिबद्ध-विब्भमा पढमं ।

जाया धूमाहय-वेणु-दण्ड-कविसा किणो वेणी ॥ १८२ ॥

किं णु हु कला-निरन्तर-मियङ्क-पडिवक्ख-गण्ड-लेहं ते ।

दमणय-सिहाहमहिसाम-धूसरं वयणमेत्ताहे ॥ १८३ ॥

॥ १८१ ॥ इति उक्तप्रकारेण प्रलयानलकवलितसुरे ब्रह्माण्डकुण्डकुहरे लीला कंसारिस्वरूपधारिणो यस्य यशोवर्मणो निर्वृत्ता ॥ यस्य सोस्ति । ३ कंसारिः कृष्णो बालविलासशाली । स एव शाली स एव यशोवर्मा तदवतारत्वात् ॥ [संभक्ष्य सर्वभूतानि कृत्वा चैकार्णवं जगत् । बालः स्वपिति यश्चैकस्तस्मै मायात्मने नमः ] इत्याद्यागमान्महाप्रलये भगवतोस्ति ६ क्रीडाकारि बालत्वम् ॥ कुलकम् ॥

॥ १८२ ॥ अधुना रिपुवधनवबुद्धवैधव्यसखीशासनवर्णनेन शत्रुवधदक्षत्वं यशोवर्मणो भणितुं दशभिर्गाथाभिः कुलकमाह । ३ अत्र कुलकादौ अथवेति निपातसमुदायो वस्त्वन्तरोपक्रमद्योतनाय प्रयुक्तः ॥ मणिभिः शबला व्यामिश्रा याः कुसुममालास्तासामवबन्धनेन प्रतिबद्धा उपजनिता [वि] भ्रमा यस्याः सा तथाभूता या प्रथम- ६ मभूत् सा जाता धूमाहतखण्डदण्डवत्कपिशि किणो कस्माद्विणी संप्रति हे सुन्दरि सखि ॥ किणो इति कस्मादर्थे देशी निपातः ॥

॥ १८३ ॥ किं नु खलु कलानिरन्तरमृगाङ्कप्रतिपक्षगण्डलेखं ते दमनकशिखावदभिष्यामधूसरं वदनमिदानीं वर्तते ॥ किं कस्मात् । ३ खु खलु । दमनकं नाम सुगन्धपत्रिका ॥ इच्च<sup>१</sup>हे इदानीम् ॥

<sup>१</sup> MH संभूतानि. The emendation is conjectural.

<sup>२</sup> MH. वु.

धारा-हय-धरणि-कणावरुद्ध-णव-कन्दली-सिंहा-फलसं ।  
 महुरमवगाढ-सोढं च वहसि विसमारुणं अहरं ॥ १८४ ॥  
 एयं पवण-पराधीण-सरल-लवली-दलाहिलोलं ते ।  
 पेच्छामि असंगय-मङ्गलावयंसं सवण-वासं ॥ १८५ ॥  
 सासय-मियङ्क-मणि-कलस-वेसमवसण-हार-परिभोयं ।  
 निरवसर-चन्दण-रसं तंचिय ते सुयणु थण वट्ठं ॥ १८६ ॥  
 सरस-पडिबोह-लङ्घिय-कलम्ब-केसर-पिसङ्गमङ्गसुं ।  
 लायणं चिर-निम्माण-खिन्न-कणय-च्छविं वहद् ॥ १८७ ॥

॥ १८४ ॥ जलधरधाराहतधरणिरेणुनिरुद्धनवकन्दलीशिखाव-  
 स्पर्शं स्वभावमधुरमवगाढशोभं च यदभूत्तद्वहसि विषमारुणमधरं  
 ३ संप्रति कस्मात् ॥ कचित्स्वाभाविकमरुणत्वं कचित्प्रदेशे म्लानमिति  
 विषमारुणत्वम् ॥

॥ १८५ ॥ एतत्पवनपराधीनसरसलवलीदलाभिलोलं ते संप-  
 श्याम्यसंगतमङ्गलार्थावतंसं मङ्गलार्थकर्णोत्पलविहीनं श्रवणपार्श्व क-  
 ३ र्णपालीम् ॥ लवली लताविशेषः ॥

॥ १८६ ॥ शाश्वतः परिपूर्णो यो मृगाङ्कस्तथा शाश्वतो  
 मणिकलशस्तद्वेदेषो यस्य तत् तथा अवसन्नानां हाराणां परिभोगो यत्र  
 ३ तद्यदभूत् संप्रति निरवसरचन्दनरसं तदेवैतत् हे सुतनु स्तनपट्टकं  
 कस्माज्जातम् ॥

॥ १८७ ॥ सरसः प्रत्यगो यः प्रतिबोधस्तेन लङ्घितः आक्रान्तो  
 यः कदम्बनामा कुसुमविशेषस्तत्केसरवत्पिशङ्गं गौरम् अङ्गेषु  
 ३ लावण्यं यदभूत्तत्संप्रति चिरनिर्माणं चिरघटितम् अत एव खिन्नमुप-  
 भोगेन मन्दप्रभं संपन्नं कनकं तच्छविं वहते<sup>३</sup> कस्माज्जातम् ॥

उवमासु अपज्जत्तेह-कलह-दन्तावहासमूरु-जुयं ।

तंचेय मलिय-विस-दण्ड-विरसमालक्खिमो इण्हिं ॥ १८८ ॥

हा किंणु अणव-कच्चूर-भङ्ग-विच्छाय-पाडले तरुणि ।

आवहासि इमे पडिवोह-कुण्ठ-कमल-प्पहे चलणे ॥ १८९ ॥

संचरइ चिर-परिग्गह-लायणुत्तिण्ण-वेस-सोहग्गो ।

सोच्चेय पुराणालेक्ख-धूसरो परियणो एस ॥ १९० ॥

इय अमुणिय-वेहव्वागमाहिं आलोइऊण ता जरस ।

रिउ-सुन्दरीओ रुज्जन्ति णेह-सरिसं पिय-सहीहिं । १९१ १०

॥ १८८ ॥ उपमासु विषयभूतासु <sup>१</sup>अपर्याप्तेभकलभदन्तावभासा  
यस्य तदपर्याप्तकरिकलभदन्तावभासमूरुयुगं तदेव <sup>२</sup>मलितविसदण्ड-  
३ वद्विरसमालक्षयाम इदानीम् ॥

॥ १८९ ॥ हा कष्टं किं नु एतदनवकच्चूरभङ्गस्थानवद्विच्छायत्वेन  
पाटलवर्णाभे तरुणि आवहसीमौ प्रतिबोधने आत्यन्तिकचिरजरठप्र-  
३ बोधने कुण्ठमदृढं शिथिलं यत्कमलं तद्वत्प्रभा ययोस्तौ मन्दकान्ती  
<sup>३</sup>चरणौ कस्मात् ॥

॥ १९० ॥ संचरति [चिर] परिग्रहेण पुराणवस्त्रादिना लावण्या-  
दुर्त्तार्णं वेषसौभाग्यं यस्य स तथाविधः स एव <sup>१</sup>पुराणालेख्येन चित्रेण  
३ तुल्यो धूसरः परिजन एषः ॥

॥ १९१ ॥ इति उक्तप्रकारेण अविदितवैधव्यागमाभिरालोक्य त,  
यस्य रिपुसुन्दर्यो रुद्यन्ते स्नेहसरसं कृत्वा प्रियसखीभिः ॥ सोस्ति  
३ यशोवर्मा । कुलकम् ॥

अहं सो कयाहिसेओ समयम्मि णिमिल्ल-मेह-माहप्पे ।  
चलिओ सयल-धरा-वलय-विजय-पडिबद्ध-ववसाओ ॥ १९२ ॥

किंच जायं । ९

निवडइ परोप्परावडण-मुहल-मणि-मञ्जरी-कण-करालो ।  
गयणाहि विबुह-विहुओ सुर-पायव-पल्लवुप्पीलो ॥ १९३ ॥  
मङ्गल-लास-किलम्मन्त-सुर-वहू-कण्ठ-सीयलो वहइ ।  
अभिण्ण-महुर-मन्दार-सुन्दरो सुर-वह-समीरो ॥ १९४ ॥

॥ १९२ ॥ अथ स कृताभिषेको वैदिकमन्त्रकृतस्नानविशेषः  
कृतप्रास्थानिकहोमःसमये शरत्काले निमीलितमेघमाहात्म्ये चालितः सकल-  
३ धरावलयजयाय प्रतिबद्धविकटव्यवसायः ॥

॥ १९३ ॥ इदानीं 'सुरोचितचेष्टादिसूचितं विजयनिमित्तं नव-  
निबद्धेन कुलकेनाह ॥ निपतति परस्परापतनमुखरमणिमञ्जरीकणो-  
३ रत्करालो दन्तुरो गगनाद्विबुधविधूतः सुरपादपल्लवोत्पीडः ॥ आपतनं  
संबन्धः । उत्पीडः समूहः । सुरपादपस्य पारिजातस्यान्येषां च कल्प-  
पादपानां सुरैर्विधूननं प्रहर्षात्पुष्पवृष्टिविमुक्तये ॥

॥ १९४ ॥ यशोवर्मप्रयाणकपरितुष्टानां सुरवधूनां यन्मङ्गललास्यं  
तेन क्लाम्यन्तीनां [ तासां ] श्रमस्त्रेदजललवालंकृतानां कण्ठानां शीतलो  
३ रवहति ईषद्विज्रमधुरमन्दारसुन्दरः सुरपथसमीरः ॥ आभिन्न इत्याकार  
ईषदर्थः । भेदो विकासः । मधुराः सुगन्धाः । मन्दाराः स्वर्गकुसुम-  
विशेषतरवः । उद्भिन्नेति क्वचित्पाठः । तत्रापि ईषद्विकासोर्थः । तत्र  
६ सौगन्ध्यातिरेकात् ॥

<sup>1</sup> MH. सुरोचित.<sup>0</sup> <sup>2</sup> MH<sup>0</sup> विधूमबन्धनप्र<sup>0</sup>



उत्तम्भिज्जन्ति नराद्विस्सं समयं दिसो-गहन्देहिं ।  
 असरिस-पसत्थ-मणि-तोरणव्व वियडा कर-क्खम्भा ॥ १९५ ॥  
 साणन्द-रोहिणी-बाहु-बलय-पडिबद्ध-वीय-परिवेसो ।  
 जाओ पसण्ण-गह-मण्डलावलम्बी निसा-नाहो ॥ १९६ ॥  
 विब्भम-परिरम्भणोण्ण-मिलिय-मणि-दाम-मुहल-थण-विम्बो ।  
 लास-कय-कंस-तालोव्व चलइ सुर सुन्दरी सत्थो ॥ १९७ ॥  
 किरण-किलामिय-परियर-भुयंग-विस-जलण-धूम-तिमिरेहिं ।  
 उव्वेल्ल-महामणि-दन्तुरेहिं चलियं णिहाणेहिं ॥ १९८ ॥

॥ १९५ ॥ उत्तम्भ्यन्ते ऊर्ध्वं स्थाप्यन्ते नराधिपस्य समकालं  
 कृत्वा दिग्गजेन्द्रैः । भाराक्रान्तत्वात् । न विद्यते सदृशो येषां ते  
 ३ असदृशा ये प्रशस्तमणयः इन्द्रनीलास्तन्मयतोरणा इव विकटाः  
 करस्तम्भाः ॥

॥ १९६ ॥ सानन्दरोहिणीबाहुबलयप्रतिबद्धद्वितीयपरिवेषो जातः  
 प्रसन्नग्रहमण्डलावलम्बी निशानाथः ॥ प्रसन्नेन गुरुसूत्रकेण ग्रहबलयेनै-  
 ३ केन कान्ताकरकटकेन प्रयुक्त इत्यर्थः ॥

॥ १९७ ॥ विभ्रमा विलासास्तैर्यः परिरम्भस्तेनान्योन्यं मीलितानि  
 यानि मणिदामानि तैर्मुखराणि सशब्दानि स्तनविम्बानि यस्य स  
 ३ लास्यकृतकंसताल इव चलति सुरसुन्दरीसार्थः ॥ स्तनयुगलानां च  
 परस्परसंस्पर्शसमुत्थो मणीनां रवः कंसिकाध्वनिरिव ॥

॥ १९८ ॥ [ किरणक्लान्तपरिचरभुजंगविषज्वलनधूमतिमिरैः उद्वे-  
 ल्लित ] महामणिदन्तुरैश्चलितं निभानैः ॥

वहइ माहिन्दो साणन्द-सुन्दरी-विहुय-वास-संबलियं ।  
 हरिसावसरम्मिवि विसम-वियसियं लोयण-सहस्सं ॥ १९९ ॥  
 रहसुद्ध-तिअस-करि-दन्त-दण्ड-पग्गितुलिय-रवि-रह-तुरंगो ।  
 तोरण-निबद्ध-जय-पल्लवोव्व जाओ णह-वियाणो ॥ २०० ॥  
 इय से पसत्थ-पत्थाण समय-संभाविऊसव-वियासो ।  
 जाओ पहरिस-हीरन्त-सुत्तिय-हियओ तियस-लोओ ॥ २०१ ॥

॥ १९९ ॥ वहति महेन्द्रः सानन्दसुन्दरीविधूतवाससंबलितं  
 हर्षावसरेपि विषमविकसितं लोचनसहस्रम् ॥ यद्यपि हर्षवेशेन सकल-  
 ३ लोचनाविकासो हेतुवशोपनतस्तथापि विषमं कृत्वा विकसन्तीं नेत्रसहस्रीं  
 वहति सहस्राक्षः । किञ्चित्सुविकसितं किञ्चिदविकसितमिति कस्मात् ।  
 सानन्दसुन्दरीविधूतवाससंबलितत्वात् । वासः कर्पूरादिवासितश्चतुः-  
 ६ समादिद्रव्यविशेषः । स हि <sup>१</sup>महोत्सवेष्वावर्तेषु सुरसुन्दरीभिः प्रकीर्यते  
 नायकवक्त्रादिषु ॥

॥ २०० ॥ रभसोद्धर्तितत्रिदशरुदन्तदण्डपरितुलितरविरथतुरंग-  
 स्तोरणनिबद्धजयपल्लव इव जातो नभोवितानकः ॥ <sup>३</sup>गगनमेव करकुक्कुम् ॥  
 ३ तत्र छुर्ध्वं दण्डचतुष्टयं भवति । इहापि तत्स्थानापन्नं सुरकरिदन्तच-  
 तुष्टयम् । मुख्ये च करकुक्कुके पटिविशेषा आच्छादनानि भवन्ति ।  
 तत्स्थानापन्नमिह नभः । करकुक्कुक्तोरणलम्बाश्च जयपल्लवा भवन्ति ।  
 ६ तत्स्थानापन्ना इह रविरथलम्बा हरिदश्वा दन्तिदन्तदण्डोपरिवर्तिनः ॥  
 नरपतिप्रयाणकेऽत्र महेन्द्रस्य साहायकं कल्पितम् ॥

॥ २०१ ॥ [ इति तस्य प्रशस्तप्रस्थानसमयसंभावितोत्सवविका-

अवि य । ६

आमूल-वलिय-वामोरु-वलरी-लङ्घिण्यरोरु-लयं ।  
तंस-द्विय दर परियत्तियङ्ग-दिट्ठेक-थण वट्ठं ॥ २०२ ॥  
विणियत्त-हार-वलयग्ग-मिलिय-मासल-निअम्ब-पेरन्तं ।  
वलणा-मडह-द्विय-मज्झ-कट्टि-ओव्वत्त-रोम-लयं ॥ २०३ ॥

शः जातः <sup>१</sup>प्रहर्षहियमाणसुखितहृदयस्त्रिदशलोकः ] । कुलकम् ॥

॥ २०२ ॥ अधुना प्रदक्षिणाङ्गपरावृत्त्या राजदर्शनलीलां <sup>२</sup>पुरसुन्द-  
रीणां पद्मोपनिबद्धेन कुलकेनाह ॥ आमूलवलितवामोरुवलरीलङ्घितेतरो<sup>३</sup>-  
रुलतं व्यश्रस्थितेषपरिवर्तिताङ्गत्वेन दृष्टैकस्तनपृष्ठं सचितपरिसंस्थितमव-  
स्थानम् ॥ पुरसुन्दरीणामित्यग्रेन्वयः<sup>४</sup> । शोभाक्रियायां च वाक्य-  
समाप्तिः । वलरीलता इवोरुः । अर्थादक्षिणोरुलता । वामेन  
दलङ्घितः । व्यश्रस्थितिस्तिर्यगवस्थानम् । दर ईषत् । एकस्तनपृष्ठं  
अर्थाद्वामम् ॥

॥ २०३ ॥ विनिवृत्तहारवलयाग्रमिलितमांसलनितम्बपर्यन्तं तथा  
वलनावशेनाकृष्टस्थितं यन्मध्यं तेनाकृष्टा सती उद्वृत्ता उद्वेष्टिता रोमलता  
यत्र तत् ॥ अतोलितम्बेन मध्यम्य वलिभङ्गाद् रोमलतोद्वेष्टनमित्यर्थः ।  
मडहं स्पष्टमाकृष्टम् ॥

<sup>१</sup> MH. is wanting in this part of the commentary though J. P. Do. K. give the text of the verse.

<sup>२</sup> MH. सुर.<sup>०</sup>

<sup>३</sup> MH. leaves out त before <sup>०</sup>रो<sup>०</sup>.

<sup>४</sup> MH. सुरसुन्दरीणामन्यपदार्थः

<sup>५</sup> MH. अतो नितत्वेन.

सहि-खन्ध-द्विय-दाहिण-पउट्ट-वलिओणआणण-मियङ्कं ।  
 एकेकम-णिबिड-करम्बियङ्गुली-मिलिय-कर-किसलं ॥ २०४ ॥  
 परियत्त-सरल-कुन्तल-णालज्जिअ-दाहिण-त्थणद्धन्तं ।  
 लीला-बन्धुर-सीमन्त-पयड-चूडा-माणि च्छायं ॥ २०५ ॥  
 ओणविय-सवण-तवणिज्ज-मञ्जरी-रुद्ध-कुण्डलालोयं ।  
 वलियागयण-ताडङ्क-मलिय-थण-कुङ्कुमा-लेक्खं ॥ २०६ ॥  
 इय वसुहाहिव-दंसण-वलन्त-णयणुप्पलावयंसाण ।  
 भवण-सिहरेसु पुर-सुन्दरीण परिसंठियं सहइ । २०७ । ६

॥ २०४ ॥ सख्याः स्कन्धे आत्मीयः स्थितो यो दक्षिणः प्रकोष्ठः  
 कराधारो बाहुपलवस्तत्र वलितः सन् अवनतो विश्रान्त आननमृगाङ्को  
 १ यत्र तत् एकैकम् अन्योन्यनिबिडं कृत्वा करम्बिता निबिडत्वमापादिता  
 अङ्गुलयो ययोस्ते मिलिते करावेव किसलये यत्र तत् ॥ सर्वापश्चाद्भागे-  
 वष्टम्भनत्वेन स्थितात्र 'ज्ञेया ॥

॥ २०५ ॥ परिवृत्तेन सरलेन कुन्तलनालेनाञ्जितः स्पृष्टो दक्षिण-  
 स्तनस्यार्धान्तोवयवो यत्र तत् लीलया बन्धुरितेवनते सीमन्ते सति  
 ३ प्रकटा चूडामणिच्छाया यत्र तत् ॥

॥ २०६ ॥ अवनमिता या श्रवणे कर्णे तपनीयमञ्जरी तथा रुद्धः  
 कुण्डलस्यालोको दर्शनं यत्र तत् वलितागतेनान्येन । वामेन अर्थात् ।  
 ३ ताडङ्गेन कर्णाभरणेन 'मलिता स्तनकुङ्कुमलेखा यत्र तत् ॥ 'मिलियपाठे  
 मिलितार्थत्वम् । ताडङ्कः कर्णाभरणम् ॥

॥ २०७ ॥ इति वसुधाधिपदर्शनप्रवृत्तनयनोत्पलावतंसानां भव-

किंच । ३

अज्जवि जस्स हराणल-जालावलि-संभमं भरन्तस्स ।  
 कुसुम-कविसे असोएवि ज्ञात्ति दिट्ठि समुव्वियइ ॥ २०८ ॥  
 सोवि ससि-बन्धवो जाण दंसणे पणइणीण कोवङ्क ।  
 कुणइच्चिय कुन्द-सिहा-कसाय-गण्ड-स्थलं वयणं ॥ २०९ ॥  
 दिट्ठे पट्टम्मि अबलाण ताण आविद्ध-चन्दण-कसाओ ।  
 वासिओ अङ्गेषु समन्त-पीण-कण-कञ्चुरो सेओ ॥ २१० ॥ ३

नशिखरेषु पुरसुन्दरीणां परिसंस्थितं शोभते ॥ पश्चाद्भागव्यवस्थितस्य  
 नृपस्य परावृत्त्या सर्वत्र दर्शनं विवक्षितम् ॥ कुलकम् ॥

॥ २०८ ॥ अज्जवीत्यादिभिस्त्रिभिर्विशेषकम् ॥ अद्यापि यस्य  
 हरानलज्वालावलीसंभ्रमं सरतः कुसुमकपिशे अशोकेपि ज्ञागिति दृष्टिः  
 ३ समुद्विजते ॥

॥ २०९ ॥ सोपि शशिवान्धवो यासां पुरस्त्रीणां दर्शने सत्युत्पन्ना-  
 भिलाषत्वात्प्रणयिन्यो रतिप्रोत्योर्वदनं कोपाङ्कं करोत्येव कुन्दाशिखाकषा-  
 ३ यगण्डस्थलम् ॥

॥ २१० ॥ दृष्टे तस्मिन्प्रभौ स्त्रीणां तासामाबद्धचन्दनकषायः  
 उषितोऽङ्गेषु समन्तात्पीनकणत्वेन कर्बुरः स्वेदः ॥ शशिवान्धवः कामः ।  
 ३ प्रणयिन्यः कामकान्ता रत्यादयः ॥ हरपरिभवसमर्थस्यापि कामस्य  
 यासां दर्शनेन लुब्धस्यावधीरितरस्यादिकस्य अत एव कोपितनिजजा-  
 यस्य क्षोभो भवति ता अपि यं दृष्ट्वा क्षुभ्यन्ति स कामादप्यधिकसौ-  
 ६ न्दर्यो यशोवर्मेति तात्पर्यार्थः । विलया महेला । पीनचन्दनकणकर्बुर-  
 त्वमेव न कर्दमः ॥

दिद्वी सचन्दणसुं आरोविय-रायणेषु रमणीण ।

तस्स निसण्णा पुण्णाह-रयय-वत्तेसुव मुहंसु ॥ २११ ॥

अविय । ४०

समरेसु खग्ग-धारा-गयाएँ पडिपेल्लिऊण रिउ-खग्गं ।

दिद्वो सिरीएँ तं नील-मणि-कवाडन्तरेणं ॥ २१२ ॥

जा सुहडासि-णिवासा संकन्तायस-मलव्व सामाइ ।

सा दोस-रण साणेव्व फुरइ तइ णिम्मला लच्छी ॥ २१३ ॥

॥ २११ ॥. दृष्टिः सचन्दनेष्वारोपितरोचनेषु रमणीनां तस्य निषण्णा पुण्याहरजतपात्रेष्विव मुखेषु ॥ पुण्यदिनेषु रजतपात्राण्यारोपितगोरो-  
३ चनानि भवन्तीति तुल्यत्वं सुन्दरीवदनैः ॥ प्रयाणगतस्य नृपतेर्म-  
ङ्गलार्थं रजतपात्राणि पौरैरुपनीयन्ते । अतस्तेषु च युगपद्दृष्टिर्निषण्णे-  
त्ययमप्यर्थोत्रास्ति ॥

॥ २१२ ॥ समरेष्वित्यादिचत्वारिंशता गाथाभिर्महाकुलकम् ॥  
समरेषु खङ्गधारागतया प्रतिप्रेर्य रिपुखङ्गं दृष्टः श्रिया त्वं नीलमणिकवा-  
३ टान्तरेणेव ॥ समरे तु इति कचित्पाठः । अत्र तुशब्दस्तवशब्दस्यार्थे  
प्रयुज्यते<sup>१</sup> । श्रीः शोभा लक्ष्मीश्च । किल सानुरागा स्त्री संनिहितं प्रेर्य  
अपसार्य दूरवार्तिनमपि प्रियतमं कवाटवातायनान्तरालादिना पश्यति ।  
सानुरागदृष्ट्या च<sup>२</sup> विजितश्रियं त्वामेव रणे जयलक्ष्मीरवलम्बत इति  
६ द्योतितम् । वन्दिनां चैवमादिका ज्ञेया स्तुतिपरंपरा ॥

॥ २१३ ॥ सैदा सुभटासिनिवासात् सक्रान्तायसमलेव श्या-  
मायते यौ. दोषरता दुर्जनप्रिया । लक्ष्म्याः प्रायेणाविवेकिनि जने

<sup>१</sup> MH. तुशब्दः.....प्रयुज्यते.

<sup>२</sup> MH. विजितश्रियुत्स्वा<sup>०</sup>.

तुह जाइ-मच्छरेणव णरिन्द उब्भिउडिणा णडालेण ।  
 सयल-णडालाईंचित ठवियाईं पणाम-मग्गाम्मि ॥ २१४ ॥  
 पुरओ पुरओ तुम्हारिसेहिं वियडोहिं भूमिवालेहिं ।  
 विवरीयग्ग-सरूवोव्व एस परिवड्ढिओ वंसो ॥ २१५ ॥  
 सहइ णरिन्द परिणओ मग्गोप्पिय-दण्ड-पाविय-त्थामो ।  
 सिरि-सुन्दरीएँ पासे तुह धम्मो सोवियल्लोव्व ॥ २१६ ॥

३दर्शनात् । साँ केवलं स्फुरति त्वयि निर्मला लक्ष्मीः ॥ सह सदा ।  
 नवरं केवलम् । स्वभावदुष्टाया लक्ष्म्याः सुभटग्वङ्गबलाहरणीयत्वात्स्वङ्ग-  
 लोहमलसंक्रमणेनेव' मालिन्यं जातमिति कल्पना । सैवंभूतापि च त्वां  
 दन विकरोतीति महाप्रभावत्वं भवत इत्युक्तं भवति ॥

॥ २१४ ॥ तव जातमत्सरेणव हे नरेन्द्र स्वभावोद्भुतभृकुटिना ।  
 सुभटानामेवमादिलक्षणकत्वात् । ललाटेन सकलानि रिपुललाटान्येव  
 ३स्थापितानि प्रणाममार्गेषु ॥ अप्रकुपितेपि त्वयि स्वभावस्थितोर्ध्वभ्र-  
 कुट्यादिघोराकारदर्शनमात्रेणैव रिपवः प्रणतास्तव संपन्ना इति  
 तात्पर्यार्थः ॥

॥ २१५ ॥ पुरतः पुरतः अग्रे अग्रे भवादृशैर्विकटैर्भूमिपालैर्विपरी-  
 ३ताग्रस्वरूप इव [एष] परिवर्धितो वंशः ॥ दारुवंशः किल स्थूलमूलो  
 भवति क्रमेण चोपर्युपरि तनुतनुतरादिरूपः । भवादृशैस्तु उन्नतचरितैर्नृ-  
 पवंशस्य वैपरीत्यमानीतं परिपुष्टाग्रस्वसंपादनात् ॥

॥ २१६ ॥ शोभते हे नरेन्द्र परिपाकं प्राप्तस्तथा मार्गे सापराध-  
 ३लक्षणेर्षितो दण्डस्तेन प्रापितं स्थाम बरं यस्य स मार्गार्पितदण्डप्रापि-  
 तस्थामा श्रीसुन्दर्याः पार्श्वे तव धर्मः सोमहल्ल इव कञ्चुकीव ॥

दीहर-पयाव-मूलं लच्छी पास-द्विया जसुग्यायं ।  
 कञ्चण-दण्डं पिव धवल-चामरं तुङ्ग धारेइ ॥ २१७ ॥  
 विहवायन्तारि-बहू-समूह-पडिभग-वलय-रासि-णिहा ।  
 तुह जस-कूडुकेरा दिसासु सयलासु दीसन्ति ॥ २१८ ॥  
 भरिमो असिं तु संगर-फुरन्त-मायङ्ग-मोत्तिय-मऊहं ।  
 धारा-जलुत्त-बिसमिव सिरीएँ पिय-गेह-णल्लिणीए ॥ २१९ ॥  
 भीय-परित्ताण-मइं पइण्णमसिणो तुहाहिरूढस्स ।  
 मण्णे सङ्का-विहुरे ण वेरि-वग्गेवि अवयासो ॥ २२० ॥

॥ २१७ ॥ दीर्घप्रतापो जगद्ध्यापिप्रभावो मूलं दण्डस्थानीयं  
 यस्य तं लक्ष्मीः[पार्श्व] स्थिता यशःसंघातं काञ्चनदण्डमिव धवलचा-  
 ३ मरं धारयते यस्य ॥ स त्वं विराजस इति शेषः ॥

॥ २१८ ॥ विधवायमानारिवधूसमूहप्रतिभगधवललयनिभास्तव  
 यशःकूटोत्करा यशसो राश्याकारा उत्करा विक्षु सकलासु दृश्यन्ते ॥

॥ २१९ ॥ स्मरामः असिं खड्गं तव संबन्धिनं संगरस्फुरन्मातङ्ग-  
 मौक्तिकसमूहं धाराजलोत्तबिसमिव श्रियाः प्रियगृहनलिन्याः । प्रियनल-  
 ३ नीगृहत्वात् ॥ तुशब्दस्तवशब्दस्यार्थे । रिपुकरिशिरोदारणेनोभयधारा-  
 लग्नानि मौक्तिकानि यशोवर्मणः खड्गे लक्ष्मीनिवासभूते । तत्रोत्प्रे-  
 क्ष्यते । नलिनीगृहनिवसनाप्रियत्वाल्लक्ष्म्यास्तत्र व्यायामोपजातजललवधारे  
 ६ करवाले धाराजलमाश्रित्य नलिनीबीजं मृणालिकालक्षणमिवोत्तमिति कल्पना  
 कवेः ॥

॥ २२० ॥ भीतपरित्राणमयीं प्रतिज्ञामसेस्तवारूढस्याहं मन्त्रे  
 शङ्काविधुरे शङ्काव्याकुले वैरिवर्गेऽपि नावकाशः ॥ तस्यापि भीतत्वेन  
 ३ त्रातव्यत्वात् ॥



कोऊहलेण आहव-पलोइया गारवोप्पिय-करेण ।  
 पट्ठीओ परामुट्ठा तुमाइ पणयाण वेरीण ॥ २२१ ॥  
 णिवासिज्जइ जय-वारण कुम्भ-विभेय-क्खमे तुह असिम्मि ।  
 तद्वियसं मुत्ता-कोस-संचयासाएँव सिरीए ॥ २२२ ॥  
 सो णत्थिच्चिय इह जो णरिन्द णेहिइ णडाल-वट्टं वो ।  
 अच्छीहिन्तो करुणा-मयाई णणु बारि-बिन्दूइ ॥ २२३ ॥

॥ २२१ ॥ कौतूहलेनाहवे विलोकितानि गौरवार्पितकरेण पृष्ठानि  
 परामृष्टानि त्वया प्रणतानां वैरिणाम् ॥ स्मराम इत्यनुषङ्गः । ये दुर्दमा  
 ३ वैरिणो नान्येन केनापि कदाचनापि परिभूताः पलायिता वा ते त्वयैव  
 भग्नाः पलायिता दृष्टपृष्ठाश्च । अतः कौतुकेन अस्यादरेण च तेषां त्वया  
 पृष्ठ परामृष्ट सेवकत्वमापन्नानाम् । मदतिरिक्तसकलरिपुपरिभवविभवा भवन्त  
 ६ इति भणतां प्रोत्साहयतेति वयं स्मराम इति वैतालिकोक्तितात्पर्यम् ॥

॥ २२२ ॥ न्युप्यते निवासः क्रियते जयवारणकुम्भविभेदक्षमे  
 तवासौ खड्गे प्रतिदिवसं मुक्ताकोशसंचयाशयेव श्रिया ॥

॥ २२३ ॥ स नास्त्येवेह यो हे नरेन्द्र नेप्यति ललाटपट्टं वो  
 युष्माकम् अक्षिभ्यामपसार्य करुणामयान् ननु वारिबिन्दून् ॥ पराजिता-  
 ३ न्दैन्ययुक्तान् शत्रून् दृष्ट्वा कृपयोत्पन्ना येऽश्रुजलबिन्दवस्तात्रेनाभ्यामपसार्य  
 कोपोत्पादनद्वारेण भयाद्वा ललाटदेशं यो नेप्यति स प्रतिपक्षस्त्रव नास्त्ये-  
 वेत्यर्थः । नन्वित्यसंभावनायाम् ॥

अहवा

उत्पयणायर-संपिण्डिअङ्ग-गिरि-णिवह-गारवोणमियं ।  
 सव्वायर-वोढव्वं जायं सेसस्स महि-वेढं ॥ २२४ ॥  
 पक्खन्तराल-परियत्तमाण-रवि-मण्डला णढ-यलाम्मि ।  
 होन्ति अणागय-संगय-कुलिसा इव सेल-संघाया ॥ २२५ ॥  
 मारुअ-भरन्त-कन्दर-गारव-परिमन्थरं वलग्गन्ति ।  
 वेय-वियसन्त-पायव-णूमिय-कडयन्तरा गिरिणो ॥ २२६ ॥

॥ २२४ ॥ इदानीं पर्वतपक्षक्षपणदक्षोपि सहस्राक्षस्वच्चरितो-  
 त्पन्नचमत्कारः कम्पत इत्यर्थदर्शनदक्षं द्वादशभिर्गाथाभिरवान्तरकु-  
 ३ लकमाह । अहवा । अस्यल्पं, पूर्वोक्तम् इदं बहुतरं त्वय्यस्ति चरि-  
 तजातं तदाकर्ण्यतामिति वन्द्यभिप्रायः ॥ उत्पतनादेरेण संपिण्डिताङ्गस्य  
 गिरिनिवहस्य गुरुत्वातिशयेनावनामितं सर्वादरवोढव्यं जातं शेषस्य मही-  
 ६ पीठं महीबलयम् ॥ स्वावयवान्सर्वबलेन निष्पीड्य पक्षिण उड्डीयन्त  
 इति स्वभावः ॥

॥ २२५ ॥ पक्षान्तराले पक्षमध्यभागे परिवर्तमानरविमण्डला  
 नभस्तले भवन्त्यनागतसंगतकुलिशा इव शैलसंघाताः ॥ उड्डीनानां  
 १ पक्षान्तरालेषु संक्रान्तो रविकिरणसमूहो गिरीणामेवमुप्रेक्ष्यते भविष्यन्नपि  
 क्वलङ्कजसंबन्धो वर्तमानमीभूत इति ॥

॥ २२६ ॥ मारुतत्रियमाणकन्दरत्वेन यद्गुरुत्वं तद्गुणान्मन्थरं  
 कृत्वा अवलगन्ति गगनमारोहन्ति वेगविकसत्पादपस्थगितकटकान्तरा  
 १ गिरयः ॥

आरोहन्ति णह-यलं तारुज्जोइय-गुहा-मुहाहोआ ।  
 अण्णोण्ण-पेहुणाणिल-हीरन्त-विसण्ठुला सेला ॥ २२७ ॥  
 मुक्क-तुसारासारं लीलुङ्गीणम्मि तुहिण-सेलाम्मि ।  
 वेवइ अच्छकागय-हिमकाल-किलामिओ लोओ ॥ २२८ ॥  
 उप्पयण-रुद्ध-गयणा दूरुग्गम-निव्वडन्त-णह-लहुया ।  
 मूएन्ति मूल-मडहं खमग्ग-वियडंव धरणिहरा ॥ २२९ ॥  
 दूर-यरं उप्पइया अद्ध-वहस्थामिय-णिज्जर-तुसारा ।  
 दीसन्ति वियड-लहुया पणट्ट-काया महा-गिरिणो ॥ २३० ॥

॥ २२७ ॥ आरोहन्ति नभस्त्रलं तारोद्द्योतितगुहामुखाभागोः । अन्यो-  
 न्यपक्षानिलद्वियमाणत्वेन विसंभुलाः शैलाः ॥ पेहुणा पक्षाः ॥

॥ २२८ ॥ मुक्ततुषारासारं कृत्वा लीलयाप्युङ्गीने तुहिनशैले वेपते  
 कम्पते अच्छक्रे अकाण्डे असमय एव आगतो यो हेमन्तस्तेन क्लान्तो  
 ३ लोकः ॥ लीणुङ्गीणेति पाठे भूमौ निलीयोङ्गीन इत्यर्थः ॥

॥ २२९ ॥ उत्पतनरुद्धगगना दूरोद्गमेन निर्वर्तमानं व्यज्यमानं  
 प्रकर्षाभवद्यन्मस्तेन हेतुना लघवः । दूरोङ्गीनानां महतामपि लघुत्व-  
 ३ दर्शनात् । सूचयन्ति मूलमडहं मूलदेशेऽल्पं चैतदाकाशमग्रे प्रान्ते विकटं  
 विततमिव धरणीधराः ॥ मूर्तद्रव्याभाव आकाशमिति केषांचिद्दर्श-  
 नम् । मीमांसकादीनां आकाशद्रव्यं प्रत्यक्षम् । तत्र नयनव्यापारे निक-  
 ४ टोङ्गीनेषु गगनमूलमल्पं दूरगतेषु तु तदेव विततीभूतं वितताग्रं निरीक्ष्यत  
 इति तात्पर्यार्थः ॥

॥ २३० ॥ दूरतरमुत्पतिता अर्धपथे अस्तमिता नष्टा निष्ठिताः

जं जं समुत्पयन्ता मुयन्ति सेला णहङ्गणुद्देशं ।  
 तं तं पुञ्जिय-बहलो भरेइ मुहलुब्धो पवणो ॥ २३१ ॥  
 पासोसरन्त-तल-मग-घडिय-कम-लहुय-मासल-च्छाया ।  
 उड्डन्ति पक्ख-वियलिअ-दिग्गय-दाणोज्झरा गिरिणो ॥ २३२ ॥  
 एन्ति गयणोसरन्तेसु कहवि उम्मुह-समीर-हीरन्ता ।  
 थोउप्पइय-णिविट्ठा सेलेषु विहङ्ग-संघाया ॥ २३३ ॥

समासविगलनक्रिया निर्जर्जरतुषारासारा येषु ते दृश्यन्ते विकटलघवः  
 ३ प्रनष्टकाया महागिरयः ॥ नीरतुषारशून्यकन्दरत्वेन विकटाः कराला  
 उद्भटंगृहवदृश्यन्ते<sup>१</sup> निःसारतया च लघवो विभाव्यन्ते । अत एव  
 प्रनष्टकाया इव प्रतिभान्ति । यथाक्रमेण दूरदूरतरदूरतममार्गगामिनः  
 ६ सन्तः स्थूलसूक्ष्मदृष्टिक्रमेण दृश्या विनष्टा इव संपद्यन्त इति तात्पर्यार्थः ॥

॥ २३१ ॥ यं यं समुत्पतन्तो मुञ्चन्ति शैला नभोज्झणप्रदेशं  
 तं तं पुञ्जितबहलो विभर्ति पूरयति मुखरः सशब्द उद्भटश्च प्रचण्डः  
 ३ पवनः ॥

२३२ ॥ पार्श्वभ्योपसरन्ती तलमार्गे च घटिता क्रमेण लघ्वी  
 श्यामला छाया येषां त उड्डायन्ते पक्षविलुलितदिग्गजदाननिर्जरा  
 ३ गिरयः ॥

॥ २३३ ॥ आगच्छन्ति गगनादपसरत्स्वागच्छत्सु परावृत्य कथ-  
 कथमप्यनुमुखेन समीरणेन द्वियमाणा उर्ध्वं नायमानाः स्तोकोरपति-  
 ३ तनिविष्टाः शैलेषु बिहङ्गसंघाताः ॥ किल शैलेषु वेगेनावतरत्सु तन्मूर्ति-

<sup>१</sup> MH seems to be corrupt here, reading उज्जद.<sup>०</sup>

ओयरण-विसेसिज्जन्त-रवि-अरालोअ-चञ्चल-च्छाया ।  
 दीसन्ति पविरलाओव वेउद्ध-दला वणालीओ ॥ २३४ ॥  
 इय जेण णहङ्गण-गोयराण खुडियाओ पक्ख-मालाओ ।  
 सेलाण सोवि तं चिन्तिऊण अन्दोलइ महिन्दो ॥ २३५ ॥  
 अणु-धारं संदट्ठेभ-मोत्तिए तुह असिम्मि सच्चविया ।  
 लीला दर-दाविय-हार-मेत्त-पयडव्व जय-लच्छी ॥ २३६ ॥

प्रतिबद्धा वात उर्ध्वं वेगेन गच्छन्गिरिशिखराश्रयान्पक्षिणोपहत्योर्ध्वं  
 नयति । ते च व्याकुलाः कथमपि क्लेशेन स्वाश्रयं प्राप्नुवन्ताति तात्प-  
 ६ र्यार्थः । शैलेष्विति विषयसप्तमी । एन्तिक्रियाकर्मत्वं तु शैलानामेवार्था-  
 द्भविष्यति ॥

॥ २३४ ॥ अपसरणेन विशेष्यमाणो भिन्नेदशत्वमापाद्यमानो  
 यो रवेरालोकस्तेन चञ्चला छाया यासां ता दृश्यन्ते प्रविरला इव वेगेन  
 ३ पवनसंबन्धिना ऊर्ध्वदला ऊर्ध्वपत्रा वनाल्यो विपिनपङ्क्तयः ॥

॥ २३५ ॥ इति उक्तेन प्रकारेण [ येन ] नभोङ्गणगोचरणां  
 खण्डिताः पक्षमालाः शैलानां सोपि तं यशोवर्माणं चिन्तयिन्वा आन्दो-  
 ३ लनं दोलाधिरोहमिवानुभवति [ महेन्द्रः ] ॥ महाप्रभावत्वान्मर्दायं  
 पदमाक्रम्यतीति शङ्कते महेन्द्रः । अवान्तरकुलकं द्वादशभिरिह गिरि-  
 गतम् ॥

॥ २३६ ॥ खङ्गधारां लक्ष्मीकृत्य संलभेभमौक्तिके दलितारिकु-  
 ङ्गरशिरस्त्वेन तवासौ खड्गे सच्चविया सस्या कृता निश्चिता लीलायेवदृशितं  
 ३ यत् हारमात्रं हरैकदेशः खङ्गधाराप्रकृतिपयमौक्तिकलक्षणस्तेन प्रकट-  
 मिव कृत्वा जयलक्ष्मीः ॥ हरैकदेशस्य 'वरनायिकालंकरणचिह्नस्य दर्श-

अयसेण रिऊण करम्बियाओ किन्तीओ तुह धरिज्जन्ति ।  
 कुवलय-दल-संवलिता मालइ-मालाओव दिसाहिं ॥ २३७ ॥  
 पडिबद्धं नवर तुमे नरिन्द-चक्रं पयाव-वियडंपि ।  
 गह-वलयमणुच्छित्ते ध्रुवेव्व परियत्तइ णरिन्द ॥ २३८ ॥

नेन खड्गे तव जयश्रीर्वसतीति निश्चितमिति तात्पर्यार्थः । कचिच्छमु-  
 ६ वारमिति पाठः । वारंवारं प्रतिक्षणं संदृष्टेभमौक्तिके खड्ग इत्यर्थः ॥

॥ २३७ ॥ अयशसारिसंबन्धिना करम्बिताः कीर्तयस्व धार्यन्ते  
 कुवलयदलसंवलिता मालतीमाला इव दिग्भिः ॥ कुवलयं नीलोत्पलम् ।  
 ३ मालती सुमनःकुसुमानि । अत्र च दिशो नायिकात्वेन कल्पिताः ॥

॥ २३८ ॥ प्रतिबद्धमाभिमुख्येन बद्धमिव नवरं केवलं तुमे  
 त्वयि नरेन्द्रचक्रं राजसमूहश्चाणक्यप्रसिद्धद्वादशारिवर्गलक्षणः प्रतापवि-  
 ३ कटे\* ग्रहवलयम् अनुत्थिते ध्रुव इव परिवर्तते प्रदक्षिणां करोति हे  
 नरेन्द्र ॥ प्राकृते च लिङ्गव्यत्यय इष्टो बहुशः । कचित्तु पयाववियडंपीति  
 पाठः । तत्र प्रतापविकटमपीति स्पष्ट एवार्थः । अणुच्छित्ते इति  
 ६ तद्भवम् । तद्भवस्तत्समो देशी त्रिविधः प्राकृतक्रम इत्युक्तम् । तत्रानु-  
 स्थिते अनुत्क्षिप्ते<sup>१</sup> इति वा संस्कृतमस्य मूलम् । राशेनुत्थितत्वमनुदृष्टत्वं<sup>२</sup>  
 स्फीतत्वं विनीतत्वं विवक्षितम् । ध्रुवे तु न विद्यते उत्थित उन्नतो  
 ९ यस्मादन्यः सोनुत्थित इत्यप्यर्थः । राश्यपि चायं ननु युज्यते । <sup>३</sup>अनु-

णिरसिमि जए विस्फुरइ नवर एको असी तुहबेय ।  
 जो पावइ निय-जस-सोम-मण्डले लञ्छण-च्छायं ॥ २३९ ॥  
 सविमो अणज्जुणमिमं अमहिन्दमवासुइं च अप्पाणं ।  
 सेवज्जलि-दंसण गुण-कहासु तुह जं ण पज्जत्तं ॥ २४० ॥  
 णिवडइ पडण-समुच्छलिय-जलण-कण-जाल-जडिल-धारगो ।  
 विमुह-गह मण्डलायट्ठिओव्व खगो तुह रिउसु ॥ २४१ ॥

क्षिप्तस्वमरिनरेन्द्रस्य अन्येनातुलितत्वम् । ध्रुवस्य त्वन्येनोन्नमय्य सर्वोप-  
 ११र्यनेन स्थापनम् । स्वत एबोन्नतपदेऽवस्थिते ॥

॥ २३९ ॥ समरे करे\* विस्फुरति केवलमेकोऽसिः । स्वङ्गस्त्वैव ।  
 यः प्राप्नोति निजयश एव सोमश्चन्द्रः । अतिशौक्लयात् । तन्मण्डले  
 ३ लाञ्छनच्छायाम् ॥ कलङ्ककान्तिमिति केचित् । निन्दास्तुतेश्चात्र  
 लाञ्छनं चिह्नमित्यपरे ।

॥ २४० ॥ शपामहे आक्रोशामो निन्दामः अनर्जुनम् । असह<sup>१</sup>-  
 सबाहुत्वाद्युगपदञ्जलिशतपञ्चकसंपादने सामर्थ्याभावात् । अमहेन्द्रम् ।  
 ३ असहस्राक्षत्वादानन्दोत्फुल्लोचनसहस्रेण दर्शने शक्यभावात् । अवा-  
 सुकिं च । बहुश्रवणत्वेन युगपदगणितगुणगणकथाकर्णकौशलाभावात् ।  
 आत्मानम् आत्मने सेवाञ्जलिदर्शनगुणकथाकर्णनेषु त्वयि यस्मान्न पर्या-  
 ६ सत् ॥ तथास्माकमात्मानमित्यर्थः । यो न पर्याप्तो बहुञ्जल्यादिद्वा-  
 रसेवासंपादने तस्मै शपामहे । आत्मनो इति वा व्याख्या कर्तव्या ।  
 इणं<sup>३</sup> एणमित्यर्थः ॥

॥ २४१ ॥ निपतति लोहमयकवचादिपतनवशसमुच्छलितज्व-

<sup>१</sup> MH. निज एव यश एव. <sup>२</sup> MH. सहल<sup>०</sup>. <sup>३</sup> MH. एण<sup>०</sup>.

तुह पडिवक्त्रेषु भया कथंवि अविलासभावसन्तु ।  
 आरोवेह ण कायर-गणगाएँव चावमसमसरो ॥ २४२ ॥  
 सुहडायट्टिय-कोयण्ड-चण्ड-रव-दारुणे रणे तं सि ।  
 परिरद्धो भीयाएँव सहसा गाढं जय-सिरीए ॥ २४३ ॥  
 सोहइ समागमेसुं अहिय-पयाव-प्पईव-मालासु ।  
 वावारेन्ती कण्णुप्पलं व खम्मं तु जय-लच्छी ॥ २४४ ॥

लनकणज्वालाजटिलधाराग्रः । उत्प्रेक्ष्यते । विमुखेन प्रतिकूलेन पञ्च-  
 मादिकेन भौमादिग्रहमण्डलेनाकृष्ट इव खङ्गस्त्व रिपुषु ॥

॥ २४२ ॥ तव प्रतिपक्षेषु भयात्काप्यविलासं सदुःखं कृत्वा  
 आवसस्तु आरोपयति न कातरगणनयेव चापम् असमशरो विषमबाणः  
 ३ कामः ॥

॥ २४३ ॥ सुभटाकृष्टकोदण्डचण्डरवदारुणे रणे त्वमसि भवसि  
 नूनं परिरुध्य आलिङ्गितो [ भिया ] इव सहसा गाढं जयश्रिया  
 ३ विजयलक्ष्म्या ॥

॥ २४४ ॥ शोभते समागमेष्वहितप्रतापप्रदीपमालासु व्यापा-  
 रयन्ती कर्णोत्पलमिव खङ्गं तव जयलक्ष्मीः ॥ 'नवनायिका हि प्रौढ-  
 ३ तमम् अधिकप्रतापं कान्तं कामयितुं सलज्जत्वात् सति दीपे न शक्तेति  
 दीपोपशमनाय कर्णोत्पलं व्यापारयतीति दृष्टम् । अत्र पक्षेधिकप्र-  
 तापस्य नायकस्य समीपे या दीपमालास्तासु कर्णोत्पलव्यापारणम् ।  
 ६ जयपक्षे तु अधिकप्रतापा रिपव एव दीपमालास्तासु खङ्गकर्णोत्पल-  
 वारणम् ॥



जं इयरोवद्ब-विदुआवि मज्जन्ति तुह रिऊ नाह ।  
 बहु-रूया ता धाराओं णवर तुह मण्डलमास्स ॥ २४५ ॥  
 पणइ-यणत्थं आमुयइ कणयमिणमो इह द्रिया लच्छी ।  
 कवयावडिया असिणो तु णेन्ति णामी सिहि फुलिङ्गा ॥ २४६ ॥  
 कोवेणव कय-कम्पं रहसुद्ध-परिद्रियाणं घडियाइं ।  
 तुह तज्जणीएँ कज्जाई चण्ड-भुय-दण्ड दूईए ॥ २४७ ॥  
 आरूढो पासाय क्कमेण तह तं सि उवरि लोयस्म ।  
 एको य सो जहा वो अण्डय-वन्धायए मउली ॥ २४८ ॥

॥ २४५ ॥ यदि इतरेण स्वापेक्षयान्येन कृतं यदुपद्रवणं तेन  
 विद्रुता अपि मज्जन्ति तत्र रिपवो हे नाथ बहुरूपास्ता धाराः केवलं  
 ३ तत्र मण्डलाग्रस्य ॥ मण्डलाग्रं खङ्गः । तस्यैव केवलस्य बह्व्यो<sup>१</sup>  
 धारा बहुशक्तिका धाराः यतः काश्चिदप्राप्य शत्रून् द्रावयन्ति काश्चिदप्रा-  
 प्यैव प्रतापमात्रोत्साहभङ्गान् रिपूञ्जनयन्ति<sup>२</sup> ॥

॥ २४६ ॥ प्रणयिजनार्थमासुञ्चति कनकम् इणमो एतत् इह स्थिता  
 खङ्गे वा स्थिता लक्ष्मीः कवचाकृष्टाः कवचाभिघातोत्थिता असेः खङ्गास्तत्र  
 ३ निर्यान्ति नामी शिखिस्फुलिङ्गा अग्निकणाः ॥ इत्यपह्नतिः । खङ्गाभि-  
 घातोत्थिता नामी वह्निकणाः । किं तर्हि । प्रणयिजनार्थं खड्गस्थया तत्र  
 जयश्रिया सुवर्णमेव भेतदुःक्रीर्णमिति समुदायार्थः ॥

॥ २४७ ॥ कोपेनेव कृतकम् कृत्वा रभसोर्ध्वपरिष्ठितया घटितानि  
 कार्याणि तत्र तर्जनीया चण्डभुजदण्डदूत्या ॥ प्रतापातिशयात्तर्जनीमात्रे-  
 ३ णैव शत्रवो वशं गता गता भवन्तीत्यर्थः ॥

॥ २४८ ॥ आरूढः पार्श्वक्रमणेन<sup>३</sup> तथा स्वमस्यैकश्चैकोपि स

बाहु-सिहरेसु दीसइ कामिणि-संक्रामिण मय-तिलओ ।

भू-भारुव्वहण-वसा परिट्ठिओ पङ्क-लेसोव्व ॥ २४९ ॥

भुमयग-भमिर-लच्छी-चलणालत्तय-णिहो तुवि-प्फुरइ ।

अवयंसारुण-माणि-मञ्जरी-भवो सय-विच्छड्डो ॥ २५० ॥

होन्ति कयत्था पणई णह-माला-चलण-रोहणे तुज्झ ।

आयम्ब-माणि-गुहाओव विसिऊण पणाम-संकन्ता ॥ २५१ ॥

यथा वो युष्माकम् । व्यत्ययेन बहुवचनम् । तवाण्डकबन्धायते अण्ड-  
३ कबन्ध इवाचरति मौलिर्मुकुटम् ॥ अण्डकबन्धो देवगृहशिखरे आमल-  
सारकः । तथा त्वं नीतिशाल्वचोदितक्रमानुसारेण पार्श्वस्थान्भूमि-  
पालानभिभूयोज्ञातं प्राप्तो यथा तव मौलिर्देवगृहस्य शिखरमिव लोकै-  
६ र्भाव्यत इति तात्पर्यार्थः ॥

॥ २४९ ॥ बाहुशिखरे\* दृश्यते कामिनीसंक्रामिते\* भवतिलके  
भूमारोद्ध्वनादरपरिष्ठितः पङ्कलेश इव ॥ समुचितभोगभुगपि पृथिवीपालनं  
३ न मुञ्जसि वराहदेहहरिरूपश्च प्रतिभासीति तात्पर्यम् ॥

॥ २५० ॥ भुवो यदग्रप्रान्तस्तत्र भ्रमणशीला या लक्ष्मीस्तस्या-  
श्चरणयोर्यदलक्तकं तन्निभस्त्वयि स्फुरति अवतंसं लम्बा ये अरुणमणय-  
३ स्तेषां या मञ्जरीमाला तद्भवस्तत्प्रभवस्ततः प्रतिफलितः । कान्तालङ्कन-  
वशात् । रागविच्छड्डो रागसमूहः ॥ शौर्यातिशयभाजां भ्रमङ्गे जयश्री-  
र्वसतीत्युपमानं कविकल्पनया अकुटिमात्रवशीकृतशत्रुत्वात्स्वशृङ्गारपरस्व-  
६ मुचितम् । यथोक्तम् । सुखं हि फलनर्थस्य तदभावे वृथा श्रिय इति  
कामन्दाकिना ॥

॥ २५१ ॥ भवन्ति कृतार्थाः प्रणयिनश्चरणनखमालारोहणे ।

अल्लीणा रहसागम-परिवत्तिय-केसवंसुय-धरव्व ।  
 कवय-दलणुगयाणल-सिह-च्छला वो आसिं लच्छी ॥ २५२ ॥  
 इय जो थुव्वइ पहरिस-पूर-परिक्खलिअ-विसम-कण्ठेहिं ।  
 वन्दीहिं कइन्देहिं अ भूअत्थेहिंचिअ गुणेहिं ॥ २५३ ॥  
 इय चाडु-चउर-चारण-संचारिअ-चन्द-चारु-चरिण्ण ।  
 नयराओं णर-वरिन्देण णिगयं णिगय-जसेण ॥ २५४ ॥

वज्रमणिनिभचरणनखेषु पादपतननिमित्तप्रतिबिम्बलाभे सतीत्यर्थः ।  
 ३ तव आताम्रमणिगुहा इव विवराविशेषानिव प्रविश्य प्रभावंसंक्रान्ता  
 मणिमन्त्रौषधादिप्रभावेन प्रविष्टाः सिद्धाः ॥ विरोधेन तिष्ठतां रिपूणां  
 सर्वनाशं करोति यशोवर्मा प्रणतानां तु तेषामेव प्रसाददानेनाभ्युदया-  
 ६ तिशयं संपादयतीत्यर्थः ॥

॥ २५२ ॥ आलीना रभसा वेगेन यदागमनं तेन परिवर्तितं केश-  
 वस्य कृष्णस्य संबन्धि 'अंशुकवरैमुत्कृष्टं पीतांशुकं' यया सेव कवचदल-  
 ३ नोद्गतानलशिखाच्छलाद्बो युष्माकं संबन्धिनमसि खड्गं लक्ष्मीः ॥ शौर्या-  
 तिशयोत्पन्नाभिलाषातिशयातिस्वरिताम्बरमिव भ्रान्त्या परिधाय तव खड्ग-  
 मालीना श्रीरित्युत्प्रेक्षितं वन्द्युक्तौ कविना ॥

॥ २५३ ॥ भूतार्थाविनिवेशितगुणैर्यथार्थविनिवेशितगुणैरनेन प्रका-  
 रेण यः स्तूयते प्रहर्षपूरपरिस्खलितविषमकण्ठैर्वन्दिभिः कवीन्द्रैश्च ॥  
 ३ किं च इतरभूतान्यपि तैरेव गुणैः स्तूयन्ते । तद्गुणैरभूतगुणा अप्युपमी-  
 यन्त इत्यर्थः ॥

॥ २५४ ॥ 'इयमधिकापि कचिद्वाथा दृश्यते । 'कुलकनिराकाङ्क्षाका-  
 रिणीति व्याख्यायते ॥ इति चाटुचतुरचारणसंचारितचन्द्रचारुचरितेन

<sup>1</sup> MH. अंशुकवरमुत्कृष्टं पीतांशुकं वरमुत्कृष्टं पीतांशुकं यया.

<sup>2</sup> MH. See Various Readings. <sup>3</sup> MH. <sup>0</sup>निराकाङ्क्षाक<sup>0</sup>.

किञ्च । ८

जवपचमाणस्स सरीर-चारिणो गब्ध-वसहि-गेहेसु ।  
जाण परिअत्तणणेव आवत्त-गईओ णिव्वडिया ॥ २५५ ॥  
जे कुङ्कुम-त्थलीसुं केसर-भङ्गारुणेहिं दावेन्ति ।  
पइ परिहोअंव महीए णव-णहङ्कं खुर-वएहिं ॥ २५६ ॥  
जे पोह-खण-परिट्ठिअ-संखाय-प्फेण-पिण्ड-घाडिएहिं ।  
हेसा-रवोहिं पूरिअ-पयाण-सङ्खव्व दीसन्ति ॥ २५७ ॥  
आयाण-गरगय-च्छवि-विच्छङ्खाडम्बरेण मुञ्चन्ति ।  
जे बाल-जव-रसंपिव सयराहा पीयमङ्गंहिं ॥ २५८ ॥

३ नगरान्नरवरेन्द्रेण निर्गतं निर्गतयशसा प्रमृतयशस्केन ॥ यदेयं तदा नपूर्वा  
गाथा यश तु सा तदा नेयमित्याहुः । महाकुलम् ॥

॥ २२५ ॥ अधुना नरपतिवरप्रयाणकालावसरे वरतुरंगान् गाथाष्ट-  
कोपनिबद्धेन कुलकेन वर्णयति । जवपचमानो नाम सुजात्यश्वानां  
३ वायुविशेषोऽन्तरश्चरणः प्राणो मनोजवः । तस्य शरीरचारिणः 'या गर्भ-  
वसतयो गर्भशय्यास्ता एव गृहाणि तेषु येषां परिवर्तनेनेव आवर्तनेनेव  
आवर्तगतयोपि विशुद्धा आवर्ता विनिर्भिताः ॥

॥ २५६ ॥ ये कुङ्कुमवर्णासु स्थलीषु केसरभङ्गवदरूपैर्दर्श-  
यन्ति पतिपरिभोगमिव मद्याः पृथिव्या नवरताङ्गम् अभिनवरताचिह्नं  
३ खुरपथैः ॥

॥ २५७ ॥ [ ये ] प्रोथो मुखप्रान्तस्तत्र क्षणप्रतिष्ठितः संस्थानः  
काठिन्यमापन्नः फेनपिण्डस्तेन परिघटितैर्हेषारवैः पूरितप्रयाणशङ्खा  
३ इव सहन्ति शोभन्ते ॥

॥ २५८ ॥ आयानं नामाश्वाभरणविशेषः । तत्र लम्बानां मरकतानां

दिण्णाओ<sup>१</sup> पणालीओव सम-वारि-विणिग्गमाअ धारेन्ति ।  
 परिच्छिण्ण-मज्झ-रेहा-णिहेण जे जहण-बन्धेण ॥ २५९ ॥  
 मग्गेसु गुरु-बला वेअ-गाढ-निवडन्त-कोडि-टङ्गेहिं ।  
 उच्चरिऊणव लिहन्ति जे टयारे खुर-उडेहिं ॥ २६० ॥  
 जे अज्जवि हिम-सेलन्त-संभवा अणह-सीअ-विअणव्व ।  
 गुरु-तेअ-प्पसर-रसा ठाणेच्चिय किंपि कम्पन्ति ॥ २६१ ॥  
 आरूढ-जोह-निवहा ते तस्स तरङ्गिणो जय-तुरंगा ।  
 सूअन्तिव्व पहरिसं जाया पुरओ णरिन्दस्स ॥ २६२ ॥ ८

याश्छवयः कान्तयस्तदाढम्बरेण<sup>१</sup> तद्याजेन मुञ्चन्ति ये<sup>२</sup> बालयवरस-  
 ३ मिव सयवारा शतवारम् । सयराहा इति पाठे जगित्यस्यार्थे देशी-  
 पदम् । पीतमङ्गैः ॥

॥ २५९ ॥ दत्ताः परिघटिताः प्रणालिका इव श्रमवारिनिर्ग-  
 माय धारयन्ति परिच्छिन्नमध्यरेखानिभेन ये जघनबिम्बेन ॥

॥ २६० ॥ मार्गेषु गुरुबलैर्वेगगाढनिपतस्कोटिटङ्कैरुच्चार्यैव लि-  
 खन्ति ये टकारान् खुरपुटैः ॥ तक्षलोहकारप्रभृतीनां रूपविशेषोत्ख-  
 ३ ननभाण्डं टङ्कः । कोटयः प्रान्ताष्टङ्का इव तैः ॥

॥ २६१ ॥ ये अद्यापि हिमशैलान्तसंभवत्वात् अनघशीतवेदना  
 इव गुरुतेजःप्रसररसाः स्थानस्थिता एव किमपि कम्पन्ते ॥ तेजस्विनो-  
 ३ ऽध्याःस्वभावादेव कम्पमाना आसते । तत्रोत्प्रेक्ष्यते । हिमवःप्रभव-  
 स्त्वेनेव अनघशीतवेदनाक्रान्ता वेरन्त इति । हिमवत्प्रभवत्वं चाश्वानां  
 कविपरंपरया प्रतीतम् । अप्सुजोऽथ इति श्रुतिरपि ॥

॥ २६२ ॥ आरूढयोधनिवहास्ते तस्य तरङ्गिणो लावण्यतरङ्गभा-

<sup>१</sup> MM. कान्तयस्तदाढम्बरेण. <sup>२</sup> III. ये बालयवरस<sup>०</sup>

अथ य । ७

उवहाणंपिब लीला-वलिय-द्विय पिह-करत्तणा देन्ति ।

जे वियड-दन्त-पलङ्क-कय विवेसाएँ लच्छीए ॥ २६३ ॥

दीसन्ति जाण परियत्त-चलण-दलियारि-सीस-भावेण ।

अज्जवि कवाल-सयलव्व पास-सुत्ता णह-खण्डा ॥ २६४ ॥

अभरल-लीला-गइ-वियलियाहिं जे तीहिं दाण-धाराहिं ।

राय-सिरीएँ रयन्तिव विलास-वेणी-लयं सुराहिं ॥ २६५ ॥

पासल्लियाण जे पडिगयाण सुत्तग्ग दन्त-भावेण ।

विब्भम-मुणाल-दण्डेहिं रुहिर-सलिलंपिब पियन्ति ॥ २६६ ॥

२ रिणो जयतुरंगाः सूचयन्तीव प्रहर्ष याता, पुरतो नरेन्द्रस्य॥ कुलकम्॥

॥ २६३ ॥ इदानीं गजवर्णनं गाथासप्तकोपनिबद्धेन कुलके-  
नाह । उपधानमिव अभिषेककलशोदकमिव लीलावलितस्थितपृथुकरत्वाद्

३ ददति [ये] विकटदन्ताः पर्यङ्का इव तत्र कृतनिवेशाया लक्ष्म्याः॥ किल  
पर्यङ्कविशेषोषविष्टायाः श्रीमहादेव्या नृपवरेणाभिषेकः क्रियते अन्तःपुरव-  
धूमध्ये प्राधान्यसिद्धये । तद्वदिह दन्तिदन्तस्थिताया लक्ष्म्याः करिभिः

६ करण्डूषनीरविसरद्वारेण अभिषेक इव दीयते ॥

॥ २६४ ॥ दृश्यन्ते येषां परिवृत्तचरणदलितारिशिरस्त्वेन अद्यापि

कपालशकलानीव पार्श्वकुडिता नखखण्डाः ॥ सुलक्षणगजानां चरणपर्य-

३ न्तेष्वतिशुक्ला नखा भवन्ति । तत्रैवमुत्प्रेक्षा कृता । गजानां चरणदलित-  
रिपुनरमस्तकत्वेन विजितानेकसंग्रामत्वं द्योतितम् ॥

॥ २६५ ॥ न विद्यते सदृशी यस्याः सा असदृशी सा चासौ

लीलागतिस्तद्वशेन विगलिताभिर्ये तिसृभिर्दानधाराभिर्मदवारिप्रवाहे राज-

३ श्रियो रचयन्तीव विलासवेणीलतां सुरभिं सुगन्धम् ॥

॥ २६६ ॥ पार्श्वकृतानाम् उन्नीतपातितद्विरदानां ये प्रतिगजानां

जे चञ्चल-चामर-पम्हलेहिं सोहन्ति कण्ण-तालेहिं ।  
 उप्पयण तरल-पक्खव्व तियस-गय-जुञ्ज-बुद्धीए ॥ २६७ ॥  
 सुत्त-णिवेसंपिव देन्ति दीहरं दाण-वारि-धाराहिं ।  
 पडि-वासरं पवित्थारिणीए जे पत्थिव-सिरीए ॥ २६८ ॥  
 ते तस्स जय-गइन्दा सिय-पिट्ठन्तारिअ-सामल-च्छाया ।  
 सरयावणीय-कलुसा जाया पुरओ जलहरव्व ॥ २६९ ॥ ७

किञ्च जायं । ७

णवरि य थोअ-त्थाअं अण्णन्ति निसीह-मुहल-कल-हंसा ।  
 दर-दूमिआरविन्दा असारमूरायवा दिअसा ॥ २७० ॥

कुडितदन्ताग्रत्वेन हेतुना विभ्रमकारिभिराश्चर्यभूतैरतिस्थूलशुक्लकोमलैर्मृणा-  
 ३ लदण्डैर्विशालगुणै रुधिरसलिलमिव पिबन्ति ॥

॥ २६७ ॥ ये चञ्चलचामरपक्ष्मलैः शोभन्ते कर्णतालैः । उत्पन्न-  
 तरलपक्षा इव त्रिदशगजयुद्धबुद्ध्या ॥

॥ २६८ ॥ सूत्रनिवेशमिव मर्यादामिव इयदूरं त्वयाद्य सरणीयमिति  
 ददति दीर्घं कृत्वा दाननीरधारामिः प्रतिवासरं प्रतिस्तरणशीलाया ये  
 ३ पार्थिवश्रियः ॥ यावतीं हि परभूमिं मत्तदन्तिन आक्रामन्ति तावतीं  
 राजश्रियो विषय इत्युत्प्रेक्षा ॥

॥ २६९ ॥ ते तस्य यशोवर्मणो जयगजेन्द्राः सितेन पिष्टेन तन्दु-  
 लचूर्णादिना अन्तरितश्यामलच्छायाः शरदपनीतकालुप्या याताः पुरतो  
 ३ जलधारा इव ॥ कुलकम् ॥

॥ २७० ॥ अधुना सप्तभिः कुलकं हेमन्तवर्णनार्थम् । अनन्तरं  
 स्तोत्रोक्तं कृत्वा अर्पन्ति शोभन्ते शीतोपजनिनशरीरकम्पान्निशीथमु-

कासार-विरल-कुमुआ अमलिअ-विच्छाय-चन्द परिवेसा ।  
 होन्ति बहलावसाया पहाय-सिसिरा णिसा-बन्धा ॥ २७१ ॥  
 धोलइ अलद्ध-किरणो तुसार-लव-लम्भ-धूसर-च्छाओ ।  
 रविणो अलम्बुसा-कुसुम पाटलो बिम्ब-परिणाहो ॥ २७२ ॥  
 अग्नन्ति सिसिर-सलिला अणिउञ्चिय-कोञ्च-सारस-विरावा ।  
 खल-चुण्णिय-कलमामोय-वाहिणो गाम-सीमन्ता ॥ २७३ ॥  
 कं व ण हरन्ति णिबिडावसाय-संभिण्ण-सामल-करीसा ।  
 गोहण-विणिवेसुहेस-धूसरारण-पेरन्ता ॥ २७४ ॥

३ खरकलहंसाः ईषत्तापितान्यरविन्दानि यत्र ते असारसूर्यातपा  
 दिवसाः ॥

॥ २७१ ॥ प्राकृतेपि पूर्वनिपातनियमो नास्ति । तेन विरल-  
 कुमुदकासाराः । कासारः समूहः । अमृदितविच्छायचन्द्रपरिवेषा भ-  
 ३ वन्ति बहलावसायाः प्रभातशिशिराः । कचित्पहावसिसिराः इति  
 पाठः । तत्र प्रभावशिशिरा इत्यर्थः । निशाबन्धा रात्रिप्रबन्धाः ॥

[ ॥ २७२ ॥ घूर्णते अलब्धकिरणस्तुपारलवलम्भधूसरच्छयो-  
 रवेरलम्बुषाकुसुमपाटलो बिम्बपरिणाहः<sup>१</sup> ॥ ]

॥ २७३ ॥ अर्धन्ति शोभन्ते शिशिरसलिला अनिकुञ्चितः अव-  
 क्रीकृतः । हेमन्तारम्भमात्रत्वात् । क्रौञ्चानां सारसानां च विरावा  
 ३ यत्र खलचूर्णितकलमामोदसुरभग्रां ग्रामसीमन्ताः । गामपरेता इति  
 पाठे ग्रामपर्यन्ता इत्यर्थः ॥

॥ २७४ ॥ कं वा न हरन्ति स्वीकुर्वन्ति कस्य चित्तं निबि

<sup>१</sup>MH. पाहाव<sup>०</sup>. MH. omits, though the text given in J. P. De. K.



अकन्त-करीसुम्हा-सुह-णिकम्प-जहणं विणिकमइ ।  
 कहवि जडायव-परिभोय-मन्थरं रोहिणी-जूहं ॥ २७५ ॥  
 इय हेमन्त-समिद्धासु गाम-सीमासु मेइणी-णाहो ।  
 दिट्ठिं दिन्तो पत्तो कमेण सोणङ्कमुद्देसं ॥ २७६ ॥  
 मलिया पूय-प्फल-कोस-वडण-रज्जन्त-पल्लला तस्स ।  
 सेणा-भेडिहँ णव-सालि-सालिणो गाम-सीमन्ता ॥ २७७ ॥  
 मत्त-कुररासु दिट्ठी सहरी-विष्फुरण-कम्पिय-जलासु ।  
 वीसमइव वज्जुलिणीसु ताण आहार-लेहासु ॥ २७८ ॥

डावश्यायसंभित्रत्वेन श्यामलकरीषा गोधनविनिवेशोद्देशधूसरारण्य-  
 ३ पर्यन्ताः । गोधनं गोव्रजः<sup>१</sup> ॥

॥ २७५ ॥ आक्रान्तो यः करीषस्य गोमयस्योष्मा तेन सुख-  
 युक्तानि तत एव निष्कम्पाणि शीतकृतकम्पशून्यानि जघनानि यस्य  
 ३ तत् विनिष्कामति [ कथमपि ] जडातपपरिभोगेन मन्थरं मन्दगमनं  
 रोहिणीयूथं गोमण्डलम् ॥

॥ २७६ ॥ इति हेमन्तसमृद्धेषु [sio] ग्रामसीमसु मेदिनीनाथो दृष्टिं  
 ददत् प्राप्तः क्रमेण शोणाख्यनदाङ्कितं प्रदेशम् । कुलकम् ॥

॥ २७७ ॥ मलिता [ मर्दिताः ] पूगफलकोशपतनरज्यमानवृ-  
 णादिपल्लवांस्तस्य संबन्धिभिः सेनाभटैर्नवशालिशालिनो ग्रामपर्यन्ताः ॥

॥ २७८ ॥ [ मत्तकुररासु ] दृष्टिः शफरीविस्फुरितकम्पितज-  
 लासु विश्राम्यतीव वज्जुलिनीषु तेषां सेनाभटानां जलाधारलेखासु ॥  
 ३ कुरराः पक्षिविशेषाः । वज्जुलो वेतसः । <sup>४</sup>ताणमिति वृत्तभङ्गभया  
 न्मान्तस्वम् ॥

<sup>१</sup> MH. adds उद्देशः after गोव्रजः. <sup>२</sup> MH. रज्जमान<sup>०</sup>. <sup>३</sup> MH. जलाधारलेखासु.  
 The MSS. J. P. Dc. read the third pāda as given in our text, and  
 not ताणमा<sup>०</sup>. As for K. see *Various Readings*.

ताण णिसम्मइ हियं अणाविलाहार-सलिल-सुहयासु ।  
 आ-मञ्जरी-परिगह-सुयन्ध-कलमासु सीमासु ॥ २७९ ॥  
 लहसमाण-जुओवत्तिय-तुरंगम-वक्कन्ध-केसरुप्पङ्को ।  
 उम्भुह-धुरं समारुहइ जत्थ रविणो रहो कहवि ॥ २८० ॥  
 बाहिं-गयाण जस्स य णत्थिच्चिय णह-यलंति पडिवत्ति ।  
 कन्दर-परिट्टियाण य सोच्चिय णत्थित्ति पडिहाइ ॥ २८१ ॥  
 बहु-कुहराविल-कडयत्तणेण णह-महि-अलन्तर-णिवेसो ।  
 गहिऊणव वसुहद्धं जो गयणद्धं च निम्माविओ ॥ २८२ ॥

॥ २७९ ॥ तेषां सेनाभटानां निशाम्यति निषीदति विश्राम्यति  
 हृदयम् अनाविलाधारतया सुभगसलिलेषु आसमन्तान्मञ्जरीपरिग्रहेण  
 ३ सुगन्धाः कलमाः शालग्र्या येषां तेषु [sic] सीमसु ॥

॥ २८० ॥ अधुना सेनानिवासप्रस्तावेन विन्ध्यं वर्णयति पञ्चको-  
 पनिबद्धेन कुलकेन । हसता पश्चाद्भागं पतता 'युगेनोद्धर्तितस्तुरङ्गमस्कन्ध-  
 ३ केसराणाम्' उपपङ्को समूहो यत्र स उन्मुखधुरं कृत्वा समारोहति यत्र  
 रवेः संबन्धी रथः कथमपि क्लेशेन ॥

॥ २८१ ॥ बहिर्गतानां यस्य च नास्त्येव नभस्तलमिति प्रतिपत्तिः  
 कन्दरपरिष्ठितानां च सोपि\* च नास्तीति प्रतिभाति ॥ तद्गुहासु  
 ३ स्थितानां विन्ध्योपि नास्तीति प्रतीतिः प्रतिपत्तृणामपि महत्त्वेन दरी-  
 णाम् । ततस्तु बहिर्निर्गतानां च गुहाकाशापेक्षया सकलमपि नभस्तलं  
 न किञ्चिदिति प्रतिपत्तिर्भवतीति महत्वातिशयोक्तिरियं विन्ध्यस्थ ॥

॥ २८२ ॥ बहुकुहरैराविलम्बेन व्याकुलत्वेन बहुकटकत्वेन  
 च महीनभस्त्रलान्तरनिवेशो महीनभस्तलयोरन्तरे मध्ये निवेशः प्र-

जेण णहो-गय-सिहरेण कुहर-पसरिय-णहङ्गणेणं च ।  
 अण्णोणं कीलिय-णिच्चलोच्च णह-महि-यलुच्छङ्को ॥ २८३ ॥  
 विज्झम्मि तम्मि रस-सुरहि-सल्लई-भङ्ग-णिव्वुअ-गयम्मि ।  
 रोह-णिरन्तर-ताली-वणम्मि जाओ महि-णाहो ॥ २८४ ॥

अवि य । ५२

बन्दी-कय-महिसासुर-कुल-कण्ठुम्मोइएहिं व तुमाए ।  
 माधवि घण्टा-दामेहिं मण्डियं तोरण-द्वारं ॥ २८५ ॥

३ वेशो यस्य स तथा । बहुमहाकुहरत्वेनाकाशमिव विन्ध्येन्तर्गतं धित-  
 तमपरिमितकटकवेन<sup>१</sup> पृथिवी चान्तर्गता तत्र भाति । अत एव गृही-  
 त्वेव वसुधार्धं यो गगनार्धं च निर्मितः प्रजापतिनेति ज्ञायते इति मह-  
 ६ स्वातिशयोक्तिरियमपि । बहुकुहरविलेति क्वचिन्पाठः । तत्र च बहूनि च  
 तानि कुहररूपाणि विलानीत्यर्थः ॥

॥ २८३ ॥ येन नभोगतशिखरत्वेन कुहरप्रसृतनभोज्जनत्वेन च  
 अन्योन्यं कालितौ\* अत एव निश्चलाविव नभोमहीतलोत्सङ्गौ\* ॥

॥ २८४ ॥ जातिवर्णनम् । विन्ध्ये तस्मिन् रससुरभिसल्लकीभङ्ग-  
 निर्वृतगजे प्ररोहनिरन्तरतालीवने यातो<sup>२</sup> महीनाथः ॥ कुलकम् ॥

॥ २८५ ॥ अधुना विन्यध्वासिन्याः स्तोत्रं राजकर्तृकं कुल-  
 केन द्वापञ्चाशद्वाथोपनिबद्धेन निदर्शयितुमाह । बन्दीकृतं बद्धा आनीतं  
 ३ यन्महिषासुरकुलं तस्य कण्ठादुन्मोचितैरिव स्वया हे माधवि घण्टा-  
 दामभिर्मण्डितं तोरणद्वारम् । भक्तजननिबद्धासु घण्टास्वेवमुत्प्रेक्षा ।  
 माधवी गौरी ॥

दिष्टं साहेज्जारूढ-तुहिण-गिरी-खण्ड-दिण्ण-पीठं व ।  
 महिसासुरस्स सीसं तुह् चलण-गह-प्पहा-भरियं ॥ २८६ ॥  
 भमरावलिओ भइरवि तुज्झं भवणाइरम्मि सामोए ।  
 थुइ-मेत्तुम्मोइअ-जन्तु-णिअल-माला-ओँव लुठन्ति ॥ २८७ ॥  
 णणु तुम्हं संभरणे रणम्मि विह्वान्ति वारण-घडाओ ।  
 दुराउ-च्चिय वाहण-मइन्द-रव-विदुयाउच्च ॥ २८८ ॥  
 तुह चण्णि चलण-कमलाणुवात्तिणो कह णु संजमिज्जन्ति ।  
 सेरिह-वह-सङ्किय-महिस-हीरमाणेणव जमेण ॥ २८९ ॥

॥ २८६ ॥ दृष्टं साहाय्यारूढतुहिनगिरिदत्तखण्डपिण्डमिव महि-  
 षासुरस्य शिरस्ख चरणनखप्रभाभिर्नैम् ॥ हिमवता दुहितुः साहायकेन  
 ३ हिमपिण्ड इवाहितो नखप्रभासमूहो महिषासुरशिरसि प्रचितस्तद्वधावसरे  
 दृष्ट इत्यर्थः ॥

॥ २८७ ॥ भमरावलयो हे भैरवि तव भवनाजिरे गृहाङ्गणे  
 सामोदे कुसुमधूपादिगन्धविशेषवति स्तुतिमात्रमोचितजन्तुनिगडमाला  
 ३ इव लुठन्ति ॥ स्तुतिमात्रेण विगलिताः संसारबन्धनमाला इव अमरपङ्क्तय  
 उप्रेक्षिताः सादृश्यात् ॥

॥ २८८ ॥ ननु तव स्मरणे सति रणे विघटन्ते पलायन्ते वारण-  
 घटा दूरादेव वाहनसृगेन्द्ररवविद्रुता इव ॥

॥ २८९ ॥ तव हे चण्डि चरणकमलानुवर्तिनो जनाः कथं नु  
 संयम्यन्ते । न कथंचिद्वध्यन्त इत्यर्थः । सैरिभो महिषः । महिषा-  
 ३ सुरस्य यो वधस्तेन शङ्कितो यो महिषो यमवाहनभूतस्तेन ह्रियमाणे-  
 नेव यमेन ॥ एतदुक्तं भवति । त्वत्पादभक्तास्तावद्विमुच्यन्ते संसार-

तुहिण-इरी देवि तुमाइ जणय-भावेण गारवं नीओ ।  
 विज्झायलोवि कन्दर-निवास-लीलाए कल्लाणि ॥ २९० ॥  
 सोहसि नारायणि रणिर-णेउराराव-मिलिअ-हंस-उले ।  
 भवणम्मि कवालाविल-मसाण-राएणव भमन्ती ॥ २९१ ॥  
 अद्धेण सरीरेच्चैय णवर ससि-सेहरस्स तं वसासि ।  
 हियए उण से संकरि तुह-अविहाएण ओयासो ॥ २९२ ॥

बन्धनात् । अतो यमेन न संयम्यन्ते । तत्रेयमुत्प्रेक्षा । त्वया महिष-  
 ६ रूपोऽसुरो हतस्तद्भयाद्यमबाहनीभूतेन महिषेण नयमानेनापि त्वच्च-  
 रणकमलभक्तजनसंनिधिमुपसर्तुमशक्नुवता भयेन यमोन्यत्रापहृत्य नीयत  
 इति संयमनेऽसमर्थ इति ॥

॥ २९० ॥ तुहिनगिरिहे देवि त्वया जनकभावेन जन्यजनकसं-  
 बन्धेन गौरवं नीतः । यतो गौर्या अयं पितेति सुताभावेनाराध्यतां प्रा-  
 ३ पितः । विन्ध्याचलोपि कन्दरनिवासलीलया हे कल्याणि । गौरवं  
 त्वया नीतः ॥

॥ २९१ ॥ शोभसे हे नारायणि रणन्नूपुरारावमिलितहंसकुले<sup>१</sup> भवने  
 गृहेपि कपालाविलम्बशानानुरागेणेव भ्रमन्ती ॥ अतिशौक्ल्यच्छास्त्राणां  
 ३ कपालसादृश्यादेवमुत्प्रेक्षा । भवनस्थाया अपि भगवत्या बीभत्सरसस्त-  
 स्यापि विवक्षितस्त्वान्पुण्यरत्नसूचितशृङ्गारेण विरोधः ॥

॥ २९२ ॥ अर्धेन शरीर एव केवलं शशिशेखरस्य त्वं व  
 ससि । हृदये पुनरस्य<sup>२</sup> हे शंकरि नित्यानन्दात्मकसाक्षात्कारिणि तवा-  
 ३ विभागेनावकाशः ॥ हरसंबन्धिनी<sup>३</sup> महाप्रभावात् हृदयाविभागेन महा-  
 प्रभावस्त्ववर्णनमेतत् ॥

<sup>१</sup>MH. omits रणनू०.

<sup>२</sup>MH. omits अस्य.

<sup>३</sup>MH. हरसंबन्धिनी महाप्रभावत.

खलिओ तइ रहसुक्खित्त-मणि-तुला-कोटि-कुण्डलाहरणो ।  
 सिङ्गो भङ्ग-द्विवि-वलय-बन्धोव्व महिसस्स ॥ २९३ ॥  
 तुह दारं थाम-त्थाम-दिण्ण-रुहिरोवहारमाभाइ ।  
 हर-पणय-रोस-विससिय-संज्झा-सयलावइण्णं ॥ २९४ ॥

॥ २९३ ॥ स्वलितं पतितमुत्पाटितं त्रोटितं वा त्वया रभसोक्षिप्त-  
 मणितुलाकोटिकुण्डलाभरणं<sup>१</sup> शृङ्गं भङ्गपदस्थापितवलयबन्धमिव महि-  
 ३ षस्य ॥ सैङ्गे इति प्राकृते छन्दसीव लिङ्गव्यत्ययस्तेन शृङ्गमिति  
 संस्कारः रभसेत्यादि<sup>२</sup> भङ्गेत्यादि च शृङ्गविशेषणे । त्वया स्वलितमी-  
 षदुत्पाटितं स्वस्थानादच्युतं शृङ्गम् आयासवशपरिच्युतोत्कृष्टमणिकु-  
 ६ ण्डलवलितमूलं सत् एवमुत्प्रेक्ष्यते । भङ्गपदे<sup>३</sup> मूलस्थाने भङ्गश्लेषार्थं  
 स्थापितवलयबन्धमिव ॥ रभसोक्षिप्ततुलाकोटिमणिकुण्डलाभरणमिति  
 च योजनीयम् । तुलाकोटिः काकतालीयम् । रभसात् महिषासुरमार-  
 ९ णार्थप्रयासायासवेगेन यदुक्षिप्तमूर्ध्वं क्षिप्तं नीतं मणिकुण्डलं तदेव  
 तुलाकोट्या काकतालीयेन शृङ्गस्याभरणीभूतं प्रान्तेन प्रविष्टं मूले  
 विश्रान्तं सत् । अथ वा तुलाकोट्येव तुलाप्रान्तेनेव परिच्छिद्य शृङ्गा-  
 १२ भरणीकृतं कुण्डलमिति तात्पर्ययोजना ॥ तत्रभवन्तस्त्वेवं व्याचक्षते ।  
 सिङ्गे<sup>४</sup> इति सप्तम्यन्तं तइ<sup>५</sup> इति पष्ठ्यर्थं प्रयुक्तम् । खलिओ इति  
 व्यस्तमपि समासान्तर्गतत्वेन संबध्यते । सर्वव्यत्ययः प्राकृतेभीष्टः<sup>६</sup> ।  
 १५ त्वद्रभसोक्षिप्तस्वलिततुलाकोटिमणिकुण्डलाभरणं शृङ्गप्रविष्टमूललग्नं सत्  
 भङ्गस्थानवियुक्तमिवावलोकितम् ॥

॥ २९४ ॥ तव द्वारं स्थानस्थानैदत्तरुधिरोपहारम् आभाति हर-  
 प्रणयरोषविशसितसंध्याशकलावकीर्णमिव । मत्तोपि तवेयं गौर-

<sup>१</sup> HM. <sup>०</sup>भरणशृ०.

<sup>२</sup> MH. रभसोत्पादित<sup>०</sup>.

<sup>३</sup> MH. सिरौ इति सप्तम्यन्तं स इति.

<sup>४</sup> MH. प्राकृतेभीष्टत्वं.

<sup>५</sup> ० S MH.

तुह वयण-च्छवि-भिज्जन्त-विअड-संम-मण्डला सया होन्ति ।  
 केहिवि दिज्जन्त-महा-महिसा इव भयवइ पओसा ॥ २९५ ॥  
 निद्रा-रूवेण पयं णिमेसि जण-लोयणेसु तं-चेय ।  
 पडिबोहे जेण स-जावयव्व लक्खिज्जण दिट्ठी ॥ २९६ ॥  
 पलयं वा कालि ण णिम्मवेसि रूअस्स ते अणन्तस्स ।  
 सव्वङ्गं कह णु कवाल-मण्डलाडम्बरं घडओ ॥ २९७ ॥

३ बार्हा अतो मां परित्यज्य अस्यास्तिकालं प्रणाममपि करोषीति रोष-  
 कारणम् ॥

[ ॥ २९५ ॥ तव वदनच्छविभिद्यमानविकटतमोमण्डलाः सदा  
 भवन्ति कैरपि दीप्यमानमहामहिषा इव हे भगवति प्रदोषाः<sup>१</sup> ॥ ]

॥ २९६ ॥ निद्रारूपेण पदं निमेसि निदधासि जनलोचनेषु  
 स्वमेव प्रतिबोधसमये येन कारणेन सयावकेव रक्तबालक्ष्यते दृष्टिः ॥  
 ३ सुसप्रबुद्धानां स्वभावंनैव<sup>२</sup> लोहितानि लोचनानि भवन्ति । सोयमाग-  
 मानुगुणोक्षणां लोहितभावः प्रबोधे<sup>३</sup> स्वापसमये देवी नयनेषु पदं विद-  
 धाति तेनाभिभूता जनाः स्वपन्तीति तत्रैव प्रत्यक्षसंवादः पादेन<sup>४</sup> विम-  
 ६ र्दनात्प्रबोधे नयनेषु लोहितत्वमिति ॥

॥ २९७ ॥ वाशब्दश्चेदर्थे । प्रलयं चेत्<sup>५</sup> हे कालि न निरमास्यः  
 नाकरिष्यः ततो रूपस्य तवानन्तस्य सर्वाङ्गे<sup>६</sup> कथं [ नु ] कपालमण्ड-  
 ३ लाडम्बरमघटिष्यत । न कथंचिदित्यर्थः ॥

<sup>१</sup> J. om. the couplet and gives no ohhâyâ on it of course.

<sup>२</sup> MH. स्वभावेनैव.

<sup>३</sup> MH. प्रबोधि.

<sup>४</sup> MH. पादे.

<sup>५</sup> MH प्रलयं चेत्कालिका ॥ रात्रिर्न.

थुब्वासि तक्खण-विहङ्गन्त-लोह-हिञ्जीर-सामल-गलोहिं ।  
 परिणय-गणभावागय-तिणयण-चिन्धोहिंव णरेहिं ॥ २९८ ॥  
 णिमिसंपि णेअ मुच्चइ आययणोववण-मण्डलं तुज्झ ।  
 संण्णिहिअ-कुमार-मऊर-णेह-रसिएहिंव सिहीहिं ॥ २९९ ॥  
 पाऊणव उवहारायरेसु सइ धूव-धूम-वडलाइं ।  
 उव्वमसि बहुल-रयणी-भावेसु णिरन्तरं तिमिरं ॥ ३०० ॥  
 पणय-जण-रक्खणन्तरिय-वेरि-करवाल-पञ्जरेणं ।  
 हारिन्द-णील-किरणावलम्बिणा भासि वच्छेण ॥ ३०१ ॥

॥ २९८ ॥ स्तूयसे तत्क्षणविघटमानलोहहिञ्जीरश्यामलगलैः  
 परिणतः प्राप्नो यो गणभावस्तेनागतं त्रिनयनप्रतिबिम्बं येषां तैरिव  
 ३ नरैः ॥ हिञ्जीरं शृङ्खलम् । विघटमानं स्तुतप्रभावाद्विनश्यत् लंभ एव  
 हिञ्जीर बन्धनं येषां ते च श्यामलगलास्तैरित्यपि श्लिष्टमत्र । तथा परि-  
 णतः उपननः सर्वाकारं यो गणभावो विवेकविशेषस्तद्भावः सर्वं पुत्रदा-  
 ६ रादि क्लेशपर्यवसायीति विगणनं तेनागतमु नतं<sup>१</sup> त्रिनयनप्रतिबिम्बं  
 परमात्मललक्षणं येषां तैरिति श्लेषः ॥

॥ २९९ ॥ निमेषमात्रमपि नैव मुच्यते आयतनोपवनमण्डलं तव  
 संनिहितकुमारगूरुसहस्रैरिव शिखिभिः ॥ मण्डलाकारत्वाद्देवीगृहो-  
 ३ पवन मण्डलं परिवर्तुमितिर्थः ॥

॥ ३०० ॥ पीत्वेवोपहारादरेणं सदा धूपधूमपटलानि उद्वमसि  
 बहुलरजनारूपेण निरगलं तिमिरम् ॥

॥ ३०१ ॥ प्रणतजनरक्षणार्थान्तरितवैरिकरवालपञ्जरेणैव ह-  
 रेन्द्रनीलकिरणावलम्बिना भासि शोभसे वक्षसा ॥ रक्खणावहिअ-  
 ३ वेरीति<sup>२</sup> पाठे रक्षणार्थोपहृतेत्यादिरर्थः ॥

<sup>१</sup> MH read नीतागत<sup>०</sup>. The emendation is mine.

<sup>२</sup> So MH. Have we not to read रक्खणावहिअवेरीति?



जाहे रयणी-रूत्रेण फुरसि ससहर-विडम्बिय-कवाला ।  
 ताहेवि णराट्टि पसाहणम्मि तुह घडइ गह-चक्रं ॥ ३०२ ॥  
 तं कुवलई-कुणन्ती ण वा दइचाण खग मालाओ ।  
 णिय-चलण पङ्कयच्चा-कज्जं वो कह णु संपडउ ॥ ३०३ ॥  
 मालूर-पत्त-माला-कण्टय-कय-मोणिअव्व आहासि ।  
 तं सरस-रत्त-चन्दण परिसोण-थणन्तरा देवि ॥ ३०४ ॥

॥ ३०२ ॥ यदा रजनीरूपेण स्फुरसि शशधरविडम्बितकपाला  
 तदापि नरास्थिप्रसाधने नरास्थिप्रसाधननिमित्तं तव घटते चेष्टते संब-  
 ३ ध्यते ग्रहचक्रम् ॥ तदापीत्यत्रापिशब्दाद्यदापीत्यत्र<sup>१</sup> अपिशब्दानुमा-  
 नम् । शंकरार्द्धशरीरावस्थायामाश्रितं नरकपालालंकारत्वं रात्रिरूपापि  
 सती न मुञ्चसीत्यर्थः ॥

॥ ३०३ ॥ इहापि वाशब्दश्चेदर्थे<sup>२</sup> । त्वं कुवलयानीव नाक-  
 रिष्यः । न चेत् । दैत्यानां संबन्धिनीः खङ्गमालाः तदा निजचरण-  
 ३ पङ्कजचर्चनकार्यं तव कथमिव सम्यग्घटिष्यन् । व इति व्यत्ययेन तवे-  
 यस्यार्थे । एवं तावत्केचित्स्वमते वर्णयन्ति कुणन्तीति करोषीत्य-  
 म्यार्थे । त्वं कुवलयवत्करेषु नवाः अभिनवाः सक्ता दैत्यानां खङ्ग-  
 ६ माला यस्मान्निजचरणपङ्कजार्चनकार्यं तव कथं न सम्यग्घटते<sup>३</sup> ।  
 दैत्या अपि कुण्ठाभूतेषु निजालम्बेषु स्वस्पादसेवामेव शत्रुनिर्जयार्थं संश्र-  
 यन्त इत्यर्थः ॥ १८ ॥

॥ ३०४ ॥ बिम्बपत्रमालाकण्टककृतशोणितेवाभासि त्वं सर-  
 सरक्तचन्दन [परि] शोणस्वनान्तरा हे देवि ॥ शोणो रक्तगुणः । मालूरो  
 ३ बिम्बः । अत्र रक्तचन्दनारुणस्तनान्तरत्वं देव्या बिम्बपत्रमाला-

<sup>१</sup> MH. तदापीतत्रापि०.

<sup>२</sup> MH. adds after this: “ तुशब्देस्त्विवार्थः ”

<sup>३</sup> MH. सम्यग्घटती.

संकन्ताउव रोसारुणाच्छि-वलय-पहाओ महिसम्मि ।  
 तुह सबरि सोणअ सिहा तिमूल-मग्गेसु दीसन्ति ॥ ३०५ ॥  
 वीर-विङ्गण-विकोसासिधेणु-करवाल-कन्ति कज्जलियं ।  
 दिअसम्मिवि देवि असङ्क-कोसियं गम्भ-भवणं ते ॥ ३०६ ॥  
 तं अत्थारुण-रवि-मण्डलेण मुण्डोवहार-पुरवंव ।  
 तारा-णिह-कय-बलि-तन्दुलाएँ पूइज्जासि णिसाए ॥ ३०७ ॥

कण्टककृतशोणितस्वेनोत्प्रेक्षितम् । तत् साम्यालंकारत्वेपि भयानकतां  
 देवी क्रूरान्प्रति न मुञ्चतीति द्योतयितुम् ॥

॥ ३०५ ॥ संक्रान्ता इव रोषारुणाक्षित्रयवलयप्रभा महिषे हे  
 शबरि वनेचरि शोणितशिखा रुधिरशिखास्त्रिशूलमार्गेषु दृश्यन्ते ॥ महि-  
 ३ षासुरशरीरकुण्डितान्त्रिशूलमार्गत्रयनिर्गतरुधिरधारात्रयं कोषारुणनयनत्रयप्र-  
 भाप्रवाहत्रयरूपेणोत्प्रेक्षितम् ॥

॥ ३०६ ॥ वीरवितीर्णविकोशासिधेनुकरवालकान्तिकज्जलितं दिव-  
 सेपि हे देवि अशङ्ककौशिकं गर्भभवनं ते तव ॥ असिधेनुः  
 ३ क्षुरिका । कौशिका उल्लाः । गर्भभवनं मध्यगृहम् । मध्यगृहमिह  
 भाण्डागारादि ॥ २१ ॥

॥ ३०७ ॥ त्वमस्तमयमयारुणेन रविमण्डलेन मुण्डोपहा-  
 रपूर्वकमिव तारानमकृत [ बलि तण्डुलया पूज्यसे निशा राश्या ॥  
 ३ किल भक्तैः कौलाः केचित् सिद्धिकामास्तण्डुलौघेन पुरुषमुण्डेन च  
 देवीं पूजयन्तीति श्रूयते । इहापि रात्रौ द्वयं दृश्यते । अस्तसमये  
 चारुणवर्णो रविर्वर्कराशशरःसदृशः ताराश्च तण्डुलानि करनिभा अत-  
 ६ स्तत्पूर्वं रजनी तव पूजामिवाचरताम्युत्प्रेक्षा ॥

तं सहसि सजल-जीमूअ-गोयरा गोरि विज्जु-भावम्मि ।

कंसोप्पिय-वज्झ-सिला-सहव्व गयणे समुप्पइया ॥ ३०८ ॥

हर-फंस सेय-संवलिय-जावयास ज्जि-णह-मणि-च्छाओ ।

सहइ णय चन्द-लेहा-सुर-सरि-संज्झोव्व ते चलणो ॥ ३०९ ॥

सुलहोवहार-रुहिर-प्पवाह-संभावणाएँ लिब्भन्ति ।

अरुण-पडाया-पडिमा-गब्भाओँ सिला इह सिवाहिँ ॥ ३१० ॥

॥ ३०८ ॥ त्वं शोभसे सजलजीमूतगेचरा विद्युद्वावे कंसा-  
पितवध्याशिलया सहैव गगनं\* समुत्पतिता ॥ किं कंसस्य नारदे-  
३ नारुणातम् किल देवकीगर्भातव प्रलभो भविष्यतीति । ततः कंसे-  
नात्मरक्षणार्थं घातका आदिष्टाः । अस्यां वध्याशिलायां देवकीगर्भा  
आस्फोट्य निपातनीया इति । तच्च ज्ञात्वा देवक्या गोकुलपतिनन्दभा-  
६ र्यायशोदादुहिता स्वगर्भपरिवर्तनाय समानता । सा च गौरी वध्याशि-  
लायां घातकैः संयोज्यमाना सती तेषां शिरसि<sup>१</sup> स्वचरणाभिघातं  
कृत्वा स्वकं तेजः पुञ्जरूपं निधाय गगनमुत्पतिता । सा च विद्यद्रूपा  
९ सजलजलधरस्था सती एवमुप्रेक्षिता । वध्यशिलयेव सह सोत्पतितेति  
जलपूर्णानां मेघानां वध्यशिलासादृश्यात् ॥

॥ ३०९ ॥ हरस्पर्शरसजातस्वेदसंवलितयावकासज्जिनखमणि-  
च्छायः शोभते सहैचन्द्ररेखासुरसरित्संध्य इव ते तव चरणः ॥  
१ चन्द्रेखासदृशी स्वेदरेखा । यावकरागः संध्याप्रभाप्रायः । नखप्रभाप्र-  
वाहो गङ्गा सदृशः । एतास्त्रिलः सपरन्त्यः सौभाग्यातिशयेन वर्शिकृताः  
सत्यश्चरणनिपातिता इव स्वेदादिव्याजेन भान्तीति तात्पर्यार्थः ॥

॥ ३१० ॥ सुलभोपहाररुधिरप्रवाहसंभावनया लिङ्गन्ते आस्वा-

पूयाहिसेअ-विअलिअ-णहाल-जावय-रसं पिअन्तिव्व ।

रुहिरासव-परिओसा तुह पुरओ भूय-पडिमाओ ॥ ३११ ॥

पच्चक्ख-भाव-तक्खण-मीलन्तच्छि-हय-दंसण गुणेहिं ।

तियसेहिंवि तुह निहत्तणम्मि रूयं ण सच्चवियं ॥ ३१२ ॥

घन्ते शिलाः । लिक्खन्ति इति क्वचिष्पाठः विलिख्यन्त इति  
३ तत्रार्थः । अरुणपताकाप्रतिमागर्भभूमयस्तैव शिवाभिः । प्रतिमा  
प्रतिबिम्बम् ॥ २५ ॥

॥ ३११ ॥ पूजार्थेनाभिषेकेण विगलितो यो ललाटाद् यावक्-  
रसः बुद्धुमरसस्तं पिबन्तीव रुधिरासवोयमिति परितोष आशा  
३ यासां तास्तव पुरतो भूमौ प्रतिमा भूमौ मणिमय्यां प्राणिप्रतिबि-  
म्बानि ॥ भूयपडिमा इति पाठे भूतप्रतिमा इत्यर्थः । भूतानि  
प्राणिनः ॥

॥ ३१२ ॥ प्रत्यक्षभावेन यत्तत्क्षणमेव तेजस्वितया निमी-  
लदक्षि चक्षुरिन्द्रियवेनादर्शनात्तेन [ 'हतो ] दर्शनगुणो धर्मो येषां  
३ तैस्त्रिदशैरपि तव निद्रासारस्वे रूपं न सत्यीकृतं न प्रत्यक्षीकृतम् ॥  
यदा त्वर्दयं रूपं निद्रायमाणमुदासीनं भवति तदा तावन्न दृश्यते ।  
विद्यात्मिका हि ब्रह्मणः शाक्तर्देवा<sup>१</sup> । विद्य नुविद्धश्च स्वरूपप्रतिभासो  
६ द्वैतमते प्रलये च स्वापारूप्ये ज्ञानप्रकाशाविर्भावाया विद्याया औदा-  
सीन्याद्देवादीनां च तत्रैव लीनत्वात्प्रत्यक्षाकाराभावः । जागरायामपि  
देवीतेजोतशयेन चक्षुषः प्रतिबद्धत्वात्प्रत्यक्षीकरणमशक्यं देव्या इति  
९ कवेः कल्पना ॥ २७ ॥

<sup>१</sup> MH. om. 'हतो' and reads दर्शनं गुणो for दर्शनगुणो. <sup>२</sup> MH. क्षतिकेयी.

तत्काल-विमुह-हर-वड्डिण्हिं सासेहिं तावसि तुमाए ।  
 षडिवण्णो पाणायाम-णियम बन्धायरो कह णु ॥ ३१३ ॥  
 काम-दहणाणुतावा हरस्स तुह विब्भमेहिं णिव्वाडिया ।  
 कट्ठिय-णडाल णयणाणलव्व सन्तावि णोसासा ॥ ३१४ ॥  
 सइ सिद्ध सिद्धि-मण्डल-पईव-परिकम्पिणो पओसेसु ।  
 तुज्झासव-गन्ध-सुहा-सुहयन्ति समीरणुगारा ॥ ३१५ ॥  
 तडि-भावम्मि फुरन्ती सवारि-वारिहर-कूड-कोढीए ।  
 अकन्त-महा-महिसव्व सोहसे अमारिसायम्वा ॥ ३१६ ॥

॥ ३१३ ॥ तत्कालहैरमुखवर्धितैर्निःश्वासैर्हे तापसि त्वया प्रति-  
 पन्नः प्रप्तः प्राणायामनियमबन्धादरः कथं नु ॥ तदखणविमुक्ति<sup>१</sup> पाठे  
 ३ तःक्षण-एव विमुक्तो यो हरस्तेनेत्यादिरर्थः । कालीति हरणोक्ता सा  
 अपमानात् वरं परित्यज्य तपोविशेषेण गौरवर्णा भगवती बभूवत्यागमः ।  
 कोपाच्च विवृद्धश्वासवम् ॥

[ ॥ ३१४ ॥ कामदहनानुतापा हरस्य तत्र विभ्रमैर्निर्वर्तिताः  
 कृष्टललाटनयनानला इव सन्तोपि नोच्छ्वासाः<sup>२</sup> ॥ ]

॥ ३१५ ॥ सदा सिद्धा नित्यप्रबन्धप्रवृत्तसिद्धमण्डलैः सिद्ध-  
 समूहैः सिद्धमण्डलेषु च निर्मिताः प्रदीपास्तान्परिकम्पयन्ति तच्छीला  
 ३ ये ते प्रशेषेषु तबोत्सैर्वनिमित्तदत्तपूर्वादिगन्धेन सुवाः सुखयन्ति  
 समीरणोद्गाराः ॥ २९ ॥

॥ ३१६ ॥ तडिद्वावे स्फुरन्ती सवारयो ये वारिधरा मेघा-  
 स्तेषां कूटस्य राशेः कोटौ प्रन्ते स्थिता सती आक्रान्तमहामहिषेव

<sup>१</sup> MH reads तत्त्वर्गकित &c.

<sup>२</sup> All the MSS. except J. give this couplet.

जण-दिष्ण-केस-कलणा-लोमस-कलुसेर्हि कम्पमुप्पेसि ।  
 वेयालेर्हिंव पडियगियाइरा वाउ-दण्ढेर्हि ॥ ३१७ ॥  
 गम्भीर-गम्भ-मन्द-प्पहाओ तुह देवि दीव-मालाओ ।  
 उवहार-मुण्ड-केसन्धयार-मूढाओव खलन्ति ॥ ३१८ ॥  
 विसासेज्जन्त-महा-पसुः सण संभम-परोप्परारूढा ।  
 गयणेच्चिय गन्ध-उडिं कुणन्ति तुह कउल-णारीओ ॥ ३१९ ॥

३ शोभसे अमर्षेण आताम्रा<sup>१</sup> । कोटिकोटीए इति पाठे कोटिः संख्या  
 अवल्लः कोटौ प्रान्त इति योजनीयम् ॥ ३० ॥

॥ ३१७ ॥ जनैर्दत्ता ये केशास्तेषां कलनया स्वीकारेणो-  
 ऽङ्गीयनेन लोमशत्वेन कलुषैर्दाहमर्पयसि<sup>२</sup> करोषि वैतालैरिव प्रतिजा-  
 ३ गरिताजिरा वातैर्दण्डैर्दण्डाकारैर्वातैः ॥ देवी भक्तशिरांसि<sup>३</sup> मुण्डयति ।  
 अजिरमङ्गनम् ॥ ३१ ॥

॥ ३१८ ॥ गम्भीरगर्भगृहे मन्दप्रभास्तव देवि दीपमाला उप-  
 हारार्थं दत्ता ये मुण्डा वर्करकादिशिरांसि तेषां ये केशा रोमाणि  
 ३ कृष्णानि तैरन्धकारित्वान्मूढा इव स्खलन्ति मन्दप्रवाशा भवन्ति ॥  
 वितते बहलान्धतमसपटलावृते<sup>४</sup> देव्या गर्भगृहे दीपमाला गृहमाहा-  
 त्म्यादेव स्खलन्त्यः उपहारमुण्डलोममालान्यमलिनाकृता इवेत्युत्प्रे-  
 ३ क्षिताः ॥

॥ ३१९ ॥ विशस्यमानो यो<sup>५</sup> महापशुर्भुजपुष्पस्तद्दर्शनसंभ्रमेणैव  
 परस्परमारूढा अन्योन्योत्कलितशरीरा गगन एव आकाश एव गन्ध-  
 ३ कुटौ गन्धद्रव्यगृहं कुर्वन्ति तव कौलनार्यश्चित्रन्यस्तदेवताविशेषाः ॥

<sup>१</sup> MH. वाताम्रा.

<sup>२</sup> MH. दोहम्.

<sup>३</sup> MH. भक्त्या.

<sup>४</sup> MH. ०वृत्ते.

<sup>५</sup> MH. ०पशुमनुष्यः

गह-प्रणि-संकमणा मडह-पणय-जण-लञ्छणेहिं चलणेहिं ।  
 सोहासे प्रणमिज्जान्तिव्व अम्ब तं वालिहिल्लेहिं ॥ ३२० ॥  
 अह परियरं अणेओवयरण-पहरण सहं कर-सहस्सं ।  
 एकस्स वरोरु वरुज्जयस्स ते पाणि-कमलस्स ॥ ३२१ ॥  
 धय-वड-धारा णिवहेहिं मन्दिरं वो णवारुणाहेहिं ।  
 तदियस-पसु-सिर-च्छेय-पीयमाप्पुयइ रुहिरं व ॥ ३२२ ॥

स्वभावादन्योन्योत्पीडनरूपेण मिलिताश्चित्रकौलनार्यो मनुष्यमारणभ-  
 यादिवान्योन्यरूपमनुविष्टा इति कविकल्पना ॥

॥ ३२० ॥ नखमणिमंक्रमणेन नखमणिप्रतिबिम्बितत्वेन मडहा  
 अल्पपरिमाणा ये प्रणतजनास्तल्लाञ्छनैस्ताच्चिह्नैश्चरणैः शोभसे प्रण-  
 ३ म्यमानेव हे अम्ब त्वं वालिखिल्यैः<sup>१</sup> ॥

॥ ३२१ ॥ अहेति देशोपदमेष इत्यस्यार्थे<sup>२</sup> एष इत्यस्य वाप-  
 अंशो विगेषार्थः । एष परिकरः<sup>३</sup> परिच्छदमात्रम् । किं तत् । अनेकोप-  
 ३ करणप्रहरणसहं करसहस्रम् । एकस्य हे वरोरु वरदानोद्यतस्य ते तव  
 पाणिकमलस्य ॥ वरदानोद्यतेनैकैव करकमलेन सर्वं साध्यतं । एकोन-  
 सहस्रं तु परिच्छदमात्रमित्यर्थः ॥

॥ ३२२ ॥ ध्वजपटा एव धारा इव । दैर्घ्यात् । तासां निव-  
 हैर्मन्दिरं गृह तव नवत्वेनारुगभैर्लोहितकान्तिभिः प्रातादिवसपशुशि-  
 ३ रञ्छेदर्पातम् । आमुञ्च ते रुधिरमिव ॥ प्रत्यक्षध्वजपटधारानवहेन  
 उपहारपीतं रुधिरधारानिवहमिवोद्वमति तव गृहमित्यर्थः ॥

<sup>१</sup> MH वालिखिल्लेः.<sup>२</sup> MH, इत्यस्यार्थस्य.<sup>३</sup> MH. परिकर परिकरः.

मेहायन्तं तुह तइय-णयण-सिहि-धूम-मण्डलं सहइ ।  
 वासुइ-जीहाओ लहन्ति तडि-लया-विभ्रमंजत्थ ॥ ३२३ ॥  
 सीसम्मि कओ महिसस्स देवि मरणाय जोहि संपण्णो ।  
 सोच्चिय जणस्स जा ओ तुह चलणो मङ्गल-द्वणं ॥ ३२४ ॥  
 कोमारम्मि हराराहणाय हिययम्मि मयण-पज्जालिए ।  
 तइ विहिओ मुद्ध-थणुल्लएहँ मालूर-होमोव्व ॥ ३२५ ॥  
 अङ्गमवलम्बियालम्बि सरस-नर-वयण-पायडं वहसि ।  
 अज्जवि कंस-प्फोटण-ललन्त-निययट्ठि-सिडिलं व ॥ ३२६ ॥  
 सूएन्ति वीर-विक्रय-विक्रममिह जामिणी मसाणेसु ।  
 अवलम्बिय-कुणव-च्छेय-पाडला साहि-साहाओ ॥ ३२७ ॥

॥ ३२३ ॥ मेघायमानं तव तृतीयनयनशिलि [ धूम ] मण्डलं  
 शोभते । वासुकिजिह्वा लभन्ते तडिलताविभ्रमं यत्र ॥ हरार्धदेहाया  
 ३ वर्णनमेतत् ॥

॥ ३२४ ॥ शिरसि कृतो महिषासुरस्य हे देवि मरणाय य  
 एवं संपन्नः स एव जनस्य भक्तस्य जातस्तव चरणो मङ्गलस्थानम् ॥  
 ३ स्मृतस्य शुभहेतुत्वादर्चितस्य च ॥

॥ ३२५ ॥ कौमारे हराराधनाय हृदये मदनप्रज्वलिते त्वया  
 विहितो मुग्धपैयोधरैर्मालूरहोम इव ॥ मालूरं बिल्वम् ॥

॥ ३२६ ॥ अङ्गमालम्बितैरालम्बनशीलैश्च सरसनरवदनैः प्रकटं  
 सुपरिश्रुतं<sup>१</sup> वहसि धारयसे अद्यापि कंसास्फोटनचैलन्निजकास्थिशिथिल-  
 ३ मिव ॥ देव्याः कंसनिपातनिमित्तत्वं वर्णितम् ॥

॥ ३२७ ॥ सूचयन्ति वीरविक्रयविक्रममिह देवीवने<sup>२</sup> यामिनी-

<sup>१</sup>-MH. °ज्ञानं.

<sup>२</sup> MH. देवीविने.



सरसाट्टि-दण्ड-लोहेण चण्डि अहर-प्पहारुणे तुज्झ ।  
 जीहाणिय-दसण-मज्झ-मण्डलेच्चेय-संवलइ ॥ ३२८ ॥  
 पयइ-परिसुक्क-काया पुरओ संचरइ रेवई तुज्झ ।  
 इह सइ संणिहिय-महा-परेय-भय-मुक्क-मासव्व ॥ ३२९ ॥  
 पूइज्जासे भिण्ण-भुया-विइण्ण रुहिरं व पायवेहिं पि ।  
 परसु-प्पहार-वियलिय-कसाय रस-सोण-साहेहिं ॥ ३३० ॥  
 अण्णोण-कलह-विअलिय-केसर-कीलाल-कललिय-द्वारा ।  
 कयवाउणोवि तुह देवि सासणं अणुसरन्तिव्व ॥ ३३१ ॥

श्मशानेषु अवलम्बितकुणपच्छेदपाटलाः शास्त्रिशाखाः ॥ देवीश्मशाने  
 ३ वीराः सिद्धये महामांसविक्रयं कुर्वन्तीति कौलागमादिषु प्रसिद्धम् ॥

॥ ३२८ ॥ सरसास्थिदण्डलोभेन हे चण्डि अधरप्रभारुणे तव  
 जिह्वा निजदशनमयूखमण्डल एव संवलति ॥ भयानकरसपोषक-  
 ३ मेतत् ॥

॥ ३२९ ॥ हे भगवति परिशुष्ककाया पुरतः संचरति रेवती  
 चामुण्डा तव इह सदा संनिहितमहाप्रेतभयमुक्तमांसेव ॥ महाप्रेत-  
 ३ दर्शनजभयादिव दुर्बलेत्यर्थः । पयइपरिसुक्केति पाठे प्रकृत्या स्वभा-  
 वेन कृशशरीरा ॥

॥ ३३० ॥ पूज्यसे भिन्नभुजावितीर्णरुधिरमिव कृत्वा पादपैरपि  
 परशुप्रहारप्रैस्तृकषायरसशोणशास्त्रैः ॥ भिन्नेभ्यो विदारितेभ्यो भुजेभ्यः  
 ३ औंसमन्तौद्वितीर्णरुधिरं कृत्वेति भङ्गः ॥

॥ ३३१ ॥ अन्योन्यकलेहेन युद्धेन विलुलितानि अपसृतानि  
 केसराणि लोमानि कीलालं च मज्जारुधिरादिकं तैः कलकितं कर्द-

उवहारुल्लूरिय-मास-मण्डलाडम्बरुभडेहिंव ।

डिम्भं जावय-पड-मण्डणेहिं खम्भेहिं विविहेसि ॥ ३३२ ॥

कुणवत्तण-सुलहूसास-काय-निव्वडिय-गारवो अप्पा ।

तुहं धारण-क्खमो कीरइव्व णणु वाहण-सवेण ॥ ३३३ ॥

सोहसि मुह-मुक्कासरिस-रुहिर-धाराहिं रयणि-रूएसु ।

भत्ति-विइज्जन्तारुण-धयव्व तं भवण-माईहिं ॥ ३३४ ॥

३ मितं द्वारं यैस्ते कृकवाकवोपि नाम विवेकविहीनास्तव देवि शास-  
नमनुसरन्ति ॥ वीराः किलान्योन्योपघातेन देवीमाराधयन्ति । तद्व-  
त्कृकवाकवोपीत्यर्थः ॥

॥ ३३२ ॥ उपहारार्थविदारितमांसमण्डलाडम्बरोद्धतैरिव भयं  
यावकरक्तपटमण्डनैः स्तम्भैरिव जनयसि ॥ इवशब्दोऽप्यर्थे । स्तम्भै-  
३ रपि जनयसि ॥

॥ ३३३ ॥ कुणपः शवम् । तद्रूपत्वेपि सुलभोच्छ्वासकायत्वा-  
न्निर्वृत्तगौश्व आत्मा तव धारणक्षमः कियत इव ननु निश्चितं कृत्वा  
३ वाहनभूतेन शवेन ॥ शववाहना देवीत्यागमः ॥

॥ ३३४ ॥ शोभसे मुखेभ्यो मुक्ता य आतँपा ज्वालानिच-  
यास्त एव कुँसुमधाराः पुष्पप्रकरास्ताभौ<sup>१</sup> रजनीरूपेषु भक्तिविकीर्य-  
३ माणारुणवर्णध्वजेव<sup>२</sup> त्वं भवनमातृभिर्योगीश्वरीभिः ॥ रजनीरूपा देवी-  
त्युक्तम् । रात्र्यश्च बह्वयः । ताभ्यो<sup>३</sup> योगीश्वरीभिश्च रात्रीणां मुखे  
सशब्दज्वालाभिः प्रणामाः<sup>४</sup> क्रियन्त इति प्रसिद्धिः ॥

<sup>१</sup> MH. <sup>०</sup>प्रकरा<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>ध्वजा इव. <sup>३</sup> MH. ताश्च. Perhaps  
MH. leaves out some words which followed ताश्च. <sup>४</sup> MH. प्राणामाः.

बहुल-पओसा बद्धङ्कुरव्व तुह देवि महिस-सिङ्गेहिं ।  
 पारोहिणोव्व लम्बिर-मऊर-कण्ठेहिं रेहन्ति ॥ ३३५ ॥  
 तुह लोह-दप्पणावालि-संकमणालद्ध-कसण-भावव्व ।  
 सोहन्ति सबर-जुअला मेयय-काया पणामेसु ॥ ३३६ ॥  
 रूअंचिय णवर कराल-दारुणं काल-रत्ति-लीलाए ।  
 हिययं पुण ते करुणा-रसेण सइ वच्छलंचेअ ॥ ३३७ ॥  
 इय विञ्जझ-गुहा-णिलयाएँ तम्मि-दल-सबर-सिद्ध-मग्गाए ।  
 पहुणा सपरियरं भयवईएँ विहिओ णमकारो ॥ ३३८ ॥

अवि य । ७

इह अज्जवि किं णु पुराण-भाव-कविसीकयट्ठि-बन्धम्मि ।  
 हियउद्देसे रोसगिग-पिङ्गिमच्चेय विप्फुरइ ॥ ३३९ ॥

॥ ३३५ ॥ बहुलप्रदोषा बद्धफला इव [ तव ] देवि महिषशृङ्गैः  
 प्रारोहिण इव अङ्कुरवन्त इव लम्बनशीलमयूरकण्ठे रेहन्ति शोभन्ते ॥

॥ ३३६ ॥ तव लोहमयदर्पणावालिसंकमणलब्धकृष्णभावा इव  
 शोभन्ते शबरदिग्भा मेचककायाः प्रणामेषु ॥ लोहः कंसः । संक्रमणं  
 ३ प्रतिबिम्बनम् । शबरा व्याधाः । मेचकः कृष्णवर्णः ॥

॥ ३३७ ॥ रूपमेव केवलं करालदारुणं कालरात्रिलीलायाः का-  
 लरात्रिरूपायाः । हृदयं पुनः करुणारसेन तव वत्सलं देवि \* ॥

॥ ३३८ ॥ इति विन्ध्यगुहानिलयायाः पत्रवसैनशबरसृष्टमार्गायाः  
 प्रभुणा सपरिकरं कृत्वा भगवत्या विहितो नमस्कारः ॥ सृष्टः कथितः ।  
 ३ परिकरः पुष्पनैवेद्यादिको मन्त्रादिकश्च । तेन सपरिकरमिति तन्त्रेण  
 कर्तृकर्मविषयं क्रियाद्वारेण ॥ कुलकम् ॥

॥ ३३९ ॥ इदानीं देव्यायतनगतकलेवरदर्शनजहृदयनिर्वेदोद्ध-

तम्मिच्चिय संधि-पसूय-कीड-मालाविले णडालम्मि ।  
 हासाय भिजडि-भङ्गोव्व विलिहिओ अह कयन्तेण ॥ ३४० ॥  
 बुब्भइ ओलिम्भाभाव-कुडिल-वलिण्ण वयण-बिम्बम्मि ।  
 मयणाहिमलय-विच्छित्ति-विब्भमं संपइ रण्ण ॥ ३४१ ॥  
 हा हा तंचेय करिल्ल-पिययमा-बाहु-सयण-दुल्ललियं ।  
 उवहाणीकय-वम्मीय-मेहलं लुलइ सिर-कमलं ॥ ३४२ ॥

वकरुणापरनरपतिः सविमर्शः सप्तकोपनिबद्धेन कुलकेनाह ॥ इहा-  
 ३ द्यापि किं नु<sup>१</sup> पुराणभावेन कपिशीकृतास्थिबन्धे हृदयोद्देशे रोषाग्नि-  
 पिङ्गिमैव क्रोधवह्निलोहितस्वमिव स्फुरति ॥ मृतमपि<sup>२</sup> जीवदिव  
 कोपाद्याविष्टं विगर्हितशरीरकम् । अतोर्थरागद्वेषादिकमाचरतीति ता-  
 ६ त्पर्यार्थः ॥

॥ ३४० ॥ तस्मिन्नेव संधिप्रदेशप्रसूतकीटमालाभिराविले व्या-  
 कुले ललाटे हासाय भ्रुकुटिभङ्ग इव विलेखित एष कृतान्तेनोज्जीवित  
 ३ इव ॥ मृतललाटकीटमाला भ्रुकुटेर्विशेषभाव इत्युपहासार्थः । अहे-  
 त्येष इत्यस्यार्थः ॥

[ ॥ ३४१ ॥ उद्यते उद्देहिकाभावकुटिलवलितेन वदनबिम्बे  
 मदनाधिमलयविक्षिप्तविभ्रमः संप्रति रजसा ॥ ]

[ ॥ ३४२ ॥ हा हा तदेव वंशाङ्कुरसदृशप्रियतमाबाहुशयन-  
 दुर्ललितम् उपधानीकृतवल्मीकमेखलं लुलति शिरःकमलम् ॥ ]

पङ्क-भरिओयरुभिण्ण-विरस-तण-जडिलिए कवालम्मि ।  
 जाओ अहो सिणिद्धो कबरी-बन्धस्स परिणाहो ॥ ३४३ ॥  
 हा हा कम्पावे इव हरिय-मलालम्बिणी दसण-माला ।  
 अज्जवि विणिहट्ठाणे अ-वीडिया-रसमिव वमन्ती ॥ ३४४ ॥  
 ठिय-भमर-पक्ख-भावा निव्वाडिय-पत्तणा इव सेवेयं ।  
 कामेण इमम्मिव णूण पेसिया मज्जरी-बाणा ॥ ३४५ ॥

॥ ३४३ ॥ पङ्केन कर्दमेन मृतोदरे परिपूर्णमध्ये उद्भिन्नानि  
 जातानि विरसानि विष्टारसयुक्तानि यानि तृणानि तैर्जटिले कपाले  
 जातः अहो आश्चर्यं स्निग्धः कबरीबन्धस्य परिणामः ॥ यो जीवतः<sup>१</sup>  
 केशपाशस्तस्यैव तृणरूपेण मृतक [ क ] पालेऽभिव्यक्ते<sup>२</sup> सत्कार्यवादा-  
 लम्बनेन कविना कल्प्यते । वरं कबरीबन्धात्तृणनिचयः । अतः केशपा-  
 ६ शसंस्कारादरो मूढानामित्यविद्यावत उपहसति ॥

॥ ३४४ ॥ कष्टं कष्टं कम्पयतीव हरितमलावलम्बिनी दश-  
 नमाला अद्यापि विनिघृष्टा या अनेकाः पर्णादिर्वटिकास्तासां संब-  
 ३ न्धिनं रसमिव वमन्ती ॥ ताम्बूलादिना जीवतः मृतस्य मलविशेषैः  
 रक्ताया दशनास्थिपङ्केर्विशेषाभावेऽपि वासनाकृतौ भयानुरागावि-  
 त्यर्थः ॥

॥ ३४५ ॥ स्थितकृष्ण [ अमर ] पक्षभावा<sup>३</sup> निर्वर्तितपत्रा इव  
 सेवेयं कामेनास्मिन्नपि मृतककलेवरेऽपि नूनं निश्चितं प्रेषिताः प्रस्थापिता  
 ३ मज्जरीरूपाः सायकाः ॥ कथमन्यथा संनिहितअमरपक्षतिसद्भावः  
 स्यात् ॥

<sup>१</sup> MH. जीवितः. <sup>२</sup> So MH. Have we to read 'भिव्यक्तेः ? <sup>३</sup> MH निवर्तित<sup>०</sup>

उद्दिणयरमिन्दु-सहं द्वियाणलं सरयण-प्पहमिप्पस्स ।  
एकवएच्चिय जायं अखण्ड-तम-बन्धणं भुयणं ॥ ३४६ ॥  
इय तम्मि णर-कलेवर-दंसण-मउइय-मणेण णर-वइणा ।  
पडिवण्ण विवेय-वियप्प-सरसमणुसोइयं सुइरं ॥ ३४७ ॥

अवि य । २२

बहुसो बहुत्त-विसहर-मणि-प्पहा-रञ्जियव्व ते जाण ।  
अन्तोच्चिय णिन्ति णिवेसिय-प्पहा पिञ्छ-पम्भारा ॥ ३४८ ॥  
बरहीण ताण रसियं पुलिन्द-केयार-पविरल-दुमेषु ।  
णन्देइ तस्स तट-णिज्जरेसु गिरि-धूम-कलुसेसु ॥ ३४९ ॥ युग्मम्

॥ ३४६ ॥ उद्गतदिनकरमपि इन्दुयुक्तमपि विद्यमानानलमपि स-  
रत्नप्रभमपि भुवनम् अस्य मृतककलेवरस्य एकपद एव समकाल एव  
३ अखण्डतमसा निरन्तरध्वान्तेन निर्भरमतिशयेन पूरितं जातम् ॥  
अयमाशयः । दिनकरेन्दुपावकरनैर्भास्वरद्रव्यप्रारब्धैस्तमःसंदोहो विहन्यते ।  
अस्य तु दीर्घनिद्राप्रपन्नत्वात्तदवस्थमेव संजातमित्यर्थः ॥

[ ॥ ३४७ ॥ इति तस्मिन् नरकलेवरदर्शनमृदुलितमनसा नरप-  
तिना प्रतिपन्नविवेकविकल्पसरसम् अनुशोचितं सुचिरम्<sup>१</sup> ]

[ ॥ ३४८ ॥ बहुशः उपभुक्तविषधरमणिप्रभारञ्जिता इव ते  
येषाम् अन्तरेव निर्यान्ति निवेशितप्रभाः पिच्छप्राग्भाराः<sup>२</sup> ]

[ ॥ ३४९ ॥ बर्हिणां तेषां रसितं पुलिन्दकेदारप्रविरलद्रुमेषु नन्द-  
यति तस्य तटनिर्क्षरेषु गिरिधूमकलुषेषु ॥ ]

<sup>१</sup> MH. has no Chhâyâ on this stanza which, however, is found in J, P, Do, K.

<sup>२</sup> MH. omits the twenty-two couplets beginning with बहुसो, which are found in Do, K, P, and on which the Chhâyâ given here is my own.

उअउत्त-सल्लई-कण्ड-पाडलुच्चार-केसरिल्लीओ ।  
 पेच्छइ मायङ्ग-वण-त्थलीसु सो जूह-पयवीओ ॥ ३५० ॥  
 कीरइव तस्स ताली-फल-पिण्डामोडणुम्मुह-करेहिं ।  
 रिउ-सिर-कवलण-जोग्गा-परिग्गहो जय-गइन्देहिं ॥ ३५१ ॥  
 भय-लोल-पुलिन्द-वहू-विरिक्क-गुञ्जावली-कण-कराला ।  
 जाया से रोसाणल-फुलिङ्ग-भरियव्व-गिरिमग्गा ॥ ३५२ ॥  
 कण्ण-ट्ठिय-सिहि-पिञ्छ-च्छलेण कय-पत्तणा इव सलीलं ।  
 मुच्चन्ति सबर-रमणीहिं णयण-बाणा णरिन्दम्मि ॥ ३५३ ॥  
 अह से भएण गय-दाण-वडल-कलुसिय-दिसा-अढाहोओ ।  
 माया-णिम्मविय-तमी-मुहोव्व चलिओ मगह-णाहो ॥ ३५४ ॥

[ ॥ ३५० ॥ ॥ उपमुक्तशल्लकीकाण्डपाटलोद्धारकेसरवतीः प्रेक्षते  
 मातङ्गवनस्थलीषु स यूथपदवीः ॥ ]

[ ॥ ३५१ ॥ कियते इव तस्य तालीफलपिण्डामोटनोन्मुखकैरैः  
 रिपुशिरःकवलनाभ्यासपरिग्रहो जयगजेन्द्रैः ॥ ]

[ ॥ ३५२ ॥ भयलोलपुलिन्दवधूर्यक्तगुञ्जावलीकणकरालाः जाता  
 अस्य रोषानलस्फुलिङ्गभृता इव गिरिमार्गाः ॥ ]

[ ॥ ३५३ ॥ कर्णस्थितशिखिपिच्छच्छलेन कृतपत्रणा इव सलीलं  
 मुच्यन्ते शबररमणीभिर्नयनबाणा नरेन्द्रे ॥ ]

[ ॥ ३५४ ॥ अथ तस्य भयेन गजदानपटलकलुषितदिक्कटाभोगः  
 मायानिर्मिततमीमुख इव चलितो मगधनाथः ॥ ]

किं च जायं ।

किंपि विकम्पय-गिम्हा अवरण्डुकण्ठ-सालस-मऊरा ।  
 हरिय-वण-राइ-सुहया उद्देसा देन्ति उक्कण्ठं ॥ ३५५ ॥  
 उम्हाइ गिम्ह-विहुरा बहुल-बुसासार-लङ्घिय-विमुक्ता ।  
 मइलिय-तलाय-मूला किलन्त-विरलङ्कुरा वसुहा ॥ ३५६ ॥  
 णव-रोह-च्छेय-सुयन्ध-विसम-वसुहा-विलम्बिअ-पवाहा ।  
 घोलन्ति हिम-रसोयार-सिसिर-सलिला गिरि-र्णओ ॥ ३५७ ॥  
 अग्यन्ति णील-वण-राइ-परियरुम्मिलमाण-सोहग्गा ।  
 अहिणव-पडल्ल-परिग्गह गोर-ग्गामा दिसाहोआ ॥ ३५८ ॥  
 सायं समारुतासार-सेय-सइलिय-काणणा होन्ति ।  
 गिम्हेच्चिय जलयारम्भ-कोमला महीहर-णियम्बा ॥ ३५९ ॥

[ किं च जातम् ॥ ]

[ ॥ ३५५ ॥ किमपि विकम्पितग्रीष्मा अपराह्णोत्कण्ठसालसमयूरा  
 हरितवनराजिसुभगा उद्देशा ददत्युत्कण्ठाम् ॥ ]

[ ॥ ३५६ ॥ ऊष्मायते ग्रीष्मविधुरा बहुलबुसासारलङ्घितविमुक्ता  
 मलिनीकृततडागमूला क्लान्तविरलाङ्कुरा वसुधा ॥ ]

[ ॥ ३५७ ॥ नवरोहच्छेदसुगन्धविषमवसुधाविलम्बितप्रवाहा घूर्णन्ते  
 हिमरसावतारशिशिरसलिला गिरिनद्यः ॥ ]

[ ॥ ३५८ ॥ अर्घन्ति नीलवनराजिपरिक्रोन्मील्यमानसौभाग्या  
 अभिनवपटलपरिग्रहगौरग्रामा दिगाभोगाः ॥ ]

[ ॥ ३५९ ॥ सायं समारुतासारसेकशाद्वलितकानना भवन्ति  
 ग्रीष्म एव जलदारम्भकोमला महीधरनितम्बाः ॥ ]



सोत्त-कलुसा णईओ पज्जत्त-कलम्ब-गन्धिणो पवणा ।  
 घण-डम्बरं विणा पाउसस्स तारुण्यं गलइ ॥ ३६० ॥  
 बोलिन्ति गिम्ह-णिहं पहिया लिङ्गाहिसेय-सिसिरेसु ।  
 ऊढ-कलम्बज्जुण-परिमलेसु सुर-मन्दिरन्तेसु ॥ ३६१ ॥  
 तह तत्त णयर-रच्छा सहन्ति मेहावलम्बि-रवि-बिम्बा ।  
 धरणि-परिट्ठिय-गिम्हा णह-घोलिर-पाउसा दियसा ॥ ३६२ ॥  
 णवरि अ वसुहाहिव-जय-गइन्द-सीयर-कयाहिसे अन्व ।  
 जाया णिआह-परिणाम-धूसरा दिणयर-मऊहा ॥ ३६३ ॥

[ किं च जायं ।

अन्तो-घर-चिर-णिगगमण-णसहियालोय-कूणिया वलइ ।  
 णिहा-विमह-परिलुलिय-सालसायम्बिरा दिट्ठी ॥ ३६४ ॥

[ ॥ ३६० ॥ स्रोतः कलुषा नद्यः पर्याप्तकदम्बगन्धिनः पवनाः  
 घनडम्बरं विना पर्जन्यस्य तारुण्यं गलति ॥ ]

[ ॥ ३६१ ॥ अतिक्रामन्ति ग्रीष्मनिद्रां पथिका लिङ्गाभिषेकशिशिरेषु  
 ऊढकदम्बार्जुनपरिमलेषु सुरमन्दिरान्तेषु ॥ ]

[ ॥ ३६२ ॥ तथा तप्तनगररथ्याः शोभन्ते मेघावलम्बिराविबिम्बाः  
 धरणीपरिष्ठितग्रीष्मा नभोघूर्णनशीलपर्जन्या दिवसाः ॥ ]

[ ॥ ३६३ ॥ अनन्तरं च वसुधाधिपजयगजेन्द्रसीकरकृताभिषेका  
 इव जाता निदाघपरिणामधूसरा दिनकरमयूखाः ॥ ]

[ किं च जातम् । ]

[ ॥ ३६४ ॥ अन्तर्गृहचिरनिर्गमनासोढालोककूणिता वलति  
 निद्राविमर्दपरिलुलितसालसाताम्रा दृष्टिः ॥ ]

पीलिय-तमाल-पल्लव-सयणिज्ज-रसोल्ल-णह-वयं हरइ ।  
 णव-केसर-माला-सुरहि-मेहलालङ्कियं जहणं ॥ ३६५ ॥  
 तक्खण-विच्छूढ-मुणाल-वल्लय-सीयल-पउठ्ठ-परिमासा ।  
 सोहन्ति जलद्वा मल्लिय-चन्दणा बाहु-लइयाओ ॥ ३६६ ॥  
 णव-कणय-किङ्किणी-णिह-चम्पय-कुसुमावणद्ध-मञ्जीरं ।  
 हरइ परिकोमलुव्वूढ-वेस-लडहं परिब्भमियं ॥ ३६७ ॥  
 पिय-परिरम्भुम्मूलिय-णह-वय-परिसेस-चन्दण-सुयन्धो ।  
 अग्यइ दल-सवल-कलम्ब-दाम-हारो थणुच्छज्जो ॥ ३६८ ॥  
 थोय-सुरा-मय-संभिण्ण-सरस-पाडल कवोल-पडिलगं ।  
 उम्मिल्लइ केयइ-गम्भ-वत्त-ताडक्क-लायणं ॥ ३६९ ॥

[ ॥ ३६५ ॥ पीडिततमालपल्लवशयनीयरसार्द्रनखपदं हरति नव-  
 केसरमालासुरभिमेखलालङ्कृतं जघनम् ॥ हरतीत्यत्र मन इति कर्मपद-  
 ३ मध्याहार्यम् ॥ ]

[ ॥ ३६६ ॥ तत्क्षणोरिक्षितमृणालवल्लयशीतलप्रकोष्ठपरिमर्शाः  
 शोभन्ते जलार्द्रा मर्दितचन्दना बाहुलतिकाः ॥ ]

[ ॥ ३६७ ॥ नवकनककिङ्किणीनिभचम्पकुसुमावनद्धमञ्जीरं  
 हरति परिकोमलुदूढवेषमधुरं परिभ्रमितम् ॥ ]

[ ॥ ३६८ ॥ प्रियपरिरम्भोन्मूलितनखपदपरिशेषचन्दनसुगन्धः  
 अर्घति शबलदलकदम्बदामहारः स्तनोत्सङ्गः ॥ ]

[ ॥ ३६९ ॥ स्तोकसुगामदसंभिन्नसरसपाटलकपोलप्रनिलग्नम् उन्मी-  
 लति केतकीगर्भपत्रताडक्कलावण्यम् ॥ ]

इय भमइ भवण-सिहरेसु गिम्ह-परिणाम-थोअ-सत्थामो ।  
 विरल-जल-बिन्दु-णिव्वविय-गण्ड-वासो पिया-सत्थो ॥ ३७० ॥  
 किं च । १०

इह तेय-मेह-संवलण-सिसिर-विच्छाय-कविस-रुवि-बिम्बा ।  
 अग्घन्ति भग्ग-पवणा अरेणु-परिधूसरा दियहा ॥ ३७१ ॥  
 उक्कण्ठ-वरहि-चूडा-विडवन्दोलण-तरङ्गिओ वहइ ।  
 अविरल-जम्बु-फलासार-वडण-मुहलो इह समीरो ॥ ३७२ ॥  
 इह उव्वेल्लइ दर-पीय-सलिल-परिसामलोअरद्धन्ता ।  
 पेणन्त-धवल-गय-कण्ण-कब्बुरा मेह-पत्थारी ॥ ३७३ ॥  
 इह अहिगुह-मज्जरिअज्जुणासु अवयाढ-कुडय-गन्धासु ।  
 वास-सुहआसु मुणिणो गमेन्ति दियहे गिरि-अडीसु ॥ ३७४ ॥

॥ ३७० ॥ इति भ्रमति भवनशिखरेषु प्राप्तिपरिणामेन स्तोकाबलो  
 विरलजलबिन्दुनिर्वृतीकृतगण्डपार्श्वः प्रियासार्थः ॥ कुलकम् ॥

॥ ३७१ ॥ इत ऊर्ध्वं दशभिः कुलकम् । इहानुभागे तेजोमेघसंवलन-  
 शिशिरविच्छायकपिशरविबिम्बाः अर्घन्ति भग्नपवना वृष्टिदानेन <sup>१</sup>खिन्नवा-  
 ३ यव अरेणुत्वेपि परिधूसरा दिवसाः ॥

॥ ३७२ ॥ उद्भटकण्ठमयूरविटपचूडान्दोलनतरङ्गितो वहति अविरल-  
 जम्बुफलासारपतनमुखर इह समीरः ॥

॥ ३७३ ॥ इहोद्वेष्टमाना [ भवति ] ईषत्पीतसलिलत्वेन परिश्यामलोद-  
 रैकदेशा<sup>२</sup> पर्यन्तधवलत्वेन गजकर्णवत्कर्बुरा मेघसंहतिः<sup>३</sup> ॥

॥ ३७४ ॥ इहाभिमुखमज्जरीकार्जुनासु अवगाढकुटजगन्धासु वर्षासुख-  
 दासु मुनयो गमयन्ति दिवसान् गिरितटीषु ॥

वृद्धोअय-कय-रव-चुण्ण-कलुस-पालास-फल-कसव्वाओ ।  
 इह सोहन्ति दरोव्युद्ध-सामला रण्ण-भूमीओ ॥ ३७५ ॥  
 अण्णेसिअव्व-पवणा आसारन्तेसु समहिउम्हाला ।  
 एए ते चूय वणाण होन्ति परिणामया दियहा ॥ ३७६ ॥  
 उम्हाल-कुमूल-मुहुच्चरन्त-रय-फरुस-मेय-गन्धाइं ।  
 आसार-जडे दियहे णन्दन्ति कुडुम्बि-गेहाइं ॥ ३७७ ॥  
 फल-सार-णलिणि-गहणा इह दारु-च्छेय-पविरला होन्ति ।  
 मूल-द्विय-वाय-कलम्ब-क्विस-वसुहा वणुहेसा ॥ ३७८ ॥

॥ ३७५ ॥ व्यूढोदकाः परिवृत्तजलास्तथा कृतरवाः कृतशब्दा-  
 श्वूर्णेन च वालुकादिधूल्या कलुषायितपलाशास्तेषां फलैः कसव्वाओ  
 ३ कर्कशा इह शोभन्ते ईषदुदृष्टश्यामला अरण्यभूमयः ॥ वर्षो वृष्टम् ॥

॥ ३७६ ॥ अन्वेषितव्यपवना आसारान्तेषु समधिकोष्मयुक्ता  
 एते ते चूतवनानां भवन्ति परिणामकाः पाचका दिवसाः ॥

॥ ३७७ ॥ ऊष्मयुक्तकुसूलमुखेभ्य उद्धरणाक्रियायुक्तं निःसरद्य-  
 द्रजस्तेन परुषस्य मेदसो गन्धा येषु तानि आसारेण जडे शीते दिवसे  
 ३ नन्दयन्ति कुटुम्बिगृहाणि कुटुम्बिनः अर्थात् । मांसादिभक्ष्यविशेष-  
 समृद्धत्वाद्गृहानिःसरतां कुटुम्बिनां भोज्यविशेषभोगयोग्यतया प्रीतिमुत्पा-  
 दयन्तीत्यर्थः ॥

॥ ३७८ ॥ फलैः शाराः शबला या नलिन्यस्ताभिर्गहना  
 इह दारुच्छेदेन ग्रीष्मकृतेन प्रविरला भवन्ति मूलस्थितशुष्ककद-

णव-केयइ-वासिय-केस-संजमा दक्खिणाओ णारीओ ।  
 इह ता अणायरुज्जल-इलिहि-राया विरायन्ति ॥ ३७९ ॥  
 इह कोसुमेण चावेण जो जयइ साहुणा विसम-बाणो ।  
 लहिऊण पाग-सासण-सरासणं कह ण विप्फुरइ ॥ ३८० ॥  
 इय उक्कण्ठा-पडिवण्ण-हियय-परिकोमला पवट्टन्ति ।  
 संलावा काल-सहाअ-संसिणो कडय-लोयस्स ॥ ३८१ ॥  
 कण्ठ-णिहुयं च गीयं अलद्ध-णिहं च णिज्जण-पसुत्तं ।  
 सरसो उक्कण्ठा-णिभरस्स हिययस्स वीसामो ॥ ३८२ ॥

३ म्वत्वेन कपिशवसुधा वनोद्देशा विपिनप्रदेशाः । वायं शुष्कम् ।  
 बालकअम्बेति पाठे बालकदम्बेत्यर्थः ॥

॥ ३७९ ॥ नवकेतकीवासितकेशसंयमा दाक्षिणात्या नार्यः  
 इह ता अनादरेण <sup>१</sup>अप्रयत्नेन स्वभावेनोज्ज्वलया हरिद्रया रक्ता  
 ३ विराजन्ते ॥

॥ [ ३८० ॥ इह कौसुमेन चापेन यो जयति साधुना विषमबाणः  
 लब्ध्वा पाकशासनशरासनं कथं न विस्फुरति ॥ ]

॥ ३८१ ॥ इति उक्तप्रकारेण उक्कण्ठाप्रतिपन्नहृदयपरिकोमलाः  
 पूर्ववन्ते संलापाः कालस्वभावशंसिनः कटकलोकस्य ॥ कोमलाः शृङ्गारा-  
 ३ दिविलासोल्लासरसभाजः । कुलकम् ॥

॥ ३८२ ॥ कण्ठनिभृतं कण्ठमधुरं च गीतं तथा अलब्धनिद्रस्वे  
 पूर्वं सति पश्चात्तिर्जनदेशे प्रसुप्तं द्वयमेवोत्कण्ठया कोमलस्य विरहकृतदुः-  
 ३ स्त्राभिदुरस्य हृदयस्य सरसो विश्रामः ॥ कटकनिवासिनां विरहिणां  
 चेतो निर्वृतावयमुपाय इति प्रसङ्गादुच्यते ॥

किं च जायं ।

उम्हाअन्त-गिरि-यदं सीमा-णिव्वडिय-कन्दलुभेयं ।  
 णिव्वाइ विरल-धारा-बन्धुरिय-रयं धरणि-वेढं ॥ ३८३ ॥  
 आसार-ताडियाइं बलाय-लुप्पन्त-चलिय-सहराइं ।  
 सरिया वहान्ति संपइ अपेअ-पण्डूइं सलिलाइं ॥ ३८४ ॥  
 आवण्डु-सलिल-लङ्घिय-वसुआआ मलिण-सेवल-सिहाओ ।  
 जल-रङ्कु-दुक्ख-लक्खिय-सहरा घोलन्ति सरियाओ ॥ ३८५ ॥  
 विलुलिय-पिसङ्ग-वल्ली-वियाण-उद्देस-कोमल-फलाण ।  
 पविरल-रक्खाण सिरी वियलइ बालुङ्कि-वाढाण ॥ ३८६ ॥

किं च जातम् ।

॥ ३८३ ॥ ऊष्मायमाणगिरितटं सीमनिर्वृत्तकन्दलोद्भेदं शुष्यति  
 विरलधाराबन्धुरितरजस्कं धरणीपीठम् । सीमा संधिः । 'निर्वृत्तं संप-  
 न्नमभिव्यक्तम् । निव्वाइ शुष्यति । बन्धुरितं पिण्डीकृतम् ॥

॥ ३८४ ॥ आसारताडितानि बलाकालुप्यमानचलितशफराणि  
 सरितो वहान्ति संप्रत्यघौतैपाण्डूनि सलिलानि ॥ अधौतत्वं जलस्यानि-  
 ३ मलीभूतत्वम् । आसारताडनेन गिर्यादिकर्दमस्वीकारः कालुप्यहेतु-  
 रुक्तः ॥

॥ ३८५ ॥ आपाण्डुना सलिलेन लङ्घितत्वाद्वसुधाया परिस्नाना  
 अत एव मलिनाः शैवालशिखा यत्र ता जलरङ्कुदुःखलक्षितशफरा  
 ३ घूर्णन्ते सरितः ॥ जलरङ्कुः ढेङ्कुः । शफराः सूक्ष्ममत्स्याः ॥

॥ ३८६ ॥ विलुलितपिशङ्गवल्लीवितानप्रदेशकोमलफलानां प्रवि-  
 रलरक्षाणां श्रीः शोभा विलसति बालुङ्कीवाटानाम् ॥ बालुङ्की  
 ३ चिर्भटिका ॥

न चलइ नवम्बु-धोयंपि पल्लले विरल-मुह-कउसासं ।  
 मीण-उलं सहरन्तर-परिसंगय-पङ्क-गरुयङ्ग ॥ ३८७ ॥  
 विअरइ सदल-रेहाअमाण-सुर-धणु-णिवेस-सुहयम्मि ।  
 गयण-त्थलम्मि गो-मण्डलं वलयं वलायाण ॥ ३८८ ॥  
 दीसइ णिरन्तरुभिण्ण-हरिय-हरि-चाव-कन्दल-करालं ।  
 परिओसुप्पइअ-मऊर-जाल-सबलं व गयणद्धं ॥ ३८९ ॥  
 पयडाअइ गिम्हाणिल-वेया-मूलुक्खयम्मि रय-पडले ।  
 सदल-परिणीलमहो कमढ-कवालं व महि-वेढं ॥ ३९० ॥

॥ ३८७ ॥ न चलति नवाम्बुधौतेपि पल्लले विरलकृतमुखोद्भासं  
 मीनकुलं शैलान्तरात्परिसंगतेनागतेन संबद्धेन पङ्केनाङ्कितत्वादवलित-  
 ३ शरीरत्वात् ॥

॥ ३८८ ॥ विचरति शाद्वललेखायमानसुरधनुर्निवेशसुभगे गगन-  
 स्थले गोमण्डलमिव वलयं वलयाकारत्वाद्वलाकानाम् ॥ बलाकाशब्दोऽ-  
 ३ जहलिङ्गो बकवाची ॥

॥ ३८९ ॥ दृश्यते निरन्तरोद्भिन्न [ हरित् ] हरिचापकन्दलकरालं  
 परितोषोत्पातितमयूरजालशबलमिव गगनतलम् ॥ कन्दला इन्द्रचापरेखाः  
 ३ कन्दलाकारत्वात् । हरिरिन्द्रः ॥

॥ ३९० ॥ प्रकटयते ग्रीष्मानिलवेगमूलोत्खाते रजःपटले शाद्व-  
 लपरिनालमहौकमठकपाटमिव महीपीठम् ॥ महाकमठो महाकूर्मो  
 ३ भूमेर्धर्ता तस्य कपाटः कोशः ॥

विसहन्ति णिय-विसाणल-पयविज्जन्तङ्क- मगिअ-प्फंसं ।  
 धारा-दूमिय-फण-मण्डलावि फणिणो णवासारं ॥ ३९० ॥  
 पडिस्सन्त-रयासण्णा-अमाण-गिरि-मण्डला विरायन्ति ।  
 कामं सामीकय-गय-उलाओ आसार-लेहाओ ॥ ३९१ ॥  
 छाया एकासारेवि फु१इ णिद्धेय-रेणु-णीलाण ।  
 गिम्हाहय-विरलुद्देस-पिङ्ग-विडवाण उच्छण ॥ ३९२ ॥  
 घडिय-फुडियन्तराओ गहिय-विस-ट्ठाण-पण्डुर-जलाओ ।  
 अहिरायन्ति धुयारुण-कसेरु-मूलाओ सरसीओ ॥ ३९३ ॥

॥ ३९० ॥ विषहन्ते निजविषानलप्रतप्यमानाङ्गमार्गितशीतिस्पृश  
 धारादूनफणमण्डला अपि फणिनो नवासारम् ॥ दूमियं ॥ दुदु उपतापे  
 ३ उपतप्तं बाधितम् ॥

॥ ३९१ ॥ परिशौन्तरजस्तेवनासन्नायमानानि गिरिमण्डलानि  
 यासां [ ता ] विराजन्ते कामं पर्याप्तं कृत्वा निरन्तरमज्जनाखिलमलवि-  
 ३ लयाच्छयामीकृतगजकुलाः कासारलेखाः ॥ १ स्तुतिप्रबद्धप्रवहजलाधार-  
 दीर्घिकात्मिकाः कासारलेखा उच्यन्ते ॥

॥ ३९२ ॥ छाया कान्तिः । एकासारेपि प्रावृषेण्यप्रथमजलभारेपि स्फुरात  
 शोभते निर्धौतरेणुतया नीलानां श्रिष्मवशेनागताः प्राप्ता विरलप्रदेशेषु  
 ३ पिङ्गाः पीतच्छायाः शोषवशाद्विट्पा येषां तेषामिक्षूणाम् ॥

॥ ३९३ ॥ घटितस्फुटितान्तरा गृहीतविसस्य स्थाने पाण्डुरजला  
 अभिराजन्ते नैवारुणकसेरुमूलाः सरस्यः ॥ पूर्वघटितान्यन्तरालान्यति-  
 ३ प्रबन्धात् स्फुटन्ति नवविसजनिवस्थाया<sup>१</sup> प्रतिबिम्बेनैव तत्प्रदेशे जलस्य  
 पाण्डुरता भाति । कसेरुस्तृणविशेषो जलजः<sup>२</sup> ॥

<sup>१</sup> MH. श्रुतिप्रबद्ध प्रवहजलाधारदीर्घगतात्मिकाः कासारलेखा उच्यन्ते । The  
 pendation is conjectural. <sup>२</sup> So MH. ! <sup>३</sup> MH.<sup>०</sup>जम्.



जलयागिल-रङ्गोलिय-हारियङ्कुर-सिसिर-पायव-तलाइं ।  
 सलिलाहय-विरसोउम्बराइं जायाइं रण्णाइं ॥ ३९४ ॥  
 सिसिर-च्छाएसु चिरं उयसिन्धु-तरङ्ग-पुलिण-सुहएसु ।  
 पहिएहिं वीसमिज्जइ विङ्ग-मुहलेसु वच्छेसु ॥ ३९५ ॥  
 णव-वरणय-गारन्तर-हिंसी-वण-मत्त-लावय-कुलाओ ।  
 जाया भवणग-णियच्छियव्व-सोहाओ समिओ ॥ ३९६ ॥  
 आयव-कढमाण-णवम्बु-सिण्ण-दर-गोर-सालिणो होन्ति ।  
 सीमन्ता कच्छव-पाय-पट्टि-परिधूसरुहेसा ॥ ३९७ ॥  
 मसिणुण्णय-पेरन्तं वावीण जलागमोणयं होइ ।  
 णिद्धोय-कढमाणील-ककरुइन्तुरं वरणं ॥ ३९८ ॥

॥ ३९४ ॥ जलदानिलकम्पितहरिताङ्कुरशिशिरपादपतलानि सलिला-  
 हतस्वेन विरसोदुम्बरफलानि जातान्यरण्यानि ॥

[ ॥ ३९५ ॥ शिशिरच्छायेषु चिरम् उदक्सिन्धुतरङ्गपुलिनसुभगेषु  
 पथिकैर्विश्राम्यते विहङ्गमुखरेषु वृक्षेषु ॥ ]

॥ ३९६ ॥ नवचरणकैर्बालतृणविशेषैर्निरन्तराणि यानि हिंसीनां  
 रताविशेषाणां वनानि तत्र मत्तानि लावकानां तित्तिरीणां कुलानि  
 ३ यत्र ते [nic]जाता भवनाग्रप्रेक्षितव्यस्वयोग्याः सीमान उपवनविशेषाः ॥

॥ ३९७ ॥ आतपकथ्यमाननवाम्बुस्विन्नेषद्वैरशालयो<sup>१</sup> भवन्ति  
 सीमान्ताः कच्छपपोतकपृष्ठवत्परिधूसरप्रदेशाः ॥

॥ ३९८ ॥ मसृणोन्नतपर्यन्तं वापीनां संबन्धि जलागमेनावनतं  
 भवति निषीतकर्दमस्वेनानीलैः कर्करकैरुइन्तुरं वरणं तटम् ॥

<sup>१</sup> MH. नताम्बुस्विरलयो for नवाम्बु &c. Probably the passage is corrupt.

वारिच्छेअ-दरावीय-सलिल-वोसट्टमाण- कलमाओ ।

जायाओ सीर-खण्डिय-मुत्थ-सुयन्धाओ भूमीओ ॥ ३९९ ॥

आरम्भिणोव्व संपइ दूरुग्गय-दिणयरावि णज्जन्ति ।

दूरुग्गयावि परिलङ्घिणव्व दियहा णवब्भेहिं ॥ ४०० ॥

कावि सिरी गय-गाहण-परिलक्खिण्वज्जन्त-वियड-भावाण ।

ऊससिय-तण-गह्वरा-अमाण-मग्गाण कच्छाण ॥ ४०१ ॥

मस्तिन्नत्वेन पर्यन्तानां मसृणत्वम् । उन्नतप्रदेशजलरयानीतकदर्म-  
कूटत्वेन चोन्नतत्वम् । जलागमनेन च वार्षानां पूर्णत्वादवनतानि  
५ तटानि लक्ष्यन्ते ॥

॥ ३९९ ॥ वारिच्छेदे प्रान्ते ईषत्पीतसलिलत्वेन वोसट्टमाणा  
सुगन्धामोदायमानाः कलमाः शालिविशेषा यासु जाताः सारिहल्लैः  
३ खण्डितानि यानि मुस्तानि तैः सुगन्धा भूमयः ॥

॥ ४०० ॥ आरम्भिण इव उपक्रमयुक्ता इव संप्रति दूरोद्गतदि-  
नकरा अपि सन्तो ज्ञायन्ते दूरोद्गता अपि बहुशेषा अपि परिलङ्घि-  
३ इव निकटास्तमया इव ज्ञायन्ते नवाग्रैः ॥ अथवा जलधरपूरिते गगने  
सति दूरोद्गता अप्युन्नता अपि लम्बिन इव ज्ञायन्ते दिवसा इत्यर्थः ॥

॥ ४०१ ॥ कापि श्राः शोभा गतगोधनत्वे परिलक्ष्यमाणवि-  
३ कटभावानाम् उच्छ्वसिततृणत्वेन गभीरायमाणमार्गाणां कच्छानामुपवना-  
नाम् ॥

समाहिय-संज्झा-राया विउणुच्चरमाण-गिरि-णइ-रवाओ ।  
 जाया संताण-पयत्त क्रीड-विरुयाओ रयणीओ ॥ ४०२ ॥  
 उगगन्ध-मइल-वसुहा सहन्ति णिव्वडिय-रगय-च्छाया ।  
 दुडिण-विसइ-दूरायमाण-तूराओ णयरीओ ॥ ४०३ ॥  
 जायाओ सलिल-धारा-विराम-णिव्वडिय-पह-जलुगारा ।  
 विउज्जुओ आलक्खिय-मेह-विहङ्गाओ रयणीओ ॥ ४०४ ॥

॥ ४०२ ॥ समधिकसंख्यारागाः । मेघेषु प्रतिबिम्बितानां रवि-  
 क्रिणानां रागातिरेकेण स्फुरणात् । दूरोच्चराद्गिरिनदीरिवाभोगाः । दूर-  
 ३ च्चरमाणगिरि[ ण ] इरयाउ इति पाठे दूरवर्धमानगिरिनदीवेगाभोगा  
 इत्यर्थः । जाताः संतानप्रवृत्तकीटविभवा रजन्यः ॥ कीटा मण्डुका-  
 वयः । संताणपओत्तक्रीडविरुआओ इति पाठे संतानरूपप्रवृत्तकीट-  
 ६ विकृताः ॥

॥ ४०३ ॥ <sup>१</sup>उद्धतस्कन्धमहाशकुनैः सहन्ते वर्षाकालस्वभाव-  
 परिपोषे समर्था भवन्ति । निर्वृत्तरागच्छाया विद्युद्विलसितैः । दुर्दि-  
 ३ नषिर्भेददूरायमाण<sup>२</sup>तूर्यशब्दा रजन्यः ॥ महाशकुन उलूकः । सोन्ध-  
 कारातिशययुक्तासु रजनीषूद्धतरकन्धरो भवतीति कंश्चित् । तत्त्वेन  
 तु अल्पशकुना न बाहिरवस्थातुं शक्ता महान्त इव तद्गतग्रीवागार्जि-  
 ६ तासारवेगाद्याहताः सन्तो भवन्तीत्यनुभवसिद्धम् । दुर्दिने गर्जितम् ।  
 तेनाभिभूतः सात्क्रूरवे न श्रयते ॥

॥ ४०४ ॥ जाताः सलिलधाराविरामनिर्वृ<sup>३</sup>त्तपथजलोद्धाराः विद्युद्द्यो-  
 तार्लक्षितमेघे [ वि ] भागा रात्रयः ॥ नीरधारासारावसाने<sup>४</sup> सत्यपि  
 ३ विद्युदालोके <sup>५</sup>मारुतजलोद्धारा नालोक्यन्ते । धारासारेण दृष्टिप्रसरनि-

<sup>१</sup> The commentator's text as given in J is उद्धतस्कन्धमहाशकुना सहन्ति निव्व-  
 (इय रायम-छ या ) दुडिण-विसइ-दूरायमाण-तूराओ रयणीओ, <sup>२</sup> MH. <sup>०</sup>त्तर<sup>०</sup> for <sup>०</sup>तूर्य<sup>०</sup>  
 perhaps <sup>०</sup>तूर<sup>०</sup> is intended. But what may that mean? <sup>३</sup> MH. <sup>०</sup>निव्वत्त<sup>०</sup>.  
<sup>४</sup> So MH. Have we not to read <sup>०</sup>वसरे? <sup>५</sup> So MH.

क्रीडाविलङ्कुर-सिंहा धारा-कदमिय-कच्छ-कासारा ।  
 छेत्त-णिसम्मन्त-सराडि-मण्डला होन्ति सीमन्ता ॥ ४०५ ॥  
 गयणं च मत्त-मेहं धारा-लुलियज्जुणाई अ वणाई ।  
 निरंहकार-मियङ्का हरन्ति नीलाओ अ णिसाओ ॥ ४०६ ॥  
 जलआगमिम्म मज्जइ जलम्मि सीयन्त-णह-अड-णिवेसं ।  
 महु-मह-तलिमत्तण-घडिय-सेस-मुक्कं व महि-वेढं ॥ ४०७ ॥

रोधात् । धाराविरामे तु विद्युदालोकेन स्फुटाः प्रतीयन्ते । ते मेघाश्च-  
 ५ विभक्ता इत्यर्थः ॥

॥ ४०५ ॥ क्रीटाविलाङ्कुरशिखा धाराकर्दमितकच्छकासाराः  
 क्षेत्रनिषीदच्छरा<sup>१</sup>टिमण्डला भवन्ति <sup>२</sup>सीमान्ताः ॥ कच्छा उपान्ताः ।  
 ३ कासाराः प्रदेशाः । <sup>४</sup>सराडयः सेधाः ॥

॥ ४०६ ॥ गगनं च मत्तमेघम् । धारालुलितार्जुनानि च वनानि ।  
 निरंहकारमृगाङ्का हरन्ति स्वीकुर्वन्ति विरहितानां मदनोद्दीपनेन  
 ३[ नीलाश्च निशाः ] ॥

॥ ४०७ ॥ जलदागमे [ मज्जति जले ] मैज्जन्नदीतटनिवेशं  
 कृत्वा मधुमथनप्रेरिततलिमे\* घटितशेषमुक्तमिव महीपीठम् ॥ पृष्ठपूर्ण-  
 ३ त्वेन निमग्नतटनदीत्वात् प्लावितोपरान्तत्वाच्च<sup>४</sup> पृथिवी तावदुत्प्रेक्ष्यते<sup>५</sup> ।  
 जलधिम<sup>६</sup>ध्यशायिना हरिणा प्रेरितं <sup>७</sup>यत्तलं शय्या तेन घटितेन संबद्धेन

<sup>१</sup> MH, <sup>०</sup>सरारि. <sup>२</sup> MH, सीमंताः <sup>३</sup> MH, सरार्यः <sup>४</sup> MH very corruptly  
 पावितोपरान्तत्वाश्च The emendation is conjectural, <sup>५</sup> MH तावाद्यमे वक्ष्यते. The  
 emendation is mine, <sup>६</sup> MH, <sup>०</sup> मध्ये शा<sup>०</sup>. <sup>७</sup> MH मत्तलं.

तण्डुल-तरु-यलाणं असेव्व कलुसुण्ह-पल्ल-जलाण ।  
 दूरालोकेच्चिय पाउसम्मि लच्छा वणन्ताणं ॥ ४०८ ॥  
 ऊससिय-रण्ण सीमावरोहं-सिहराहिलक्ख-तरु-सण्डा ।  
 दीसन्ति णिबुद्धा इव वलन्त-धूमोच्छआ गामा ॥ ४०९ ॥  
 धारा-किलिण्ण-वत्तं आसुरहि-कसाय-केसरद्धन्तं ।  
 परिणमइ बन्धणेच्चिय परिसिद्धिलं जूहिया-कुसमं ॥ ४१० ॥  
 णन्दन्ति णान्दिअ-दुमा आसार-च्छेय-सीयल-समीरा ।  
 हिययं थल- मग-वलन्त-गो-हणा रण्ण-पेरन्ता ॥ ४११ ॥

महाभारमसहमानेन शेषेण त्यक्त्वा सतीव क्रुडितेति ॥ महुमहतलमेलिअ  
 ६ इति पाठः कचित् । कचित्तु महुमहतलिमत्तणेति । मधुमथतलिमत्वा-  
 द्घटितेन संबद्धेन शेषेण त्यक्तेवेति तत्रार्थः ॥

॥ ४०८ ॥ तृणवत्तरु [ त ] लानामसेव्यकलुषोष्णपरुवलजलानां  
 दूरालोक एव प्रावृषि लक्ष्मीः शोभा वनान्तानामुपवनानाम् ॥ इल्लेति  
 ३ मत्स्यार्थीयः । हेतुगर्भे च वनान्तविशेषणे । हेतुतया दूरादेवोपवनानि  
 सुन्दराणि दृश्यन्ते न तु सेव्यानीत्यर्थः ॥

॥ ४०९ ॥ उद्धसिता <sup>१</sup>अरण्यसीमसु ये अवरोहास्तृणादयस्तैः<sup>२</sup>  
 शिखरमात्रेण दृश्यमानेनाभिलक्ष्या अनुमेयास्तरुषण्डा येषां ते दृश्यन्ते  
 ३ निऋडिता इव मग्ना इव वलता धूमेनास्तृता आच्छादिता ग्रामाः ॥

॥ ४१० ॥ धाराभिः क्लिन्नपत्रम् ईषस्सुरभिकषायकेसरैर्घ्रातं परि-  
 णमति विलीयते बन्धन एव वृन्त एव परिशिथिल यूथिकाकुसुमम् ॥  
 ३ क्लिन्नत्वात्कषायत्वं केसरभागानाम् । यूथिका जातिः । सुमनः-  
 शब्दाभिधाना<sup>४</sup> मालती । यूथरूपेण कदम्बगोलकवत्तत्र कुसुमोद्भवात् ॥

॥ ४११ ॥ नन्दन्ति आनन्दयन्ति नन्दितद्रुमाः आसारच्छेदशी-  
 तलसमीरा हृदयं स्थलमार्गवल्ग्वोधनाः अरण्यपर्यन्ताः ॥

<sup>१</sup> MH. <sup>०</sup>मानानि for वनानि. <sup>२</sup> MH. उद्धसितारण.<sup>०</sup>  
 for <sup>०</sup>स्तैः शिखर<sup>०</sup> which is a conjectural emendation,  
<sup>०</sup>शब्दाभिधाना ?

<sup>३</sup> MH. <sup>०</sup>स्तेषु शिखर<sup>०</sup>

<sup>४</sup> So MH.

णिबिड-द्रुम-मण्डलाई गिरन्तरूसासिय-सदल-सिहाई ।  
 वृक्षान्ति बहल- भावं पुञ्जिज्जन्ताई व वणाई ॥ ४१२ ॥  
 णवरि अ पयाण-समुहस्स पाउसेच्चिय किणावि णर-वड्ढो ।  
 णीराइज्जन्तिव वलिय-विज्जु-वलया दिसाहोया ॥ ४१३ ॥  
 सोहइ विमुह-पयत्तस्स झत्ति मगहाहिवस्स विणियत्तो ।  
 उक्का-वण्डस्सव सिहि-कणाण णिवहो णरिन्दाण ॥ ४१४ ॥  
 अगघइ तत्थ रणारम्भ-भिण्ण-भड-सोणि अ-च्छडायम्बं ।  
 धारायट्ठिय-पल्लत्थ-विज्जु-वलयं व माहि-वेढं ॥ ४१५ ॥

॥ ४१२ ॥ निबिडद्रुममण्डलानि । प्रवृद्धशाखत्वात् । निरन्तरोद्भू-  
 सितशाद्वलशिखानि व्रजन्ति बहलभावं पुञ्जीक्रियमाणानीव वनानि ॥

॥ ४१३ ॥ अनन्तरं च प्रयाणसंमुखस्य प्रावृष्येव केनापि नरप-  
 तेर्नीराज्यन्त इव उर्वलितविद्युद्वलयत्वाद्दिगाभोगाः ॥ किल नृपतियात्रा-  
 ३ रम्भे प्रास्थानिकं कर्म चोदितं शरदि । यत्र नीराजनसंज्ञके चतुर्दिक्षु  
 तृणकाष्ठादिकं प्रज्वाल्यते । तदिहापि प्रावृषि चतुर्दिक्षु प्रज्वलितत-  
 ढिल्लतया केनापि क्रियमाणमुत्प्रेक्ष्यते । नीराज्यन्ते नीराजनयुक्ता इव  
 ६ क्रियन्त इत्यर्थः ॥

॥ ४१४ ॥ शोभते विमुखप्रवृत्तस्य पलायितस्य 'झटिति मग-  
 धाधिपस्य विनिवृत्तः संमुखीभूतो लज्जापरलोकभयपरामर्शात्  
 ३ उल्कादण्डस्येव शिखिकणानां निवहो नरेन्द्राणाम् ॥ उल्कादण्डो  
 वज्रः ॥

॥ ४१५ ॥ अर्धति शोभते तत्र संग्रामे रणारम्भे भिन्नभटशो-  
 णितच्छटाताग्रं धाराकृष्टर्ष्यस्तविद्युद्वलयमिव महीपीठम् ॥ महत्स्यः

तियस-रह-पेल्लिय-घणो णह-दुन्दुहि-बहल-गज्जिउगारो ।  
 जाओ पडन्त-मन्दार-णिबिड-धारो णहाहोओ ॥ ४१६ ॥  
 अहवि बलाअन्तं कवल्लिऊण मगहाहिवं मही-णाहो ।  
 जाओ एला-सुरहिम्मि जलहि-वेला-वणन्तम्मि ॥ ४१७ ॥  
 रयण-कविलासु सोहइ वेला-पुञ्जिय-सिलासु से भमियं ।  
 फल-भङ्ग-महुर-गन्धासु णालियेरी-वणालीसु ॥ ४१८ ॥

३ शोणितच्छटा वेगवर्षेण मेघेभ्य आकृष्टा रणभूमौ क्षिता विद्युलता  
 इवोत्प्रेक्षिताः ॥

॥ ४१६ ॥ त्रिदशरथप्रेरितघनो नभोदुन्दुभिनादेनाहतेन रणप-  
 टहेन बहलो गर्जितोद्गारो यत्र स जातः प्रवृत्तमन्दारनिबिडधारो  
 ३ नभआभोगः ॥ सुभटचरितपरितोषितसुरवरविमुक्तत्वमत्र मन्दारकु-  
 सुमानाम् ॥

॥ ४१७ ॥ अथापि पलायमानं कवल्लयित्वा मगधाधिपं मही-  
 नाथो यातः प्राप्तः एलासुरभौ जलधिवेलावनान्ते ॥ यद्यपि च वंशवी-  
 ३ र्यश्रुतादीनि ख्यापयित्वा रिपोरपि । तज्जयान्नायकोत्कर्षवर्णनं च  
 धिनोति नः इत्यलंकारेषु दिष्टम् तथापि प्रथमविजयविषयं तत् ।  
 अपरिमितविजयभाजस्तु यशोवर्मणः प्रतापसिद्धरिपुवर्णनमेवमप्यु-  
 ६ त्कर्षमावहतीति भद्रम् ॥

॥ ४१८ ॥ रत्नशबलासु शोभते वेलापुञ्जितशिलासु से अस्य  
 राज्ञो आन्तं फलभङ्गमधुरगन्धासु नालिकेरीबनालीषु<sup>१</sup>

<sup>१</sup> MH, फलसंगमधुर<sup>०</sup>, <sup>२</sup> MH, adds the word आलयः after <sup>०</sup>बनालीषु.

किं च । ३

जय-गय-कुम्भफालण-फुरन्त-सिन्दूर-रावि ओ जाण ।  
 दूरुगओवि नो मुयइ रयणि-विरम-च्छविं सूरौ ॥ ४१९ ॥  
 चलण-णह-च्छवि-विच्छोलियाई काऊण ताण वङ्गाण ।  
 अहिणव-पणाम-वेलक्ख-पण्डुराईपिव मुहाइ ॥ ४२० ॥  
 चलिओ कुम्भी-फल-दन्तुरासु दिट्ठि वसुंधरा-णाहो ।  
 रण-स्थलीसु-दन्तो णिरुसुआसीण-हरिणासु ॥ ४२१ ॥

अवि य । २

बल-भर-पीडा-खुप्पन्त-सेस-सिर-रयण-मण्डला जस्स ।  
 गम्भ-परिसण्ठियारव्व चलइ विहुरोअरं वसुहा ॥ ४२२ ॥

॥ ४१९ ॥ अथ तिसृभिर्वङ्गराजपराजयवर्णनम् । जयगजकु-  
 भ्मास्फालनस्फुरत्सिन्दूररञ्जितो येषां दूरोद्गतोऽपि मध्याह्नस्थोऽपि नो  
 ३ मुञ्चति रजनीविरमे छविं प्रभातकालकान्तिं सूर्यः ॥ <sup>१</sup>एतस्यामगाणितम-  
 दगजसमर्थत्वं वङ्गानामुक्तम् ।

॥ ४२० ॥ चरणनख[च्छवि]प्रक्षालितानि कृत्वा तेषामपि गज-  
<sup>२</sup>श्रीगणपतीनां <sup>३</sup>वङ्गनाम् अभिनवप्रणामवैलक्ष्यपाण्डुराणीव मुखानि ।

॥ ४२१ ॥ चलितः कूष्माण्डीफलदन्तुरासु दृष्टिं वसुंधरा-  
 नाथः अरण्यस्थलीषु ददन्निरुत्सुकासीनहरिणासु ॥ विशेषकम् ॥

॥ ४२२ ॥ <sup>४</sup>बलभरपीडाकुडच्छेषाशिरोरत्नमण्डला यस्य गर्भ-  
 परिसंस्थिताङ्गरकेव चलति विधुरोदरं कृत्वा वसुधा । विहुओअ-  
 ३ रमिति पाठे विधूतोदरमित्यर्थः । आर अङ्गारको भौमः ।

<sup>१</sup> MH. पठेयामगाणित<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>शिरि<sup>०</sup>. <sup>३</sup> MH. पतीनामङ्गनाम्.

<sup>४</sup> MH. <sup>०</sup>पीडाकड<sup>०</sup>.



दक्खिण-दिसा-णरिन्देण तेण पायाडिय-पेसल-पणामो ।  
जाओ पहेण मलयावलम्बिणा मेइणी-णाहो ॥ ४२३ ॥

किं च । ७

रहस-च्छेयाअर-कय-कय-ग्गहुत्ताण-विवलियच्छेण ।  
जेण पसायाहिमुहं मुहमसम-सरारिणो दिट्ठं ॥ ४२४ ॥  
कण्ठाहोएसु कया ससंभमं जस्स वसह-इन्धेण ।  
मउलि-मियङ्कामय-सेय-भग्ग-वियणा वणच्छेया ॥ ४२५ ॥  
दिट्ठाओ<sup>१</sup> णव-णवाणण-सोहाओ<sup>२</sup> पुणो वराहि संपुण्णा ।  
सायर-वामद्ध-पणामियम्मि माणि-दप्पणे जेण ॥ ४२६ ॥

॥ ४२३ ॥ <sup>१</sup>दक्षिणादिगरेन्द्रेण तेन प्रकटितपेशलप्रणामः सन्  
यातः पथा मलयावलम्बिना मेदिनीनाथः ॥ युगलकम् ॥

॥ ४२४ ॥ इत ऊर्ध्वं सप्तभिः कुलकम् । किं चेत्यर्थान्तरप्रस्ता-  
वनायाम् । रभसच्छेदादरकृतकचग्रहोत्तानविवलिताक्षे<sup>३</sup>ण येन दशाननेन  
३ प्रसादाभिमुखं मुखम् असमशरारेर्दृष्टम् । हराराधनप्रवृत्तेन रावणेन  
स्वशिरश्छेदेन पूजां चिकीर्षता प्रसन्नमुखो मदनरिपुरवलोकित इति  
प्रसिद्धिः ।

॥ ४२५ ॥ कण्ठाभोगेषु कृताः ससंभ्रमं कृत्वा यस्य वृषभचि-  
ह्नेन शंकरेण मौलिस्थितमृगाङ्कामृतसेकभग्नवेदना व्रणच्छेदाः । यस्य  
३ छिन्नकण्ठव्रणस्य<sup>३</sup> हरेण कृपया चन्द्रादमृतमादाय सेकं कृत्वा पीडा  
निवारिता ।

॥ ४२६ ॥ दृष्टा नवसंख्याकानाम् अभिनवानाम् आननालां शोभाः  
पुनर्भवात् हरप्रसादात्संपन्नैः । क दृष्टाः । सादरेण वामार्धेन गौरीभा-

<sup>१</sup> MH. adds किं च before. <sup>०</sup>दक्षिण. <sup>२</sup> MH. <sup>०</sup>वल्लिताक्षण.

<sup>३</sup> MH. <sup>०</sup>वन<sup>०</sup> for <sup>०</sup>व्रण<sup>०</sup>.

परितुष्टे साण-णिरुसुएण सा जेण चन्द-हासस्स ।  
 परिमृष्टा णिय-कण्ठहि-चुण्णपुञ्जङ्किया धारा ॥ ४२७ ॥  
 मलिआ पंसुलिअ-करेण जस्स विम्हय-रसा ति-णयणेण ॥  
 तुलिओआरि अ-क्रेलास-मूल-पङ्काङ्किआ बाहू ॥ ४२८ ॥  
 सङ्का-मन्थर-संचार-दूमिओ जस्स भवण-कच्छासु ।  
 संचरइ तिअस-बन्दी-ससिएहिं णिरगलं पवणो ॥ ४२९ ॥  
 तंपि दस-कन्धरं हरि-सुएण कक्खन्तरम्मि काऊण ।  
 जम्मि समुहुद्देसे भमिअं पत्तो पहू तम्मि ॥ ४३० ॥

३ गेन प्रणामिते समर्पिते मणिदर्पणे येन । असकृत्सङ्गप्रहारो दशम  
 शिरच्छेदे न पर्याप्त इति नवैव च्छिन्नानि तान्येव नवानि निर्मितानि  
 हरप्रसादेन ।

॥ ४२७ ॥ परितुष्टे शा<sup>१</sup>तत्त्वान्निरुसुकेन सा येन चन्द्रहासस्य  
 खङ्गस्य परामृष्टा निजकण्ठास्थिचूर्णपुञ्जाङ्का धारा । <sup>२</sup>दशमं शिरच्छे-  
 ३ तुमनेन शङ्कितमिति स्पृशनोभिप्रायः ।

॥ ४२८ ॥ मलिताः कृपया मर्दिताः पांसुलितेन पांसुयुक्तेन  
 करेण । कर्दमाविलिप्तत्वेन पिच्छिलत्वाद्भूलिं विना मर्दनायोग्यत्वात् ।  
 ३ यस्य विस्मयवशात् त्रिनयनेन तुलितावतारितक्रेलासमूलपङ्काङ्किता  
 बाहवः ।

॥ ४२९ ॥ [ <sup>४</sup>शङ्कामन्थरसंचारदुःखितो यस्य भवनकक्षासु  
 संचरति त्रिदशबन्दिश्रसितैर्निरगलं पवनः ] ।

॥ ४३० ॥ तमपि दशकन्धरं रावण हरिसुतेन वासवमुत्रेण  
 बालिना कक्षान्तरे कृत्वा यस्मिन्समुद्रोद्देशे भ्रान्तं प्राप्तः प्रभुस्तस्मिन् ॥

<sup>१</sup> MH. नचैव ! <sup>२</sup> MH. शीतत्वात्. <sup>३</sup> M.L. दशमाशेर". <sup>४</sup> MH. omits to  
 give any commentary on this Stanza which is found in J. De. K.P.

अवि य । ९

रोसारूढो परिपाटलेसु मुहं-मण्डलेसु सुहडाण ।  
 पहर-समंचिय णिव्वडइ सामलो सोणिउप्पीलो ॥ ४३१ ॥  
 बल-संखोहुक्खंयं-रेणु-णिवह-णिट्ठिय-वसुंधरा-पयडो ।  
 दीसइ सेस-फणा-माणे-राओ इव रुहिर-विच्छड्ढा ॥ ४३२ ॥  
 परिणइ-कुण्डलिअ-कराववीडणा मडह-गण्ड-विवरेहिं ।  
 उद्धं णिवद्ध-वेआ गएहिं<sup>१</sup> मुच्चान्ति मय-धारा ॥ ४३३ ॥  
 परिरुज्झइ अमरिस-दसण-कट्टिआहर-णिरुद्ध-वयणेहिं ।  
 असमाणि अ-पहु-कज्जत्तणेण-जी-अंपिव भडेहिं ॥ ४३४ ॥

॥ ४३१ ॥ अधुना पारसीकसंज्ञकजनपदपातिना सह जयान्तं युद्धं नवकुलकेन प्रस्तुतनरपतेराह । रोषवशादारूढः परिपाटलेषु मुखम-  
 ३ ण्डलेषु सुभटानां प्रहारसममेव<sup>१</sup> निर्वर्तते प्रकटीभवति श्यामलः  
 शोणितसंघातः ॥ उप्पीलो<sup>२</sup> संघातः । उपमागर्भं चैतत् । शोणित इव ।  
 कोसौ । यो रोषवशादारूढो वर्णविशेषो मुखमण्डलेषु । खड्गच्छायालु-  
 ६ रितस्वाच्च श्यामलत्वम् । अथवा मुखमण्डलेषु यः स्वाभाविकः  
 श्यामल आकारः स रोपेणारूढः आक्रान्तः । स शोणितसमूह इव  
 प्रकाशत इत्यर्थः ॥

॥ ४३२ ॥ बलभैरसंक्षोभितरेणुनिवहनिष्ठितवसुंधरतया प्रकटो  
 दृश्यते शेषफणामणिराग इव रुधिरराशिः ॥

॥ ४३३ ॥ परिणतिकुण्डलितकरावपीडनसंकटगण्डविवरैः ऊर्ध्वं  
 निबद्धवेगा गजैर्मुच्यन्ते मदधाराः ॥

॥ ४३४ ॥ प्रतिरुध्यते अमर्षवशेन दशनैराकृष्टो<sup>३</sup> योधरस्तेन  
 निरुद्धवदनैः असमापितैः प्रभुकार्यस्वेनेव<sup>३</sup> जीवितमिव भटैः ॥

<sup>१</sup> MH. भिवर्तने.

<sup>२</sup> MH.<sup>०</sup>लः for <sup>०</sup>ला.

<sup>३</sup> So MH.

धावन्ति ससल्ल-भडङ्ग-कवलणा अर-दुहावि अ-मुहीओ ।  
 विरसा सिवाओ सोणिय-कणुल्ल-पविरेल्लिअ-रवाओ ॥ ४३५ ॥  
 पडिहाइ वूढ-जोहोवि पढम-णिबिडोव्व संगरुद्देसो ।  
 उस्मूण-भाव-संसत्त-तुरय-णर-रुण्ड-कय-डिम्बो ॥ ४३६ ॥  
 आरक्ख-वण-मुहुगिण्ण-भूरि-भङ्ग-ट्टियङ्कुस-क्खण्डं ।  
 रहसा विहडिय-भमरं व धुणइ वयणं जय-गइन्दो ॥ ४३७ ॥  
 अव-जीव-भाव-गरुयायमाण-पल्लहत्थ-काय-णिवहाइं ।  
 जायाइं दुव्वहाइं व फणिणो ताइंचिय बलाइं ॥ ४३८ ॥

॥ ४३५ ॥ धावन्ति सशल्यभटाङ्गकवलनादरदुःखितमुखा वि-  
 रसाः शिवाः शोणितकल्लोलविरोल्लितरवा<sup>१</sup> ॥ शोणितकल्लोलरवेण  
 विरोल्लितोभिभूतो रवो यासां ताः शोणितविरोल्लितरवाः ॥

॥ ४३६ ॥ प्रतिभाति व्यूढयोधोपि क्षीणभटोपि प्रथमनिबिड  
 इव संग्रामप्रारम्भानिचित इव संगरोद्देशः उच्छूनभावात्संस्क्ता<sup>२</sup> अ-  
 ३ न्योन्यं संबद्धा ये तुरगनरास्तेषां रुण्डैः कलेवरैः कृताडिम्बः संपादि-  
 ताटोपः ॥ डिम्ब एकार्पणीभाव<sup>३</sup> ॥

॥ ४३७ ॥ आरक्षत्रणमुखोद्गर्णिभूरिभङ्गगस्थिताङ्कुशखण्डं र-  
 भसा विघटितभ्रमैर इव धुनाति वदनं जयगजेन्द्रः ॥ आरक्षं शि-  
 ३ रसि गजस्य मदस्थानं यत्राङ्कुशचञ्चुर्निमज्जति । भूविभङ्गेति पाठे  
 भूविभङ्गेति योज्यम् । उद्गताङ्कुशकणिकासु सादृश्यादुद्गीनभ्रमरभ्रमः ॥

॥ ४३८ ॥ अपगतजीवभावत्वाद्गुरुयमाणो गुरुर्भवन् पर्यस्तो वि-  
 वशीभूतः कायानिवहो येषु तानि जातानि दुर्वहानीव फणिनः शेषस्य  
 तान्येव बलानि ॥

<sup>१</sup> MH. <sup>०</sup> विरोल्लित<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup> भावास<sup>०</sup> <sup>३</sup> MH. <sup>०</sup> कर्पणी<sup>०</sup>. <sup>४</sup> MH. गुरुभवत्.

इय से जय-पेरन्तो पुहई-चइणो परिकखय-पहाणो ।

तुमुलो महाहवो आसि चिरयरं पारसीएहिं ॥ ४३९ ॥

किं च । १७

उहओअहि-पडिलग्गा धणु-पेल्लिय-कोडि-चलिय-वीयद्धा ।

णिज्जान्त जोत्तियं एन्ति तेत्तियंचेय धराणि-हरा ॥ ४४० ॥

एकम्मिच्चिय सेले पूरिय-भुवण-वलम् समोसरिण् ।

आलोइउं पयत्ता सयलव्व परिट्ठिया वसुहा ॥ ४४१ ॥

इह-हुत्तं णिवडन्ता णोल्लेन्ति पणोल्लिया धरा-वल्लय ।

णज्जइ एत्तो-हुत्तं परओ- हुत्तं व धराणि-हरा ॥ ४४२ ॥

॥ ४३९ ॥ इति तस्य जयपर्यन्तः पृथिवीपतेः परिक्षयप्र-  
धानस्तुमुलो महाहव आसीच्चिरतर पारसीकैः सह ॥ कुलकम् ॥

॥ ४४० ॥ अथ सप्तदशभिः कुलकम् । उभयोदधिप्रतिलग्नाः  
पूर्वापरतोयनिधिसंबद्धा धनुष्प्रेरितकोटिचलितद्वितीयार्धाः । धनुष्को-  
३ टिचलितद्वितीयार्धा इत्यर्थः । निर्यान्ति नीयन्ते वा यावत्तः आग-  
च्छन्ति तावत्त एव धरणीधराः ॥ पृथुराजेन<sup>१</sup> सागरद्वयावस्थिता पृथिवी  
मानदण्डस्थानीयेन धनुषा परिच्छेत्तुमारब्धा । तत्रातिद्राधीयस्त्वाद्वधुषः  
६ पर्वतैरुभयसागरतटवर्तिभिरवकाशेवरुद्धे यावदेकेन प्रान्तेन प्रेर्य परतो  
गिरयो नीयन्ते तावदपरेण प्रान्तेन धनुषाऽप्रेर्यमाणेनार्वाग्भवता पृथिवी  
व्याप्यत इति दिग्द्वयव्यवस्थितगिरिस्वीकरणनिराकरणव्यग्रत्वाक्षि-  
९ तिपरिच्छेदो न संपन्न इति कथा ॥

[ ॥ ४४१ ॥ एकस्मिन्नेव शैले पूरितभुवनवलये समपसृते आ-  
लोकयितुं प्रवृत्ता सकलेव परिष्ठिता वसुधा ॥ ]

॥ ४४२ ॥ इह क्षेपयितुः पृथोः संवन्निनि देशे हुत्तं<sup>३</sup> संमुखं

एकेणंचिय चावग-भिण्ण-लगेण पेह्लिओ गिरिणा ।  
 णिज्जइ पुज्जिय-रय-पूरियन्तरो सेल-संघाओ ॥ ४४३ ॥  
 सेलाण चाव-पेह्लिय-तड-मेह-पडन्त-विज्जु-वलयाण ।  
 पक्ख-च्छेय-ट्टिय-कुलिस-सल्ल-सयलाइव गलन्ति ॥ ४४४ ॥  
 णिज्जन्ति मुहल-मूला चल पायव-णिज्झरा खलन्त-सिला ।  
 सम-विसम-भूमि-लङ्घण-तरङ्गिणो सेल-संघाया ॥ ४४५ ॥

कृत्वा निपतन्तो निष्पपन्तो णोल्लेन्ति प्रेरयन्ति पणोल्लिया प्रणुन्नाः  
 ३ पातिता<sup>१</sup> सन्तो धनुषा धरावलयम् वलयाकारस्वाद्वलयम् समीपचतु-  
 दिग्भूमिकटकं विष्टभ्य मज्जन्ति । ततश्च गिर्यवष्टब्धप्रदेशे मज्जति सति  
 भागान्तरमुन्मज्जति तुलान्तवत् । ततश्च<sup>२</sup> प्रतिपन्ना णज्जइ ज्ञायते इत्तो-  
 ६ हुत्तं इहाभिमुखं पतन्त्येते धरणीधराः पुरोओहुत्तं<sup>३</sup> न पुनः पराभिमुखं  
 पतन्तीति ज्ञायन्ते पराङ्मुखेषु पतत्स्वपि ॥ कचित्तु परओहुत्तं वेति  
 पाठः । तत्रेहाभिमुख वा पतन्तीति संशयरूपेण ज्ञायते परभूभाग-  
 ९ स्याप्युन्मज्जनादित्यर्थः ॥

॥ ४४३ ॥ एकैनैव चापाग्रभिन्नलमेन प्रेरितो गिरिणा [ णिज्जइ  
 नीयते ] पुज्जितरजसा पूरितान्तरः शैलसंघातः ॥ इति धनुषस्तस्य च  
 ३ प्रेरयितुः पृथोर्महाप्रभावस्ववर्णनम् ॥ पङ्क्तिव्यवस्थिता एकप्रेरणयैव  
 रज्जुकीलकवद्वहवः प्रेर्यन्त इत्यर्थः । चापाटनाद्वियेन वैकस्य  
 रिसंघस्य संमुखं पतनमपरस्य पराङ्मुखम् ॥

॥ ४४४ ॥ शैलानां चापप्रेरिततटमेघपतद्विद्युद्वलयानां पक्षच्छेद-  
 स्थितकुलिशशल्यशकलानीव गलन्ति पतन्ति ॥

॥ ४४५ ॥ नीयन्ते मुखराणि शब्दायमानानि मूलानि येषां ते

आसा-गएहिं सरहस-चावग-पणोल्लुणा-पयत्तन्ता ।  
 धाविय-पडिगय-सङ्कालुएहिं भिज्जन्ति कुल-सेला ॥४४६॥  
 दीसन्ति गमण-णिवाडिअ-सिहर-सिला-भारिय-मूल-वित्थारा ।  
 खुत्त-धणु-मग-णिगगम-पयत्त-पढमुज्झरा गिरिणा ॥ ४४७ ॥  
 पाआल-भरिय-मूला पेळिय-णिकवन्त-धणु-समोलइया ।  
 मुच्चन्ति थोय-तुलिया भू-भङ्ग-भएणधराणि हरा ॥ ४४८ ॥  
 जे आसि गिरीण पुरा संचय-वियडा महा-णई-पवहा ।  
 ओसायाण तेच्चिय थलीहिं पिज्जन्ति जल-सोत्ता ॥४४९॥

चलाः पादपा निर्झराश्च येषां ते समाविषभूमिलङ्घनेन तरङ्गिताः  
 स्खलिताः शैलसंधाताः ॥ धनुषा नोद्यमानानामेषा वर्णना ॥

॥ ४४६ ॥ आशागजैः सरभसचापाग्रप्रणोदनप्रवर्तमाना धा-  
 वित[प्रति]गजशङ्खावाद्भिर्घन्ते कुलशैलाः प्रधानपर्वताः ॥

॥ ४४७ ॥ दृश्यन्ते गमननिपतितशिखरशिलाभूलभूतविस्ताराः  
 १ क्रुडितधनुर्मार्गनिर्गमप्रवृत्तप्रथमनिर्झरा गिरयः ॥ धनुषान्तः २ प्रोतगिरि-  
 ३ मार्गेण नवा निर्झराः प्रवृत्ता इत्यर्थः ॥

॥ ४४८ ॥ आपातालं मूलैर्भूताः स्थापिताः प्रेरितनिष्क्रान्तेन  
 द्वितीयपार्श्वे निर्गतेन धनुषा समोलइया समुत्क्षिप्ताः मुच्यन्ते त्यज्यन्ते  
 ३ स्तोकतुलिता भूमङ्गभयेन भूम्युत्पाटनसाध्वसेन रज्जुकीलकवत्पाता-  
 लतलनिलीनमूलत्वेनाचलानां भूम्युत्पाटनशङ्कया [ धरणीधराः ] ॥

॥ ४४९ ॥ येभूवन् गिरीणां संबन्धिनः ५ पुरा पूर्व ६ संचयेन गिरीणां  
 परस्परसंलग्नत्वेन विकटा दुर्गमा महानदीप्रवाहा अपसारितगिरीणां

<sup>१</sup>MH. चपलाः. <sup>२</sup>MH. ० क्रुडित ०. <sup>३</sup>MH. ० न्तप्रोत ०. <sup>४</sup>MH. ० निष्क्रान्तेन ०

<sup>५</sup>MH. संबन्धेन. <sup>६</sup>MH. पूर्वसंचयेन.

जेसु गिरी अवणीया जेसुं च णिवेसिया णरिन्देण ।  
 दोण्णिवि भिण्ण-सरूया जाया अण्णव्व उद्देसा ॥ ४५० ॥  
 मज्झ-समोसरियम्मि य पेरन्त-परिट्ठिए य गिरि-जाले ।  
 ओअरइ महिं व णहं आरुहइ महिव्व गयण-यलं ॥ ४५१ ॥  
 चाव-पणोल्लण-णिवडिअ-सेल-भरन्तेक्कास-पुञ्जइओ ।  
 बहु-जलयरोव्व दीसइ सोच्चिय मडह-ट्ठिओ जलही ॥ ४५२ ॥  
 पढम-विमूढ-च्छाओ ओसारिय-सेल-जाल-णिव्वडिओ ।  
 मज्झम्मिव पुञ्जइओ धराएँ बहलायवो दियहो ॥ ४५३ ॥

त एव स्थलीभिरुत्खातगिरिभूभागैः पीयन्ते निजेगिल्यन्ते जलस्रा  
 वरूपाः ॥

॥ ४५० ॥ येषु प्रदेशेषु गिरी गिरयोपनीताः । येभ्यः प्रदेशेभ्यः  
 पर्वता अपसारिता इत्यर्थः । येषु च निवेशिता उत्पाट्य स्थापिता  
 इत्यर्थः । केन । नरेन्द्रेण प्रजापतिना पृथुना । ते द्वयेऽपि भिन्नस्वरूपा  
 जाता अन्य इवात्यन्तभिन्ना इवोद्देशाः प्रदेशाः ॥

॥ ४५१ ॥ मध्यात्सम्यगपसृते च [ पर्यन्तपरिष्ठिते च ] गिरि-  
 जाले अन्तरति महीमिव नभः । मध्यमही शून्येव प्रतिभातीत्यर्थः ।  
 ३आरोहति महीव गगनम् ॥ महीयमिव भातीत्यर्थः ॥

॥ ४५२ ॥ चापप्रेरितं निपतित[शैल] भ्रियमाणैकपार्श्वेन पुञ्जी-  
 कृतः संकोचितो बहुजलचरो दृश्यते । सर्वजलचराणामेकत्र स्थाने  
 ३संघटनात् । स एव मडहस्थित उदैधिः ॥

॥ ४५३ ॥ प्रथमं पर्वतोत्पाटनसमये पर्वतैर्व्याप्तगगनत्वाद्दिनक-  
 रकरप्रवेशाभावे विमूढच्छायः अस्फुटकान्तिर्धूलिपटलेन<sup>१</sup> चलद्गिरि-  
 ३निचयेन च आकुलीकृतत्वात् ततोपसारितशैलजालत्वेन<sup>२</sup> निर्वृत्तः  
 प्रकटीभूतः अतश्च मध्ये प्रान्तस्थितगिरिसंबन्धिनि पुञ्जीकृत इव  
 धरायां समस्तायां बहलातपो दिवसः ॥

<sup>१</sup> MH. <sup>०</sup>कान्तिधूलि<sup>०</sup>.

<sup>२</sup> MH. निवृत्तः



उक्खय-गिरि-गहिर-ट्ठाण-भाव-दूरुणयन्तर-क्खण्डं ।  
 दीसइ तइ-संटिय-सेल-जाल-विसमंव महि-वेढं ॥ ४५४ ॥  
 उम्मिल्लन्ति मही-हर-गमणुव्वेल्लिय-धरा-समक्कन्ता ।  
 उल्लन्त-रेणु-मइला सु-इरेण महा-णई-मग्गा ॥ ४५५ ॥  
 थिइ-लम्भ-निव्वुयाणं कालेण विरूढ-काणण-तणाणं ।  
 पक्ख-च्छेयाहिवि महि-इराण चलिण्हिं अवरद्धं ॥ ४५६ ॥  
 पेरन्ती-कअ-उत्तुङ्ग-गरुअ-गिरि-वल्लय-बद्ध-परिवेसं ।  
 मज्झोणयंव दीसइ पासोणमिअंपि महि-वेढं ॥ ४५७ ॥

॥ ४५४ ॥ उत्खातगिरित्वाद्गम्भीरस्थानत्वेन दूरोन्नतान्तरखण्डं  
 संदृश्यते तथासंस्थितशैलजालविषममिव महीपृष्ठम्<sup>१</sup> ॥

॥ ४५५ ॥ उन्मील्यन्ते<sup>२</sup> प्रकटीभवन्ति महीधरगमनोद्वेष्टितया धरया  
 समाक्रान्ताः सन्तः आर्द्रीभवद्रेणुमलिनाः सुचिरेण महानदीमार्गाः ॥

॥ ४५६ ॥ स्थितिलाभेन निर्वृतानां कालेन विरूढकाननतृणानां प-  
 क्षच्छेदादपि महीधराणां चलितैरपराद्धम् ॥ छिन्नपक्षैर्यथातथा स्थिति-  
 ररासादिता । समासीनधनुष्कोटिविघटनचलितैः पुनर्नगैर्न कथंचित्प-  
 दबन्धो लब्ध इति वज्रादप्याधिक्यं पृथुधनुषो वर्णितमनेन । कालेन  
 विरूढकाणण-तलाण इति पाठे विरूढकाननानि तलानि येषामिति ॥

[ ॥ ४५७ ॥ पर्यन्तीकृतोत्तुङ्गागुरुगिरिवल्लयबद्धपरिवेषं मध्याव-  
 नतमिव दृश्यते पार्श्ववनतमपि महीपृष्ठम् ॥ ]

ओसारिअ-गिरि-गारव-विणमिअ-पेरन्त-पुञ्जइज्जन्तं ।  
 वित्थारित्थं तंचिअ जायं महहंव महि-वेदं ॥ ४५८ ॥  
 इय पिहुणो धणु-पेळण-णिबिडीकय-सेल-जाल-दुल्लङ्घा ।  
 भू-पेरन्ता जे इर तेसुवि गहिओ करो पहुणा ॥ ४५९ ॥

अवि य । ६

अरइ-परिसक्कणा रणिर-णेउराराव-संगलन्तीसु ।  
 ठिय-परियासु दिट्ठी लग्गइ कल-हंस-मालासु ॥ ४६० ॥  
 विविणेह-मज्जण-ट्टिय-थोउब्भिज्जन्त-दाण-रायंव ।  
 दीसइ सामायन्तं सइ सुह-भज्जेसु लायणं ॥ ४६१ ॥

[ ॥ ४५८ ॥ अपसारितगिरिगौरवविनमितपर्यन्तपुञ्जीक्रियमाणं  
 विस्तारितं तदेव जातमल्पमिव महीपृष्ठम् ॥ ]

॥ ४५९ ॥ इति उक्तप्रकारेण पृथोः संबन्धिना धनुषा यत्प्रेरणं  
 तेन निबिडीकृतं यत् शैलजातं तेन दुर्लङ्घ्या भूमेरन्ता ये किल  
 तेतेष्वपि गृहीतः करो दण्डः प्रभुणा यशोवर्मणा ॥ कुलकम् ॥

॥ ४६० ॥ अधुना नर्मदारुण्यनदीनिवासं <sup>१</sup>षट्कुलकेनाह ।

अरत्या यत्परिष्वक्कणं तस्माद्रणरणशीलानां नूपुराणां य आ-  
 ररावः ईषच्छब्दस्तत्र <sup>२</sup>संगलन्तीषु संघटमानासु स्थिरैरपरिचयासु लग्नाति  
 दृष्टिः कलहंसमालासु ॥ महानदीनां देवतारूपत्वाच्चर्मदा नाम  
 नायिका कार्तवीर्यार्जुने बद्धानुरागा सती राजर्षिं तमनुससार । अय-  
 मपि च राजर्षिस्तां प्रत्यनुपजाताभिलाष इति तदलाभे संजातरणरणका ॥

॥ ४६१ ॥ विपिनेभमज्जनस्थितस्तोकोद्भिद्यमानदानरागमिव  
 दृश्यते विरहजदुःखेन श्यामायमानं सदा स्वाङ्गेषु लावण्यम् ॥  
 ३सौन्दर्यातिशयं विरहवेदनाकृतां <sup>३</sup>च श्यामिकां धत्त इत्यर्थः ।

<sup>१</sup>MH. पटकुलकेनाह

<sup>२</sup>MH. संगलत्सु

<sup>३</sup>MH. ०कृता

संतावायासोप्पिय-चन्दण-पङ्क-प्पएस-पण्डूइं ।

दोब्बल्ल-समुम्मीलिअ-पुलिणाइव होन्ति अक्काइं ॥ ४६२ ॥

बहुसो घटन्त-विहटन्त-सइ-सुहासाय-संगमुल्लोले ।

हियए च्चेय समप्पन्ति चञ्चला वीइ-वावारा ॥ ४६३ ॥

कुसुम-सयणिज्ज-मलणा सोरह-घोणन्त-महुअरं हरइ ।

उद्देस-पहुत्त-जणाहिलक्ख-सीसंपिव सरीरं ॥ ४६४ ॥

अत्र नर्मदानद्या सह तदधिष्ठायकाया देवताया अभेदाध्यवसाये  
विविणेभमज्जणड्डिअ इत्युत्प्रेक्षा ॥

॥ ४६२ ॥ संतापायासार्पितचन्दनपङ्कप्रदेशपाण्डूनि दौर्बल्यस-  
मुन्मीलितपुलिनानीव भवन्त्यङ्गानि ॥ नदी परिशुष्कोभयपुलिनत्वा-  
३ च्लुष्ककर्मतटा सैवमुत्प्रेक्ष्यते विरहजसंतापदुर्बला संतापनिवृत्त्यर्थ-  
लागितशुष्कचन्दनपाण्डुरपुलिनेवेति ॥

॥ ४६३ ॥ वारंवारं संयुज्यमानो वियुज्यमानश्च यः स्मृति-  
सुखास्वादसंगमः स्मरणेन हृदयप्रत्यक्षीभूतो यः प्रियतमस्तस्माद्यः  
३ सुखानुभवसंगमस्त्रोल्लोले उत्सुके हृदय एव समाप्यन्ते चञ्चला  
वीचिव्यापाराः ॥ बहुशो घटमाने सति सुखास्वादसंगमोल्लोले हृदय  
एव समाप्यन्ते चञ्चला वीचिव्यापाराः । सती साध्वी यदा विरहिणी  
६ भवति तदा हृदय एवाशाकल्पितप्रियसंगमकल्लोलाः समाप्यन्ते न तु  
बहिःप्रयोगयोगमधिरोहन्ति नियतनरनियतचित्तत्वात् ॥

॥ ४६४ ॥ कुसुममयशयनीयमलनसौरभघूर्णमानमधुकरं हर-  
ति हृदयम् । उद्देशपर्याप्तजनाभिलक्ष्यशिरस्कमिव शरीरम् ॥ तत्र  
३ हि नद्यां संनिहितबहुकुसुमविपिनतया कचिच्छकचिच्छप्रदेशे शैत्यमाश्रित्य

इय जम्मि पएसे णम्मयाएँ राएसि-वद्ध-भावाए ।  
 भमियं संभरिअ-कहेण तत्थ वसिअं णरिन्देण ॥ ४६५ ॥  
 मुह-विणिमिय-नव-मङ्गल-किसल-कलाव-च्छलेण गन्तूण ।  
 पिज्जन्तंपिव अहि-दीह-दीह-जीहा-सहस्सेहिं ॥ ४६६ ॥  
 अणुणिज्जन्तं रक्खा-परिअर-धुअ-धवल-चामर-णिहेण ।  
 बन्दीकयामर-जरा-बन्धूहिँव बहु-पणामेहिँ ॥ ४६७ ॥  
 मरण-भएणव चिन्ता-सामाअन्तेहिँ जीव-जालेहिँ ।  
 अवलम्बिज्जन्तं सोरहायरा महुअर-कुलेहिँ ॥ ४६८ ॥  
 हरि-चक्र-विरिक्क-ट्ठिअ-पाणागय-राहु-सीस-वलयंव ।  
 नियअ-च्छाआ-मण्डल-निहेण पासे पयासन्तं ॥ ४६९ ॥

परिअमन्ति अमरपङ्क्तयः कामाक्रान्ताकुसुमशय्याविश्रान्तक्रुडितग-  
 लक्लान्तकेशकलापत्वेन कल्पिताः ॥

॥ ४६५ ॥ इति यत्र प्रदेशे नर्मदाया<sup>१</sup> राजर्षिवद्धभावया भ्रान्तं  
 नर्मदासहस्रार्जुनयोः संस्मृतकथेन तत्राप्युषितं नरेन्द्रेण ॥ कुलकम् ॥

[ ॥ ४६६ ॥ सुखविनिर्मितनवमङ्गलकिसलयकलापच्छलेन गत्वा  
 पीयमानमिव अहिदीर्घदीर्घजिह्वासहस्रैः ]

[ ॥ ४६७ ॥ अनुनीयमानं रक्षापरिचरधुतधवलचामरनिभेन  
 बन्दीकृतामरजराबन्धुभिरिव बहुप्रणामैः ]

[ ॥ ४६८ ॥ मरणभयेनेव चिन्ताश्यामायमानैर्जीवजालैः अव-  
 लम्ब्यमानं सौरभादरात् मधुकरकुलैः ]

[ ॥ ४६९ ॥ हरिचक्रविरिक्तस्थितप्राणागतराहुशीर्षिवलयमिव  
 निजकच्छायामण्डलनिभेन पार्श्वे प्रकाशमानम् ]

<sup>१</sup>MH. <sup>०</sup>क्रान्ताकुसुमः<sup>०</sup>

<sup>२</sup>MH. <sup>०</sup>क्रुडित<sup>०</sup>.

<sup>३</sup>MH. <sup>०</sup>कान्त<sup>०</sup>,

<sup>४</sup>MH. नर्मदाया.

इय अमअ-कुम्भमुन्भिज्जमाणमुअहीओँ जम्मि दट्ठण ।  
 तिअसेहिँ विम्हिअं तम्मि साअरन्ते ढियं पहुणा ॥ ४७० ॥  
 मुक्का णिसासु दप्पिय-मइन्द-संपाय-विससिय-गयन्दा ।  
 पुञ्जिय-सेणा-कलुसीकयावडा तेण मरु-मग्गा ॥ ४७१ ॥

अवि य । १३

होन्त-रसा-यल-भय-पिसुण-कसण-घण-धूमकेउ-दण्डेहिँ ।  
 दोसन्ति भीअ-विवलायमाण-भुअया ओँव दिसाओ ॥ ४७२ ॥  
 तक्खण-पसरन्तुप्पाय-तरल-तारा-करम्बिओ फुरइ ।  
 भीओरय-सुर-दिज्जन्त-भोय-रयणोव्व णह-मग्गो ॥ ४७३ ॥

[ ॥ ४७० ॥ ] इति अमृतकुम्भम् उद्भिद्यमानम् उदधेर्यस्मिन्  
 दृष्ट्वा त्रिदशैर्वीस्मितं तस्मिन् सागरान्ते स्थितं प्रभुणा ॥ ]

[ ॥ ४७१ ॥ मुक्ता लङ्घिताः । कदा । निशासु रात्रिषु शीत-  
 लासु । न तु दिवा आतपेन जाज्वल्यमानत्वात् । दर्पितमृगेन्द्रसंपा-  
 ३तविशसितगजेन्द्रा अपि पुञ्जितसेनाकलुषीकृतावटास्तेन राज्ञा मरु-  
 मार्गाः ॥ विशसिता मारिताः । अवटाः कूपाः । ते पिपसितैः  
 पुञ्जीभूतैरहमहमिकया निपतद्भिराकृष्टामलजलत्वेन <sup>१</sup>शिष्टकर्मत्वा-  
 ६त्कलुषीकृताः ॥ ]

॥ ४७२ ॥ अपि चेत्यर्थान्तरसंभावनायाम् ॥ अधुना श्रीकण्ठ-  
 संज्ञकजनपददेशप्राप्तिं राज्ञो वर्णयितुं जनमेजयकृतसर्पसत्त्रं वर्णयितुं  
 ३त्रयोदशभिः कुलकमाह । <sup>२</sup>भवद्रसातलभयपिशुनकृष्ण [ घन ] धूम  
 केतुदण्डैर्दृश्यन्ते भीतविपलायमानभुजगा इव दिशः ॥

॥ ४७३ ॥ तत्क्षणं प्रथमारम्भानिष्टसूचकत्वेन प्रसरन्त्यो या

बिल-बलय-मुहुव्वेल्लन्त-सरल-भुयइन्द-जाल-कलिलाए ।  
 चलियं संभम-रहमुद्ध-केस-दण्डाएँव महीए ॥ ४७४ ॥  
 सज्जस-संजाय-जराउरेहिं णिम्मोअ-पट्ट-मालाओ ।  
 भुअएहिं वेय-पज्जलण-सङ्किएहिंव मुच्चन्ति ॥ ४७५ ॥  
 अट्टिअ-पढन्त-विसहर-संवलिअ-वलन्त-धूम-जालेण ।  
 एकाहुईकयं-पिव णहम्मि पडिहाइ पायालं ॥ ४७६ ॥  
 संभम-पुणरुत्तारुण-फुरन्त-जीहा-कडप्प-पल्लविआ ।  
 दीसन्ति रोस-कवलिअ-हव्ववह-सिहव्व भुअइन्दा ॥ ४७७ ॥

उत्पाततरलतारास्ताभिः करम्बितः संवलितः स्फुरति भीतोरगसुर-  
 ३ दीयमानोत्कोचैरत्न इव नभोमार्गः ॥

॥ ४७४ ॥ बिलवलयमुखादुद्वेल्लत् निःसरत्<sup>१</sup> सरलभुजगेन्द्रजालं  
 तेन कलिलया समाकुलया चलितं संभ्रमरभसोर्ध्वकेशदण्डयेव<sup>२</sup> मखा ॥

॥ ४७५ ॥ साध्वससंजातजरातुरैर्निर्मोकपट्टमाला भुजगाधिपैः<sup>३</sup>  
 प्रज्वलनशङ्कितैरिव मुच्यन्ते ॥ भयातिशयेन हि प्रागेव जरा भवति ।  
 ३ निर्मोको मुक्तं सर्पचर्म । वृद्धस्य ध्रुवभावी निकटो निर्मोकत्याग इति  
 प्रज्वलनशङ्कितैरिव दाहभयादिव कविना कल्पितम् ॥

॥ ४७६ ॥ <sup>३</sup>अस्थितपतद्विषधरसंवलितवलधूमजालेनैकाहुतीकृ-  
 तमिव नभोपि<sup>४</sup> प्रतिभाति पातालम् ॥ उत्पतनयोग्यत्वमिहाहीनां  
 ३ कविना कल्पितम् । <sup>४</sup>धूमकेतुश्च धूमत्वेनाहवनीयामिधूमः । अस्थि-  
 तमनवरतम् ॥

॥ ४७७ ॥ संभ्रमपुनरुत्तारुणस्फुराजिह्वासमूहपल्लविता दृश्यन्ते  
 रोषकवलितहव्यवाहशिखा इव भुजगेन्द्राः ॥ संभ्रमो भयम् । तेन

<sup>१</sup>MH. °सरन्.    <sup>२</sup>MH. दंडा इव.    <sup>३</sup>MH. वलधूम°.    <sup>४</sup>MH. केतश्च. It  
 is probable the words धूमकेतुश्च धूमत्वेन are corrupt.

डङ्गन्त-विसहरकर-सुङ्कारन्दोलमाण-मुहल-सिहो ।  
 णीससइव विसम-विसाणुभाव-दर-घुम्मिरो जलणो ॥ ४७८ ॥  
 अरुण-विसारि-फणा-रयण-राय-पडिअग्गिआओ णिवडन्ति ।  
 गहियाणुमरण-मण्डण-चिन्धाओव णाय-णारीओ ॥ ४७९ ॥  
 कुसुमिअ-हरि-अन्दग-कणय-दण्ड परिरम्भ-लालिअङ्गीओ ।  
 वलयन्ति णिव्विआरं भुअङ्ग-ललणा सिहि-सिहाओ ॥ ४८० ॥  
 लक्खिज्जइ आहारुद्धुमाय-परिवेळिरन्त-वलउव्व ।  
 डङ्गन्त-कुडिल-विसहर-समूह-कलिलोअरो जलणो ॥ ४८१ ॥

३पुनरुक्तं पुनः कोपारुणाः स्फुरन्तो ये जिह्वाकलापास्तैः संजात-  
 पल्लावा इवेति योजना कार्या ॥

॥ ४७८ ॥ दह्यमानविषधरोत्कर [फूत्] कारैरान्दोल्यमानमु-  
 खरशिखो निःश्वसितीव विषमविषानुभावेषधूर्जनशीलो ज्वलनः ॥

॥ ४७९ ॥ अरुणविसरणशीला ये फणारत्नरागास्तैः प्रतिजा-  
 गरिता व्याप्ता निपतन्ति गृहीतानुमरणमण्डनचिह्वा इव नागनार्यः ॥  
 ३नार्यो हि भर्तुरनुगमाय रक्तवाससो भवन्ति । रागो रश्मयः ॥

॥ ४८० ॥ कुसुमितहरिचन्दनलतादण्डपरिरम्भेण ललिताङ्ग्यो  
 वलयन्ति आलिङ्गन्ति निर्विकारं कृत्वा भुजङ्गललनाः कर्ण्यः शिखि-  
 ३शिखाः कर्मभूताः ॥ हरिचन्दनम्<sup>१</sup> । परिरम्भ आलिङ्गनम् । ललितं  
 सुकुमारम् । निर्विकारत्वं स्त्रीत्वेन मुग्धत्वात् ॥

॥ ४८१ ॥ लक्ष्यते आहारोद्धृमातपरिवेल्लनशीलान्त्रवल्य इव

<sup>१</sup>MH. has nothing between this and परिरम्भ. Probably some words  
 have been left out.

पुरुहूआहुइ-पठमोअरन्त-सुर-चाव-गन्धिणाओव्व ।

दीसन्ति बहु-विहोरय-मणि-राय-वहाओ जालाओ ॥ ४८२ ॥

वेवइ सरणागय-विस-हरिन्द-फण-वलय-कलिय-चलणगो ।

कुविय-गरिन्द-विसज्जिय-सुयाहिरूढोव्व सुर-णाहो ॥ ४८३ ॥

इय जम्मि पिउ-वहा पण्डवेण विहियं पुरा भुयय-सत्तं ।

चिरमुसिओ सिरि-यण्ठोवअण्ठ-मग्गे पहू तम्मि ॥ ४८४ ॥

दङ्खमानकुटिलविषधरसमूहसंकुलोदरो ज्वलनः ॥ हूयमानानां सर्पा-  
णामतिबहुलत्वमिति सूचितम् ॥

॥ ४८२ ॥ पुरुहूत इन्द्रः । स एवाहुतिस्त्रस्याः प्रस्तुतत्वात्  
प्रथममवतरन्सुरचापस्तेन गर्भिण्य<sup>१</sup> इव दृश्यन्ते बहुविधोरगमणिराग-  
रवहाः सत्यो ज्वालाः ॥ किल तक्षककोपेन जनमेजयेन सेन्द्राय  
तक्षकाय स्वाहेति सेन्द्रतक्षकाहुतिः प्रस्तुता ॥

॥ ४८३ ॥ वेपते शरणागतविषधरेन्द्रफणावलयकालितचरणाग्रः  
कुपितो यो नरेन्द्रो जनमेजयस्तेन विसृष्टः प्रेषितो यः पुरोहितोऽर्थात्  
३तस्य स्तुति अधिरूढ इव सुरनाथः ॥ <sup>२</sup>स्तुच्यारूढ इवास्म्यनेनापरा-  
धेनेति मन्यमानः कम्पित इत्यर्थः ॥

॥ ४८४ ॥ इति यस्मिन्पितृवधाद्धेतोः पाण्डवेन जनमेजयेन  
विहितं पुरा भुजगसत्त्रं चिरमुषितः श्रीकण्ठोपकण्ठमार्गे प्रभुस्त-  
३स्मिन् ॥ महापुरुषनिषेवितत्वं तत्र चिरनिवासे हेतुः ॥

<sup>१</sup>MH, गर्भिणा.

<sup>२</sup>MH, शुच आरूढ इ°.



पण्डु-तण्ण कर-यल-पाविय-कवयञ्चलेण अक्खित्तो ।  
 जाल-ट्टिय-जल-यर-विब्भमेण सो जम्मि कुरु-णाहो ॥ ४८५ ॥  
 भाविय-भारह-कलहं भारह-कलहेण सरवरे तम्मि ।  
 कामं सकामिणीएण सलिल-क्रीला विरइयाओ ॥ ४८६ ॥

किं च । ५

माया-माहृप-गुणेहिं जेण बद्धं जयंपि णीसेसं ।  
 तं संजमिउं माहवमीहन्त णरिन्द मूढोसि ॥ ४८७ ॥

॥ ४८५ ॥ पाण्डुतनयेन भीमेन करतलप्राप्तकवचाञ्चलेनाक्षितो  
 'जालस्थितजलचरविभ्रमेण सो यस्मिन्कुरुनाथः ॥

॥ ४८६ ॥ भावितभारतकलहेन\* भृतकलभेन\* सरसि तस्मिन्  
 कामं सकामिनीकेन सलिलक्रीडा विरचिताः ॥ विभ्रमोत्राव्यवसायः ।  
 ३कुरुनाथो दुर्योधनः । भावितं स्मृतम् । \*कलभभरणं\* हस्तिपोतक-  
 पोषणम् ॥

॥ ४८७ ॥ यत्र प्रदेतो भीमेन पराधमुद्घोष्य दुर्योधनस्योरुभङ्गो  
 विहितस्तत्र नृपस्य करुणां वर्णयितुं पञ्चभिः कुलकमाह । माया-  
 ३माहात्म्यगुणैर्येन बद्धं जगदपि निःशेषं तं संयमितुं बद्धं माधवं  
 वामुदेवम् इहमन हे नरेन्द्र दुर्योधन मूढोऽसि इत्यपराधोद्घाटनम् ।  
 माया अविद्या । तस्या गुणा रागादयः । अन्योऽपि चौरादिगुणैर्बध्यत  
 इति गुणरूपणम् ॥

जा जिष्णुणा णरादिव धय-माला गो-ग्रहे परिग्रहिया ।

दुवय-सुया-सिचय-परम्पराएँ सो आसि पडिबिम्बो ॥ ४८८ ॥

मोत्तूणबाहु-सिहरं ठाणे अण्फालिया तए ऊरू ।

एएसुंचिय जङ्घा-बलाण भीरूण आसङ्घो ॥ ४८९ ॥

॥ ४८८ ॥ या जिष्णुना जयशिलेनार्जुनेन हे नराधिप सुयोधन ध्वजमाला गोग्रहे परिग्रहीता एकाकिनापि पराजित्यापहृता ३ 'दुपदसुताचिन्हपरंपरायाः' स आसीत् प्रतिबिम्बोदयः' । 'द्रौपद्या-श्चिन्हपरंपरा केशविमोक्तवस्त्रापहारादिका तत्प्रतिरूपकं 'तदे-काकिनापि भूयसां पत्तीनामाचरितम् । भवद्विः पुनरबलायाः खली-दकारः कृतः । अतः प्रतिबिम्बमात्रमिदं न तु त्वदाचारसमानं मलिन-मित्यर्थः ॥

॥ ४८९ ॥ मुक्त्वा बाहुशिखरं स्थाने औचित्ये आस्फालिते त्वयोर्रू । यतः एतेष्वेव ऊरुषु जङ्घाबलानां पलायनैकशरणानां भीरूणां ३ भवाद्दृष्टानां संभावना आस्था ॥ किल सुभटानां करास्फोटारूयं प्रसिद्धम् । तद्वदिह ये दुर्योधनेन ऊरू प्रस्फालिते तत्र<sup>४</sup> ..... । थामे इति पाठे ऊर्वरेव स्थाम पलायनबलं संभवतीत्यर्थः ॥

<sup>१</sup> MH. adds सिता between सुता and चिह्न<sup>०</sup>.

<sup>२</sup> So MH.

<sup>३</sup> MH. <sup>०</sup>वाचि<sup>०</sup>.

<sup>४</sup> MH. देककेनापि.

<sup>५</sup> This is doubtless a very corrupt passage. The MH. reads थामे इति पाठे ऊर्वरेव स्थाम पलायनबलं सङ्गतीत्यर्थः. Even with our emendation, it is easy to see that some words which stood after तस have been left out, and that थामे इति पाठे &c., begins a note on the reading 'थामे' which has become intermixed with the previous note on the meaning of Duryodhana having beaten his thigh, when he invited Draupadi to come and sit upon it.

तस्या ठिओसि जं किर पलोट्ट-संरम्भ-सेय-विणिवुडो ।

एसा सा तइ सलिल-प्पवेस-जोग्गा कया आसि ॥ ४९० ॥

इय ऊरु-रुयं भीमेण जम्मि संभारियावराहेण ।

गमिओ रिऊ विहायम्मि तम्मि करुणाइयं पहुणा ॥ ४९१ ॥

कवलिय-किरीडि-चूडा-रयण-कणे इव विसाणल-फुलिङ्गे ।

जम्मि मुयन्तो न पुणो कण्णेण सरीकओ भुयओ ॥ ४९२ ॥

॥ ४९० ॥ तदा स्थितोसि यत्किल प्रवृत्तसंरम्भस्वेदे विनिकु-  
डितः एषा सा त्वया सलिलप्रवेशयोग्या कृतासीत् ॥ त्वया किल  
३ उदासीनेष्वस्मासु प्रथमसंरम्भसमये समुद्योगविशेषमुपासता<sup>१</sup> कुपु-  
रुषेण संरम्भातिशयजस्वेदप्रवाहैराङ्किता स्वतनुरासीत् । तेन चाचरि-  
तेनेदं सूचितम् । यदुत उद्योगयोगिषु पाण्डवेषु मया पलाय्य जल-  
३ प्रवेश आश्रयणीय इति ॥

॥ ४९१ ॥ इति भणितप्रकारेण 'ऊरुरुजं भीमेन यस्मिन्संस्मा-  
रितापराधेन<sup>२</sup> गमितः प्रापितो रिपुः सुयोधनो विभागे प्रदेशे तस्मि-  
३ न्करुणायितं प्रभुणा यशोवर्मणा ॥ तादृक्सहायसंपदोपि दुर्योधनस्य  
तादृशी आपत् कथं वा आपत्पयोधिमग्नोपि भीमेन महाबलपराक्रमेण  
कोपान्धतमसविलुप्तविवेकालोकेन न कृपास्पदीकृत इति करुणाबी-  
६ जम् ॥ कुलकम् ॥

॥ ४९२ ॥ अथ तिसृभिर्विशेषकम् । कवलितं यत्किरीटिनः  
अर्जुनस्य चूडारत्नं तस्य कणानिव<sup>३</sup> 'विषाणलस्फुलिङ्गान्यस्मिन्नुद्देशे  
३ मुञ्चन् पुनः कर्णेन शरीकृतो भुजगः ।

<sup>१</sup>So MH. <sup>२</sup>MH. is here much confused, and seems to  
read <sup>०</sup>गोभगभयं ( for गोवमभयं ?).

<sup>३</sup>MH. संभारिताप<sup>०</sup> ।

<sup>४</sup>MH. <sup>०</sup>ज्ञानस्मिन्.

उक्तंपि हु खण-मेत-तह-परिट्टिय-पसाय-रोमञ्चं ।

जम्मि निय-कत्ति-कवयं तेणेय पणामियं हरिणो ॥ ४९३ ॥

तम्मि महारह-राहेअ-रह-रहङ्ग-दारिय-धरम्मि ।

उद्देसे आसि णराहिवाण वियडा कहुल्लोला ॥ ४९४ ॥

खाण्डववनदाहसमये कृतवैरः कण्डपुच्छो नाम सर्पः अर्जुनेन सह युद्धोद्यतस्य कर्णस्य शरीभूय अर्जुनस्य शिरश्छेत्तुं प्रसृतः । तेन ६ च सारथीभूतवासुदेवकृतरथप्रयोगविशेषस्यार्जुनस्य शिरस्यप्रभवता शिरश्छूडामणिरेव<sup>१</sup> प्राप्तः सन्कवलितः । ततः पुनस्तेन सर्पेण गत्वा कर्णोभ्यर्थितो यदुत भूय एकवारं मां शरं कुर्विति । कर्णेन तु कथ-  
९. महमेकस्यैव द्वितीयं शरं क्षिपामीति दर्पान्न पुनः शरीकृतोसौ ॥

॥ ४९३ ॥ उत्कृत्तमपि खलु क्षणमात्रं तथैव परिष्ठितं विलम्बितं महतोर्थिनो मम च दातुरल्पकमेतदिति धिया प्रसादवशोत्पन्नरोमाञ्चं कृत्वा यस्मिन्प्रदेशे निजकृत्तिभूतं स्वशरीरधर्मत्वापन्नं कवचं<sup>\*</sup> हसित्वा प्रणामितमर्पितं हरेरिन्द्रस्य । तद्योगाद्दुर्जयं कर्णं बुध्त्वा स्वतनयार्जुनस्नेहादिन्द्रेण ब्राह्मणरूपेण कर्णः कवचं प्रार्थितस्तेन ६ चासावुत्कृत्य दत्त इति प्रसिद्धिः ॥

॥ ४९४ ॥ तस्मिन्महारथराधेय [ रथ ] रथाङ्गाग्रेण दारितधरे उद्देशेभूवन्नराधिपानां विकटा वितताः कथोल्लोलाः कथाप्रबन्धाः ३ कर्णादिगुणदोषोद्ग्राहणिकात्मकाः । किल भार्गवरामेण कर्णस्य<sup>२</sup> शापो दत्तो भुवि ते रथचक्रं गमिष्यतीति कथा ॥ विशेषकम् ॥

<sup>१</sup>MH. खंडग<sup>०</sup> for खाण्डव<sup>०</sup>. <sup>२</sup>MH. adds शिरःस्थानं after <sup>०</sup>मणिरेव.

<sup>३</sup>MH. has स्थाने यशोवर्मणैकैव दिनेन between <sup>०</sup>शा and पो<sup>०</sup> दत्तो, doubtless transferred by the copyist: from the following comment.

आवि य । १४

गोउर-मेत्त-विणिग्गय-ससङ्क-जण-दीसमाण-वोच्छेयं ।

जायं णीसामण्णं परिहा-वल्लयं णहंवेय ॥ ४९५ ॥

ओयरणा दिट्ठ-च्छेय-पयड-णह-मग्ग पढिनियत्तेहिं ।

बिल-मज्जेच्चिय भय-पुत्तिएहिं भुयएहिं वीसमियं ॥ ४९६ ॥

कहवि समुप्पयण-वसा तह-लद्ध-च्छेय-विहडियद्धाओ ।

दीसन्ति अहिणवाओव ठिएयरद्धाओ वडहीओ ॥ ४९७ ॥

॥ ४९५ ॥ अपि च । अधुना यत्र हरिश्चन्द्रनगरी स्वमाहात्म्ये-  
नैव स्वर्गमुत्पतिता तत्र स्थाने यशोवर्मणा एकैनैव दिनेन 'सुरप्रसादं  
३ महदत्र विनिर्मितमिति वर्णयितुं नगर्युत्पत्तनसंनिवेशं द्वादशकुलकेन  
वर्णयितुमाह । गोपुरमात्रविनिर्गतसशङ्कजनदृश्यमानव्युच्छेदं निः-  
\*सामान्यं जातं परिखावल्यं नभ एव ॥ परिखा वरनगररक्षार्था  
६ चतुर्दिक्का वेदिः । सा च वलयाकारत्वाद्वलयमिव । गगनोत्पतितायां  
च नगर्या गगनमेव <sup>१</sup>अनुलङ्घनीयम् अनन्तत्वात् परिखावल्यमव-  
लोकितम् ॥

॥ ४९६ ॥ अवतरणाद् दृष्टच्छेदत्वेन अवलोकितभूमिनगरीवि-  
भागेन हेतुना प्रकटान्निराधाराच्चभोमार्गान्निवृत्तैर्विलमध्य एव \*संपि-  
३ ण्डितैः कुण्डलीभूतैर्भुजगैर्विश्रान्तम् ॥ अवतरन्त्यनेनेत्यवतरणं तस्मान्न-  
भोमार्गादधोमुखान्निवृत्तैरित्यन्वयः कार्यः । आधारभूमिखण्डोत्पाटनेनो-  
त्पतितायां नगर्या भूतलबिलेभ्यो निर्जिगमिषूणां भुजगानां चरितमेतत् ॥

॥ ४९७ ॥ कथमपि समुत्पत्तनवशात्तथा तेन प्रकारेण लब्ध-  
च्छेदत्वाद्विघटितमर्थं यासां ता दृश्यन्ते अभिनवा इव स्थितेतरार्धा

<sup>१</sup> So MH, both as to form and gender. MH. लङ्घनी<sup>०</sup>.

छिन्न-धरा-यल-पडिबन्ध-खुडिय-सोत्तुगमोर्हि पडिवर्णं ।  
तुच्छतणमुम्मिल्लन्त-गहिर भावेर्हि अवडेर्हि ॥ ४९८ ॥  
परिलम्बिज्जइ घोलन्त-सङ्गल-च्छेय-पायडदेर्हि ।  
मूलम्मि मुहल-घण्टा-लीलाए णिहाण-कलसेर्हि ॥ ४९९ ॥  
उव्वेयन्तिव अहिणव-निमेष-वोछेय-णिच्च-पिहुलाइ ।  
अविलासाइव दंसण-रसेवि मिहुणाण अच्छीइ ॥ ५०० ॥

३वलम्ब्यः काकिण्यः <sup>१</sup>प्रासादायतनपुराणि ॥ दूरत्वान्नवनिर्मिता  
इव भान्तीत्यर्थः ॥

॥ ४९८ ॥ छिन्नधरातलमेव प्रतिबन्धः प्रतिबध्नातीति कृत्वा  
तेन [ <sup>२</sup>खण्डिताः स्रोतउद्गमा येषां तैः उन्मील्यमानाः प्रकटीभवन्तो  
३गभीरभावा येषां तैरवटैः कूपैस्तुच्छत्वं प्रतिपन्नं प्राप्तम् ॥ ]

॥ ४९९ ॥ [ परिलम्ब्यते घूर्णमान] <sup>३</sup>शृङ्खलाच्छेदप्रकटाधर्मूले नगर्या  
मुखरघण्टालीलया निधानकलशैः ॥ शृङ्खला एव च रणरणायमान-  
३स्वाद्धण्टास्वेन कविना कल्पिताः । दूरीकृतनिखातानि <sup>४</sup>निधानानि न-  
गरीपीठोत्पाटनोत्पाटितानि शब्दायमानशृङ्खलानि प्रलम्बन्त इत्यर्थः ॥

॥ ५०० ॥ उद्वेजयन्तीव अभिनवनिमेषव्युच्छेदनित्यपृथूनि अ-  
विलासानीव दर्शनरसेपि मिथुनानामक्षीणि ॥ देवत्वमापन्नानां स्वर्ग  
३गतानां नागराणामनिमेषदृष्टित्वम् । निमेषाभावादन्योन्यदर्शनावि-  
च्छेदेन सविलासत्वे सत्यपि अनारतदृष्टित्वं तरुणानां निर्लज्जत्वमेव  
बोधयति । लज्जैव भूषणं योषितामित्यविलासानीवेत्युक्तम् ॥

<sup>१</sup>MH. प्रसादा.

<sup>२</sup>MH. omits couplet 499 and mixes up into one the comment-  
ary which belongs to the two couplets 498 and 499. My attempt  
to restore the ohhâyâ is given within brackets.

<sup>३</sup>MH. प्रकटाधर्म. <sup>४</sup>MH. निधानानि.

मारुअ-संचरण-वसा कम्-भिज्जन्तम्मि भूमि-पडिबन्धे ।  
 तदियस-पलहुओच्चेअ होइ णयरीए विणिवेसो ॥ ५०१ ॥  
 पउराण जामिणीसुवि अभिण्ण-णिद्दालसाण निव्वडइ ।  
 णयरि-परिसक्कणक्कन्त-दियस-सीमाण पडिबोहो ॥ ५०२ ॥  
 पावन्ति कुलाल-उलाई भूमि-दुलहत्तणेण तदियसं ।  
 कह-कहवि पङ्क-पिण्डं परिरक्खा-परिमियंचेय ॥ ५०३ ॥  
 हेढाअव-वसुआइज्जमाण-मूल-कमूससन्त-रसं ।  
 जायमहो-रय-सिढिलं अग्ग-सिणिद्धं धरा-वेढं ॥ ५०४ ॥

[ ॥ ५०१ ॥ मारुतसंचरणवशात् क्रमभिद्यमाने भूमिप्रतिबन्धे  
 प्रतिदिवसप्रलघुक एव भवति नगर्या विनिवेशः ॥ ]

॥ ५०२ ॥ पौराणां यामिनीष्वपि अभिन्ननिद्रात्वेन अलसानां  
 निर्वर्तते<sup>१</sup> संपद्यते नगरीसंबन्धिना<sup>२</sup> परिष्वक्कणेन गमनेन आक्रान्तः  
 ३ प्राप्सो दिवससीमा नित्यदिवसावधिः स्वर्गो<sup>३</sup> यैस्तेषां प्रतिबोधः ॥ स्वर्गे  
 किल सदा दिवसः । आदित्यस्य अनावरणात् अस्ताचलादिना ।  
 अतश्च नगर्योत्पत्तितया मध्यरात्रे स्वर्गे प्रापितानां पौराणामादित्या-  
 द्लोकं पश्यतां निद्रालसानामेव प्रबोधो जातः ॥

॥ ५०३ ॥ प्राप्नुवन्ति कुलालकुलानि भूमिदुर्लभत्वेन प्रति-  
 दिवसं [ कथं ] कथमपि पङ्कपिण्डं परिरक्षापरिमितमेव । राजाज्ञये-  
 ३त्यर्थः ॥

॥ ५०४ ॥ अधस्तनातपशोप्यमाणमूलक्रमोच्छ्वसद्रसं जातम्  
 अधोरजःशिथिलम् अग्रस्निग्धं<sup>४</sup> धरापृष्ठम् ॥ आदित्यस्योपरि स्थित-  
 ३स्त्वान्नगरीभूपीठम् अधः शुष्कं प्रान्ते तु आर्द्रमित्यर्थः ॥

दिग्ब-विडवाहिरामेवि उववणे सरस-मञ्जरि-फलम् ।  
 लालिज्जन्तिच्चिय पढम-णेह-बन्धेण भू-तरुणो ॥ ५०५ ॥  
 सामायन्तेवि मही-यलम्मि रयणी-तमाणुबन्धेण ।  
 उप्पइय-दिणयरायव-वसेण दियसोच्चिय पुरम्मि ॥ ५०६ ॥  
 इय जम्मि पएसे पहु-पहाव-पडिवण्ण-परियर-सहाए ।  
 उप्पइयं स-तरु-सुरालयाएँ हरियन्द-णयरीए ॥ ५०७ ॥  
 तम्मि जहागम-पडिवण्ण-वियड-भू-वाल-कित्ति-सरसम्मि ।  
 सुर-पासाओ पहुणा एकेण दिणेण निम्मविओ ॥ ५०८ ॥

॥ ५०५ ॥ दिव्यविटपाभिरामेऽपि उपवने \*सुराभिमञ्जरीफले  
 'लाल्यन्त एव प्रथमस्नेहबन्धेन भूतरवः ॥ स्वर्गोपवने पारिजातफादि-  
 ३दिव्यतरुसुन्दरतरेऽपि पूर्वपरिचितस्ववशेन क्षितिवृक्षा रक्ष्यन्त एव  
 नोपेक्ष्यन्ते पौरैः । आश्रितवत्सलत्वादित्यर्थः ॥

[ ॥ ५०६ ॥ श्यामायमानेऽपि महीतले रजनीतमोनुबन्धेन  
 उत्पतितदिनकरातपवशेन दिवस एव पुरे ॥ ]

॥ ५०७ ॥ इति उक्तप्रकारेण यस्मिन्प्रदेशे प्रभुप्रभावप्रतिपन्न-  
 परिकरसहितया उत्पतितं \*सरससुरालयया प्रत्यग्रदेवागारप्रयुक्तया  
 ३हरिश्चन्द्रनगर्या ।

परिकरो नरकरितुरगादिरनुचरः ॥

॥ ५०८ ॥ तस्मिन्प्रदेशे प्रतिपन्नयथागमविकटभृपालकीर्तिसरसे  
 'सुरप्रासादः प्रभुणा एकेन दिनेन निर्मापितः ॥ उत्तमं स्थानं मया  
 ३दृष्टं कथं नाम शून्यमास्नामिति मत्वा देवप्रतिष्ठा तत्र कृता । प्रभु-  
 शक्तियोगश्चैकदिननिर्माणेन सूचितः । कुलकम् ॥



जस्स कडय-द्वियाओ केसब-केऊर-कणय-रेहाओ ।  
 अज्जवि कुणइ णडाले सिला-णिहट्ठकुली लोओ ॥ ५०९ ॥  
 णीलं सिहर-च्छायं पेच्छन्तो तस्स मन्दर-गिरिस्स ।  
 पडिवज्जइ तम्मि समिद्ध-जणवओवायणे देओ ॥ ५१० ॥  
 अहिलेन्तस्स क्रमेणय जक्खाहिव-लक्खिस्सं दिस्सं तस्स ।  
 जाओ विसेस-दुसहो पयण्ड-किरणस्सव पयाओ ॥ ५११ ॥  
 अग्घन्ति सरस-सुर-दारु-भङ्ग-णीसन्द-सुरहिणो तस्स ।  
 णिम्माहिय-णव-सुरामोय-सीयला तम्मि उदेसा ॥ ५१२ ॥

॥ ५०९ ॥ अथ युगलकम् । यस्य कटकस्थिताः केशवकेयूर-  
 कनकरेखा अद्यापि करोति ललाटे शिलानिघृष्टाङ्गुलिर्लोकः ।

क्षीरोदधिमथनसमये हि हरिकराकर्षणं मन्दरस्य बभूव । तद्वशा-  
 त्केशवबाहुकेयूरनिर्घर्षणेन निकषपाषाणवत् कटकशिलासु कनकरे-  
 ३खायाः संभवः । तत्र च लोकः अङ्गुलिनिर्घर्षं कृत्वा वन्दनार्थं  
 ललाटतलं स्पृशति ॥

॥ ५१० ॥ नीलां शिखरच्छायां प्रेक्षमाणस्तस्य महेन्द्रगिरेः  
 प्रतिपद्यते प्राप्नोति \*तस्मिन्स्निग्धजनपदानां सखेहलोकानामुपायनानि  
 ३कौशलिकानि देवः ॥ नीलमणियोगात्रीलाः शिखरच्छायाः । स्निग्ध-  
 जनाः पराजित्य संमुखस्वमापादिता नृपाः । युगलकम् ॥

॥ ५११ ॥ अभिलातः आभिमुख्येन गृह्यतः अभिलीयमानस्य  
 वा क्रमेणैव यक्षाधिपलक्षिताम् उत्तरां दिशं तस्य जातो विशेषदुः-  
 ३सहः प्रचण्डकिरणस्यैव प्रतापः ॥

॥ ५१२ ॥ अर्घन्ति शोभन्ते सरससुरदारुभङ्गनिष्यन्दसुरभ-

किंच जायं । १४६

एस सरो जस्स इमा हरन्ति उब्बुद्ध जल-कलम्बाओ ।  
 णल-कुञ्ज-मुहल-जल-रङ्कु-संकुला कूल-लेहाओ ॥ ५१३ ॥  
 अह कमल-काणण-ट्टिय-सिरि-दंसण-मिलिय-जल-णिहि च्छायं ।  
 उब्बहइ मलिय-पायाल-पल्लं सलिल-संघायं ॥ ५१४ ॥  
 एए विहय-वहुव्वेल्ल-णलिणि-दल-सण्ड-पण्डुरद्धन्ता ।  
 विरल दल-ज्जरुद्धण्ड-जरठ-कमला सरुहेसा ॥ ५१५ ॥  
 सुरभिमिह गन्धमासिसिर-बाल-मउलुग्गमाण जम्भूण ।  
 मयरन्दमारविन्दं च इह समीरो पसारेइ ॥ ५१६ ॥

यस्तस्य संबन्धित्वेन निर्मथितनवसुरामोदशीतलास्तस्मिन्दिग्भागे  
 ३ प्रदेशाः ॥ सुराया निर्मथनं कर्पूरादिवासः ॥

॥ ५१३ ॥ अष्टात्रिंशदधिकेन शतेन महाकुलकम् । एतत्सरो  
 यस्येमा हरन्ति उब्बुद्धजलकदम्बा नडकुञ्जमुखरजलरङ्कुसंकुलाः  
 ३ कूलरेखाः ॥ जले स्थले च कदम्बसंभव इति विशेषणमर्थवत् ।  
 जलरङ्कुवष्टिट्टिभाः ॥

॥ ५१४ ॥ अथेति निपातस्तथार्थे । तथा कमलकाननस्थित-  
 श्रीदर्शनमिलितजलनिधिच्छायमुद्वहति <sup>१</sup>मर्दितपाता [ लपल्व ] लं  
 ३ सलिलसंघातम् ॥

॥ ५१५ ॥ एते विहगवधूभिश्चक्षुकोटिप्रहतिवशादुद्वेल्लानि परि-  
 वृत्तान्युच्छलितानि नलिनीदलषण्डानि तैः पाण्डुरार्धान्ताः पाण्डुर-  
 ३ पर्यन्ता विरलदलजर्जरोद्धण्डजरठकमलाः सरुहेसा सरःप्रदेशाः ॥  
 शरादि हि <sup>२</sup>पद्मपर्णानां पातो भवतीति विरलादित्वम् ॥

॥ ५१६ ॥ सुरभिमिह गन्धम् ईषच्छिशिरबालमुकुलोद्गमानां

इह ते मय-कल-कायम्ब-कण्ठ-कन्दलिअ-सारसकन्दा ।

सोहन्ति बलायालीढ-णील-णिउला तडुद्देसा ॥ ५१७ ॥

सुसिरोसरिय-सकदम-जड-जल-लव-भिण्ण-भङ्ग-रस-सारो ।

इह सो परिदलिय-कसाय-गण्ठि-गन्धो मृणालाण ॥ ५१८ ॥

अण्णुण्ण-णिग्गमुक्खित्त-विसम-दल-संणिवेसं-णिबिडाओ ।

इह ता संचार-क्खलिय-कुक्कुहा रण्ण-णलिणीओ ॥ ५१९ ॥

जम्बूनां मकरन्दमारविन्दं चेह समीरः <sup>१</sup>प्रसारयति ॥ सुरहिनवग-  
३न्धमिति पाठान्तरम् । सुरभिनवगन्धमिति तत्रार्थः ॥

॥ ५१७ ॥ <sup>२</sup>इह ते मदकलकादम्बकण्ठसंचलितसारसाकन्दाः  
शोभन्ते बलाकालीढनीलनिचुलास्तटोद्देशास्तटप्रदेशाः ॥ कादम्बाः  
३पक्षिविशेषास्तत्कण्ठशब्देन च शब्दो लक्षितः । निचुलो वेतसः ।  
बलाका वकाः ॥

॥ ५१८ ॥ सुषिरापसृतसकर्मजललवसंभिन्नभङ्गरससारः इह  
पसिलितकषायो <sup>४</sup>ग्रन्थिगन्धो मृणालानां विसानाम् ॥ <sup>५</sup>अत्रोपलभ्यत  
३इति शेषः ॥

॥ ५१९ ॥ अन्योन्यनिर्गमनोत्क्षिप्तविषमदलसंनिवेशनिबिडाः  
इह ताः संचारस्वलितकुक्कुहा अरण्यनलिन्यः ॥ <sup>६</sup>कुक्कुहाः पक्षि-  
विशेषाः । सर्वनामानि सर्वत्र ते लोचने <sup>७</sup>इतिवत् ॥

<sup>१</sup>MH. adds गन्धम् after प्रसारयति.

<sup>२</sup>MH. is wanting in all this conplet except the first words इह ते मय and the words इह ते मद of the obhāyā. The text given above is restored from Do. P. K.

<sup>३</sup> MH. ०लभत इति.

<sup>४</sup> So MH.

<sup>५</sup> MH. लोचन ३०.

मोह-रसिबाई इह णिव्वडन्ति णह-घोलिराण कुरराण ।  
 उव्वत्त-मीण-ताडिय-घण-णलिणि-दलासु सरसीसु ॥ ५२० ॥  
 इह वायस-सेविअ-कीडइल्ल-वसुआय-चिविड-सालूरा ।  
 जालिय-कड्डिय-सम्भूय-सेवला तीर-पेरन्ता ॥ ५२१ ॥  
 उव्वेल्लेइ समीरो कलह-करग्गावसोण-मूलाई ।  
 संस्वाय-फेण-फुड-पिच्छिलाई इह नलिणि-वत्ताई ॥ ५२२ ॥  
 पेरन्त-लूण-कमला थोय-जलुव्वत्त-तुङ्ग-णालाओ ।  
 इह रोह-सदलाबद्ध-मडह-वत्ताओ णलिणीओ ॥ ५२३ ॥

॥ ५२० ॥ 'मोघरसितानीह' निर्वर्तन्ते धैनघूर्णितानां कुरराणा-  
 मुद्रुत्तमीनताडितधननलिनीदलासु सरसीषु ॥ मोघं निष्फलम् । घनं  
 ३निविडम् । कुररा 'देङ्काः' । घननलिनीदलच्छन्नत्वेन मत्स्यान्प्राप्तु-  
 मशक्नुवन्ते इति मत्वा रोदनप्रायरसिताः संपद्यन्ते कुररा इत्यर्थः ॥

॥ ५२१ ॥ इह \*वायससंकुलकीटयुक्तशुष्कचिपिटमण्डूका जा-  
 \*लकाकृष्टशम्बूकशैवलास्तीरपर्यन्ताः ॥ इल्लो मत्वर्थायः । वसुआयं  
 ३शुष्कम् । चिपिटं पिण्डितदुर्बलम् । सालूरो मण्डूकः । शम्बूकाः सू-  
 क्ष्मशङ्खाकृतयः कृमिकलेवरप्राया अस्थिशेषाः शङ्खोडा इति प्रसिद्धाः ।

[ ॥ ५२२ ॥ उद्वेल्लयति समीरः कलभकराप्रापशोणमूलानि  
 संस्त्यानफेनस्फुटपिच्छिलानि इह नलिनीपत्राणि ॥ ]

॥ ५२३ ॥ पर्यन्तलूनकमलाः स्तोकजलत्वेनोद्भुत्ततुङ्गनाला इह  
 'रोधः'शाद्वलाबद्धाल्पपत्रा नलिन्यः ॥ रोधस्तटम् । बद्धत्वं शेवा-  
 ३लेन । मडहं अल्पम् ॥

णिष्वावेन्तिव हियं एए घण-मलिय-तल-वणा गिरिणो ।  
 मुहल-विहङ्गा अ सरा सुण्ण-पसण्णाई अ वणाई ॥ ५२४ ॥  
 सरिआण तरङ्गिय-पङ्क-वडल-पडिबद्ध-वालुया मसिणा ।  
 एए ते पविरल-कास-पल्लवा पुलिण-वित्थारा ॥ ५२५ ॥  
 इह मत्ताणेय-विहङ्ग-मुहल-कल्लोल-कलयलुप्पित्था ।  
 विरलं सुअन्ति सरसी-परिसर-परिवेसिणो गामा ॥ ५२६ ॥  
 एए पूरालुङ्खण-विराय-पङ्कोल-पदम-वित्थारा ।  
 जाया अडिणव-णिगम-हरिय-सिहा सल्लुहेसा ॥ ५२७ ॥

॥ ५२४ ॥ 'निवृत्तं कुर्वन्तीव हृदयमेते' घनमार्दिततलवना गिरयः ।  
 मुखरविहङ्गानि च सरांसि शून्यप्रसन्नानि च वनानि ॥ घना मेघास्ते<sup>१</sup>  
 ३ निवृत्तं कुर्वन्त इव हृदयं गिरितल एव तिष्ठन्ति । शून्यानि निर्जनानि ॥

॥ ५२५ ॥ सरितां तरङ्गितपङ्कपटलप्रतिबद्धवालुका मसृणाः  
 एते ते 'प्रविरलकाशपल्लवाः पुलिनविस्ताराः ॥

॥ ५२६ ॥ इह मत्तानेकविहंगमुखरकल्लोलकलकलत्रस्ताः सन्तो  
 विरलं स्वपन्ति परिसरसरसीपरिवेशिनो महासरःसमीपनिवेशिनो  
 ३ ग्रामाः ॥ परितः सर्वदिकं समन्तात्सरन्तीति परिसरास्ताश्च ता  
 महान्ति सरांसि सरस्यः ॥

॥ ५२७ ॥ एते पूरस्पृष्टत्वेन विरतः आच्छादितः 'पङ्काद्रः प्रथ-  
 मविस्तारो येषां ते तथा जाता अभिनवविनिर्गमहरितशिक्षाः शाङ्क-

<sup>१</sup>MH. निवृत्तं कुर्वती for निवृत्तं कुर्वन्तीव. <sup>२</sup>MH. °मञ्जि°. <sup>३</sup>MH. पना  
 मेघाःस्ते सरणाई निवृत्तं कुर्वत च हृदयदि गिरितल एव &c. The emendation is con-  
 jectural. <sup>४</sup>MH. °कास°. <sup>५</sup>MH पङ्कतो प्रथम°.

कमल-वण-विणिग्गय-मुहल-कुक्कुहा सायमिह सुहावेन्ति ।  
 थोउम्हाअन्तुम्मस अ-सदला कच्छ-वोच्छेया ॥ ५२८ ॥  
 सम्बूअ-चुण्ण-सबला इह णिहसण-मसिण-वामलूराओ ।  
 विडिमाण पयन्तर-णिन्त-विसम-हरियाओ पयवीओ ॥ ५२९ ॥  
 तड-णिउल-मज्जरी-णिम्महन्त-जल-गन्ध-सीयला एए ।  
 तणु-सुत्ति-सार-पेरन्त-वालुया सदलुवेसा ॥ ५३० ॥

३लोदेशः ॥ आलुक्खियमिति देशीपदं स्पर्शार्थम् । उल्लियमिति देशी-  
 धातुराद्रीभावे ॥

॥ ५२८ ॥ कमलवनविनिर्गतमुखरकुक्कुहाः सायमिह सुखयन्ति  
 स्तोकोष्मायमाणोद्गतमशकशाद्वला<sup>१</sup> कच्छविच्छेदाः ॥ निवासार्थि-  
 रेतया कुक्कुहानां पक्षिविशेषाणां कमलवनात्सायं विनिर्गमनम् ॥

॥ ५२९ ॥ शम्बूकानां कीटास्थिविशेषाणां चूर्णेन शबला इह  
 निघर्षेण पांसुकृतेन मसृणवल्मीकाः । वामलूरो वल्मीकः ॥ अन्यथा-  
 ३प्यत्र पाष्ठो दृश्यते । <sup>२</sup>संपुन्नचुन्नसबला इह णिहसणमसिणवामलू-  
 राओ । विहयाण <sup>३</sup>पयन्तरणिन्तविसमहरियाउ पयवीओ ॥ संपूर्णेन  
 रजसा शबला विहगानां पदान्तरेभ्यः पदबिम्बमध्येभ्यो निर्यन्तो  
 ६निर्गच्छन्तो विषमं कृत्वा हरिता अङ्कुरा यत्र ता इत्यर्थस्तत्र पाठे ॥

॥ ५३० ॥ <sup>\*</sup>नड्वलतलेषु ये निचुला वेतसास्तेषां या मज्जर्यस्ताभि-  
 निर्मेहतः <sup>४</sup>आमोदयतो जलस्य गन्धेन शीतलाः सुन्दरा एते तनुशु-  
 ३क्तिशैबलपीठवालुसंस्थायाः<sup>५</sup> । शुक्तयो जलप्राणिविशेषास्थीनि ।

<sup>१</sup>MH. <sup>२</sup>सदलाः. <sup>३</sup>MH. <sup>४</sup>बदन<sup>०</sup> for <sup>०</sup>वृद्ध<sup>०</sup>. <sup>५</sup>MH. <sup>०</sup>त<sup>०</sup> <sup>६</sup>MH. आमोदयते. <sup>७</sup>MH.  
<sup>८</sup>संस्थायाः for <sup>९</sup>संस्थायाः.

सहरी-पसत्त-कुररा अन्तो-सदल-सिंहं परिवहन्ति ।  
 अहि-गन्ध-कमलमावद्ध-घग्घरा वारि-लेहाओ ॥ ५३१ ॥  
 सोहन्ति बाल-सरयम्मि नील-भू-सदला तहच्चेव ।  
 पासायग-सिलन्तर-पढम-किलन्तङ्कुरा दियहा ॥ ५३२ ॥  
 एयाओ<sup>१</sup> परूढारुण-फल-भर-बन्धुरिय-भूमि-खण्जुरा ।  
 कण्ठीओ<sup>२</sup> निव्ववन्तिव अमन्द-करमन्द आमोया ॥ ५३३ ॥

ताभिः शबलवालुकं पीठं यत्र ते शाड्वलोद्देशाः ॥ कचित्तु पाठः । त-  
 णुसुत्तिसारपेरन्तवालुआ । तनुशुक्तिसारपर्यन्तवालुका इति तत्रार्थः ॥

॥ ५३१ ॥ शफरीभक्षणप्रसक्ताः कुररा यासु ता अन्तर्मध्ये  
 शाड्वलशिखां परिवहन्ति । अहिगन्धकलमं कलमवदधिकगन्धम्  
 ३आवद्धघर्घरा वारिलेखाः ॥ घर्घरं शाड्वलं शैवालादिजालम् ॥

॥ ५३२ ॥ शोभन्ते बालायां प्रथमायां शरदि नीलभूशाड्वला-  
 स्तथैव पार्श्वालमशिलान्तरप्रथमक्लान्ताङ्कुरा दिवसाः ॥ आक्लान्त-  
 ३शिलान्तरपार्श्वलमाङ्कुरा इत्यर्थः । प्राकृते पूर्वनिपातनियमाभावात् ।  
 यान्यादित्यसामुख्ये वर्तन्ते तेषामेव शिलान्तराणां पार्श्ववर्तिनो नवा-  
 ङ्कुरा म्लायन्ति । न तु च्छायावर्तिनामित्यन्तरग्रहणम् ॥

॥ ५३३ ॥ एताः <sup>१</sup>परूढारुणफलभरबन्धुरितखर्जुराः कण्ठयः  
 पर्वतकण्ठे भवा उपकण्ठशब्दवाच्याः कण्ठिका इति लोके ख्याता  
 ३निर्वापयन्तीव निर्वृति जनयन्तीव <sup>२</sup>अमन्दकरमन्दकामोदाः ॥ परू-  
 ढानि पक्वानि पकरसयोगाच्च <sup>३</sup>अरुणानि फलानि । करमन्दः फल-  
 वृक्षविशेषः ॥

<sup>१</sup> MH. <sup>०</sup>कलभरबन्धु<sup>०</sup>,

<sup>२</sup> MH. <sup>०</sup>करचन्द.

इह सा स-केसरोव्वत्त-कुसुम-कविला करीर-वण-राई ।

रेहइ निहस-ट्टिय-करभ-केसर-च्छेय-जडिलव्व ॥ ५३४ ॥

इह वीसमइव हिययं फुल्लक-समीर-सुरहि-गन्धेसु ।

आवाय-घडिय-कमलामोएसु वणन्त-मग्गेसु ॥ ५३५ ॥

बाढं लीढूस-घणत्तणेण गामेइआओं णोच्चेन्ति ।

इह अहुआसेय-विवण्ण-गोमआ रण्ण-भूमीओ ॥ ५३६ ॥

एए ते वण-सेरिह-परिमलण-पइण्ण-गोमयामोया ।

धोऊस-रेणु-परिकविस-चारिणो पल्लुच्छङ्गा ॥ ५३७ ॥

॥ ५३४ ॥ इह सा सकेसरोव्वत्तकुसुमकपिला करीरवनराजिः रेहइ शोभते निहसट्टियकरभकेसरच्छेयजडिलव्व । करभ उद्धूतोतकः ३ करीरपल्लवभक्षकः । तस्य निघर्षेण च्छिन्नास्त्वङ्मात्रेण स्थिता ये केसरास्तैः संजातजटेव ॥

॥ ५३५ ॥ इह विश्राम्यतीव हृदयं फुल्लार्कसमीरसुरभिगन्धेषु आपातघटितकमलामोदेषु वनान्तमार्गेषु ॥

॥ ५३६ ॥ इह ग्रामसमीपवर्तिन्योऽरण्यसीमौनः अरण्यप्रदेशा ग्रामेयिका ग्राम्याः स्त्रियो नोच्चिन्वन्ति आरण्यकाः शुष्कगोमयपिण्ड-३ का न गृह्णन्ति यतोऽहुताशेयविवण्णगोमया हुताशनायोग्यविरुद्धवर्ण- गोमयपिण्डकाः । वह्नयज्वलने कारणमाह । बाढं लीढूसघनत्वेन बा- ढमत्यर्थं लीढः प्राप्तो य ऊषः क्षारस्तस्य घनत्वेन प्राचुर्येण शुष्कगो- ६ मयपिण्डानामूषेण वेष्टितत्वाद्बह्वेप्रवेश इति नोच्चिन्वन्ति स्त्रियः ॥

॥ ५३७ ॥ एते ते वनमहिषपरिमर्दनप्रकीर्णगोमयामोदाः अव- श्यायधौतरेणुत्वे परिकपिशवारयः पल्वलोत्सङ्गाः ॥ सेरिभो महिषः ॥



एयाओ वाय-धूसर-करीस-कविस-धरणी-सुअन्धाओ ।  
 रण-त्थलीओ उव्वुत्थ-गोउला देन्ति उक्कण्ठं ॥ ५३८ ॥  
 सोहन्ति सरस-सूई-णिग्गम-हरियायमाण-मूलाओ ।  
 इह चिण्ण-विसह-वड्ढिय-रूढ-तणा रण-सीमाओ ॥ ५३९ ॥  
 इह धाउ-लिहिय-देव-त्थलाओ रण-त्थलीओ सूपन्ति ।  
 आलीयमाण-भासा परिवुत्थं महिस-सत्थाण ॥ ५४० ॥  
 संतत्थ-विरल-कङ्कन्तरेसु गोमाउणो इह उवेन्ति ।  
 भय-चलियण्ण-दिसा-घडिय-वायसं महिस-कङ्कालं ॥ ५४१ ॥

॥ ५३८ ॥ एताः शुष्कधूसरकरीषकपिशधरणीसुगन्धाः अरण्य-  
 स्थल्यः 'उदुषितगोकुलाः प्रोषितगोधना ददस्युत्कण्ठां गोकुलस्मृति-  
 ३मुपजनयन्त्यः ॥ वायं शुष्कम् ॥

॥ ५३९ ॥ शोभन्ते सरससूचीनिर्गमहरितायमानमूलाः इह  
 वृषभभक्षित [वर्धित] रूढतृणा अरण्यसीमानः ॥ चिन्नं चरितं  
 ३भक्षितम् । चिन्नविसिहेति पाठे चरितविशिखेत्यादिरर्थः ॥

॥ ५४० ॥ इह धातुलिखितदेवस्थलत्वादरण्यस्थल्यः सूचयन्ति  
 आलीयमानभासत्वाच्च पर्युषितं परिवासं महिषसार्थानाम् ॥ भासाः  
 ३पक्षिविशेषा महिषपुरीषोपजीविनः ॥

॥ ५४१ ॥ संत्रस्तविरलस्थितकङ्कान्तरेषु<sup>१</sup> गोमायवः शृगाला  
 इह वसन्ति भयचलितान्यदिवसंघटितवायसं महिषकङ्कालं महिषक-  
 ३लेवरम् ॥ कङ्का गृध्राः । <sup>२</sup>कङ्कालं इति सप्तम्यर्थे द्वितीया । महि-

<sup>१</sup>MH. उदुषिता<sup>०</sup>.

<sup>२</sup>MH. कंकांतरासु.

<sup>३</sup>MH. <sup>०</sup>कंकाल इति,

इह रविणो मय-तण्डहा-णिहेण णीहार-पण्डुरा होन्ति ।  
 सरसीसु तुलिय-तरलम्बु-वलण-विसमा इव मज्झा ॥ ५४२ ॥  
 कल्लोल-सिसिर-पवणा सलिलुद्देसे दिसाओ मूणन्ति ।  
 इह उड्डन्त-विहङ्गम-धुयम्बु-कण-चुण्ण-मइलाओ ॥ ५४३ ॥  
 इह कय-फुक्कार-पडन्त-वालुया-दूसियग्ग-तोयाओ ।  
 पडिण्हिं कहवि पिज्जन्ति वाउ-वेण्हिं सरियाओ ॥ ५४४ ॥  
 उम्हाल-तरु-च्छाया गो-रेणु-विण्ण-मारुय-णिरोहा ।  
 सायमिह समहिउण्हा वलन्त-भट्टाणला गामा ॥ ५४५ ॥

षकलेवराभ्यन्तरे वसन्तीत्यर्थः । संतुष्टविरलमभ्यन्तरेष्विति कचि-  
 त्पाठः । सम्यक्त्रुटितत्वेन विरलानि यानि मर्मान्तराणि तेषु । संतु-  
 ष्टेत्यपि पाठे संतुष्टास्तृप्ताः सन्त इति योजना ॥

॥ ५४२ ॥ इह रवेर्मृगतृण्णानिभेन नीहारपाण्डुरा भवन्ति  
 सरसीषु<sup>१</sup> तुलिततरलाम्बुवलनविषमा इव मयूखाः ॥

॥ ५४३ ॥ कल्लोलशिशिरपवनाः सलिलोद्देशान्दिशश्च शीतलाः  
 सूचयन्ति इह उड्डीयमानविहङ्गमधूताम्बुकणचूर्णमलिना इति दिशां  
 ३विशेषणम् ॥ दिशः पवनाश्च जलप्रदेशान्निकटान्सूचयन्तीत्यर्थः ॥

॥ ५४४ ॥ इह कुतफूत्कारपतद्वालुकारूषिताग्रतोयाः पथिकैः  
 कथमपि पीयन्ते वायुवेगैः सह सरितः ॥

॥ ५४५ ॥ ऊष्मयुक्ततरुच्छाया गोरेणुवितीर्णमारुतानिरोधाः  
 सायमिह समधिकोण्णाः वलद्भ्राष्ट्रानला<sup>२</sup> ग्रामाः ॥

करि-कर-दण्डामोडण-विसाह-सूसन्त-सरल-तरु-जालं ।  
 एयं तं धूसर-विरल-सलई-मेहले रण्णं ॥ ५४६ ॥  
 वोलेइ लया-संकलिय-मुहल-कलहं णियत्त-करिणीयं ।  
 इह कुञ्जराण मुह-मेत्त-वलिय-जूहाहिवं जूहं ॥ ५४७ ॥  
 इह दिण्ण-भूमि-महा परिलूणासण्ण-विडवि-साहग्गा ।  
 सूणन्ति महा-तरुणो गइन्द-जूहाण वीसमिअं ॥ ५४८ ॥  
 इह अजवोरु-वराहा अवरोप्पर-सत्तु-सावय-वहाओ ।  
 भमियव्वाओ पविरलं रुरु-सिङ्गवईओ भूमीओ ॥ ५४९ ॥  
 इह मूल-पविरलेसुं संवगिय-मुणि-जणावसेसेसु ।  
 संवज्जन्ति विहङ्गा फलेसु नीवार-विडवाण ॥ ५५० ॥

॥ ५४६ ॥ [ 'करिकरदण्डामोटनविशाखशुण्यत्सरलतरुजालम् ]  
 एतत्तद्धूसरविरलसलकामेखलमरण्यम् ॥ 'सरलतरवो देवदारवः ।  
 ३सलकी कदली ॥

॥ ५४७ ॥ वेत्रलतासंकलितत्वेन मुखरो यः कलभस्तस्मान्नि-  
 वृत्तकरिणीकम् इह कुञ्जराणां मुखमात्रवलितयूथाधिपं यूथम् ॥  
 ३करिणी स्त्रीस्वभावाद्भयानिवर्तते । यूथाधिपस्तु धैर्यादेव हेलया  
 वलितवदनमात्रेण वीक्षत इति स्वभावः ॥

॥ ५४८ ॥ इह दत्तभूमिमर्दाः परिलूनासन्नविटपिशाखाग्राः  
 सूचयन्ति महातरवो गजेन्द्रयूथानां विश्रान्तम् ॥

॥ ५४९ ॥ इह अजवोरुवराहाः परस्परशत्रुश्चापदवधाः भ्रमणी-  
 याः प्रविरलं कृत्वा रुरुशृङ्गवत्यो भूमयः ॥

[ ॥ ५५० ॥ इह मूलप्रविरलेषु संवर्गितमुनिजनावशेषेषु संप-  
 द्यन्ते विहङ्गाः फलेषु नीवारविटपानाम् ॥ ]

निबिड-लया-जाल-पिण्ड-सिहर-तरुसण्ड-पडिहउप्पयणा ।  
 इह तंसं उड्डेऊण खं विहङ्गा वलग्गन्ति ॥ ५५१ ॥  
 इह केसरिणो विहुणन्ति ताडणुड्डीण-छप्पय-कडप्पं ।  
 रहस-दलिण्ह-मय-सलिल-गरुइयं केसरुप्पङ्कं ॥ ५५२ ॥  
 मुहल-मऊराई हरन्ति किंपि इह णव-पलास-कविसाई ।  
 उव्वाय-पल्लुपण्ण-पण्डु-भावाई रण्णाई ॥ ५५३ ॥  
 झिल्ली-जल-कण-सीयल-पलास-परिवेसिणो इह हरन्ति ।  
 असलिल-मज्झागय-विरल-किंसुआ पल्लुच्छङ्गा ॥ ५५४ ॥  
 तद्वियसाणिल-णिव्वूढ-रेणु-णिव्वडिय-कठिण-पह-दण्डा ।  
 वाओलीसुवि जाया इह विरल-रयाओ भूमीओ ॥ ५५५ ॥

॥ ५५१ ॥ निबिडलताजालपिनद्धाशिखरतरुसण्डप्रतिहतोत्पतना  
 इह तिर्यगुड्डीय खं विहङ्गा विलग्नन्ति ॥

॥ ५५२ ॥ इह केसरिणो विधुन्वन्ति ताडनोड्डीनपट्टपदकलापं  
 सरसदलितेभमदसलिलगुरुकृतं केसरकलापम् ॥

॥ ५५३ ॥ मुखरमयूराणि हरन्ति किमपीह नवपलाशकपिशानि  
 आशुष्कपल्वलत्वादापन्नपाण्डुरङ्गपाण्यरण्यानि ॥

॥ ५५४ ॥ <sup>१</sup>लहरीजलकणशीतपलाशपरिवेशिनः इह हरन्ति  
 हृदयम् असलिलं यत्पल्वलतटं तन्मध्यगता विरलाः किंशुका यत्र ते  
 ३ पल्वलोत्सङ्गाः ॥ <sup>२</sup>झिल्ली लहरी । परिवेशिनः समीपवासिनः ॥

॥ ५५५ ॥ प्रतिदिवसानिलनिर्व्यूढरेणुप्रकटितकठिनपथदण्डाः  
 वातालीष्वपि वात्यास्वपि सतीषु [ जाता ] इह विरलरजस्का भूमयः ॥  
 ३ तद्वियसं प्रतिदिवसम् । निर्व्यूढमपसारितम् । पन्थान एव दण्डास्त-  
 दाकृतित्वात् ॥

इह उवसरं वराहाण गलिय-जल-बिन्दु-बद्ध-हरियाओ ।  
 संकन्त-पङ्क-गारव-बन्धुरिय-तणाओ पयवीओ ॥ ५५६ ॥  
 एयाओ गाढ-फुडणा पुञ्जइऊससिय-भू-दल-कवाला ।  
 संपीड-विरस-दीहरिय-तलिण-मुत्थाओ भूमीओ ॥ ५५७ ॥  
 इह हि गय-जूह-णिदं सूएइ अमारुए वणन्तम्मि ।  
 कर-णीसासुग्गाहिय-महि-रय-कविसो णहुद्देसो ॥ ५५८ ॥  
 उक्किण-रय-भरोणय-तल-जज्जर-भू-विसट्ट-बिल-विसमा ।  
 थोउज्जडक्क-विडवा इमाओ ता उन्दर-थलीओ ॥ ५५९ ॥  
 इह भूइ-दण्ड-सेसावि णियय-दीहत्तणेण णज्जन्ति ।  
 पासल्ल-भाव-पज्जत्त-हुयवहा पायव-णिवेसा ॥ ५६० ॥

॥ ५५६ ॥ इह उपसरः सरःसमीपे वराहाणां गलितजलबि-  
 न्दुबन्धैरहिताः संक्रान्तपङ्कगौरवबन्धुरितृणाः पदव्यः ॥ बन्धुरितं  
 ३नग्रीभूतम् ॥

॥ ५५७ ॥ एता गाढं कृत्वा यस्स्फुटनं तेन पुञ्जितान्युच्छ्वसि-  
 तानि च भू[तल]कपालानि यत्र ताः संपीडनेन विरसानि दीर्घकृतानि  
 ३[तलिनानि] मुस्तानि यत्र ता भूमयः ॥ तलिनं सूक्ष्मम् ॥

॥ ५५८ ॥ इह हि गजयूथनिद्रां सूचयति अमारुते वनान्ते करनिः-  
 श्वासैरुद्धाहितेन उत्क्षिप्तेन महीरजसा कपिशो नभउद्देशो गगनप्रदेशः ॥

॥ ५५९ ॥ उत्कीर्णरजोभरावनता अत एव तलजर्जरा या  
 भूस्तद्भावेन विशीर्णानि बिलानि तैर्विषमाः स्तोकोज्जटार्कविटपा  
 ३इमास्ता उन्दुरस्थल्यः ॥ उन्दुरा मूषकास्तैश्छिन्नमूलत्वादन्तरान्त-  
 रार्कविटपा उज्जटिताः ॥

॥ ५६० ॥ इह <sup>१</sup>भूतिदण्डशेषा अपि निजकदीर्घत्वेन ज्ञायन्ते

इह काला रुग्म-तरुत्तणेण थलइल्लमन्तरा हरइ ।  
 भाएसु उववणाअन्त-बाल-तरु-मण्डलं रण्णं ॥ ५६१ ॥  
 वल्ली-वियाण-बहलत्तणेण छाया-णिवेस-सिसिराई ।  
 इह अणह-इलिदी-सदलाई गिरि-कच्छ-रण्णाई ॥ ५६२ ॥  
 तदियह-णिहस-संपीय-सयल-सीरा असाओव सहन्ति ।  
 परिकठिण-कसिण-दल-बन्धणाओ इहकच्छ-भूमीओ ॥ ५६३ ॥  
 इह दीसइ कणय-सिला-मऊह-पुञ्जाहिरञ्जियं रविणो ।  
 णिच्छल्लिय-परिणय-ताल-पिञ्जरं पडिय-पडिबिम्बं ॥ ५६४ ॥

पार्श्वीकृतावस्थानभावेन पर्याप्तहुतवहाः पादपनिवेशाः ॥ हुतवहोऽत्र  
 ३दावाभिः ॥

॥ ५६१ ॥ इह कालवशाद्गुणतरुत्वेन हेतुना स्थलयुक्तं सत्  
 अन्तरान्तरा हरति भागेषु च उपवनायमान [बाल] तरुमण्डलम् अर-  
 ३ण्यम् ॥ रुग्णं भग्नम् । इल्लः प्राकृते मत्वर्थीयः ॥

॥ ५६२ ॥ वल्लीवितानबहलत्वेन छायानिवेशशिशिराणीह  
 अनघहरिद्रापिञ्जराणि गिरिकच्छारण्यानि ॥

॥ ५६३ ॥ प्रतिदिवसनिघर्षणात्संपीतसकलसीरायसा इव शो-  
 भन्ते परिकठिनकृष्णदलबन्धना इह कच्छभूमयः ॥ सीरं हलं तस्या-  
 ३<sup>१</sup>यसः प्रान्तलम्नः फालो लोहमयः । <sup>३</sup>सोऽन्तः किल प्रतिदिनं विलि-  
 ख्यमानायां भुवि क्रमेण विगलितः । तत्र स्वभावकृष्णापि भूमिरे-  
 वमुत्प्रेक्ष्यते पीतविगलितफाललोहचूर्णत्वेनेव कृष्णेति ॥

[॥ ५६४ ॥ इह दृश्यते कनकशिलामयूखपुञ्जाभिरञ्जितं रवे-  
 ष्छिन्नपरिणततालपिञ्जरं पतितप्रतिबिम्बम् ॥]

इह वाउध्दुय-धूली-गरुय-कणावडण-छिदिय रयाओ ।  
 दीसन्ति विरल-जल-विन्दु-मुदियाओव्व रत्थाओ ॥ ५६५ ॥  
 इह ता तरु-मूल-किलिण्ण-कुसुम-दल-दारु-सयल-कलिलाओ ।  
 आणील-कविस-फरुसा करीस-सिढिलाओ भूमीओ ॥ ५६६ ॥  
 इह होन्ति मुहल-सिहिणो पुराण-फल-सबल-कुसुमिय-कलम्बा ।  
 फल-कोस-विउण-पत्तल-पलास-सिसिरा वणुद्देसा ॥ ५६७ ॥  
 एए वण-वारण-गण्ड-निहस-मय-गन्धिणो भयं देन्ति ।  
 रोसुद्ध-सीह-णह-दलिय-वक्कला पायव-क्खन्धा ॥ ५६८ ॥  
 रय-पुञ्ज-रुद्ध-गयणा सहन्ति इह सायमणवसाआओ ।  
 पच्छद्ध-पसण्ण-मियङ्क-मण्डला गिम्ह-रयणीओ ॥ ५६९ ॥

॥ ५६५ ॥ इह वातोधूतधूलीगुरुकणावपतनच्छिद्रितरजस्काः  
 सत्यो दृश्यन्ते विरलजल[विन्दु]मुद्रिता इव रथ्याः ॥ प्रशिथिलरजोरा-  
 ३शौ<sup>१</sup> गुरौ धूलिकणे प्रविष्टे सति जलकणाहतस्वमिव भातीत्यर्थः ॥

॥ ५६६ ॥ इहैतास्तरुमूलक्लिन्नकुसुमफलदारुशकलकलिलाः  
 व्याप्ता आनीलकपिशपरुषाः करीषवच्छिथिला भूमयः ॥

॥ ५६७ ॥ इह भवन्ति मुखरशिखिनः पुराणफलशबलकुसु-  
 मितकदम्बाः पुराणफलैरतिक्रान्तवर्षसंजातैः फलैः शबला व्याप्ता  
 ३एकस्मिन्प्रदेशे कुसुमिताश्च द्वितीयप्रदेशे फलकोशद्विगुणपत्रलपला-  
 शशिशिरा वनोद्देशाः ॥

[ ॥ ५६८ ॥ एते वनवारणगण्डनिघर्षमदगन्धा भयं ददति  
 रोषोर्ध्वसिंहनखदलितवल्कलाः पादपस्कन्धाः ॥ ]

॥ ५६९ ॥ रजःपिञ्जरीक्रियमाणगगनाः शोभन्ते इह साय-

गय-जूहोयरण-विभिण्ण-नलिणि-णिव्वाडिय-सलिल-दण्डाओ ।  
 इह ता वसुयाय-परिप्पवन्त-कमलाओ सरसीओ ॥ ५७० ॥  
 इह पायव-लग्गाडिय-णलिणि-दल-च्छेय-कविल-कूलाओ ।  
 लूयाविल-फुडिय-दलन्तराओ कासार-भूमीओ ॥ ५७१ ॥  
 इह मारुय-तंसीकय-दाव-सिहा-सिहर-संबलन्ताइ ।  
 दिप्पन्ति पढमग्गेण तअणु मूलेण रण्णाइ ॥ ५७२ ॥  
 अग्घन्ति ता णव-ट्टिय-सिहि-वाय-पिस<sup>१</sup> वामलूरग्गा ।  
 इह हेट्टुव्वाअ-दुमा थलीओ णव-दाव-गन्धाओ ॥ ५७३ ॥

मनवश्याया अवश्यायरहिता गवादिसंचरणोत्थितमहीरजःप्रक्षमत्वेन  
 ३ पश्चार्धप्रसन्नमृगाङ्गमण्डला ग्रीष्मरजन्यः ॥

॥ ५७० ॥ गजयूथावतरणविभिन्ननलिनीनिर्वृत्तसलिलदण्डाः इह  
 ताः शुष्कपरिप्लवमानकमलाः सरस्यः ॥

॥ ५७१ ॥ इह पादपलग्नस्थितनलिनीदलच्छेदकपिशमूलाः ।  
 कलिलकूला इति पाठान्तरम् । लूताविलस्फुटितदलान्तराः जलाभावे  
 ३ स्फुटितमृत्तिकाया दलविवरेषु कौलिका जालकान्कुर्वन्ति । कासार-  
 भूमयो नितम्बप्रदेशाः ॥ <sup>१</sup>वर्षासमयजलरयापहतलग्नचिह्नवर्णनमेतत् ॥

॥ ५७२ ॥ इह मारुतत्रयश्रीकृतदावशिखाशिखरैः सह संबलमा-  
 नानि संबध्यमानानि दीप्यन्ते प्रथमम् अग्रभागैस्तदनु <sup>२</sup>मूलैररण्यानि ॥

॥ ५७३ ॥ अर्घन्ति शोभन्ते ता नवस्थितशिखिशुष्कपिशङ्गब-  
 ल्मीकाग्राः इहाधस्ताच्छुष्कद्रुमाः स्थल्यो नवदावगन्धाः ॥ शिखी  
 ३ वधिः । <sup>३</sup>वायं वानं शुष्कम् । पै ओवै शोषण इत्यस्य ओदितश्चेति निष्ठा-

<sup>१</sup>MH. <sup>०</sup>जलरवापहत<sup>०</sup>. The emendation is mine

<sup>२</sup>MH. om अरण्यानि,

<sup>३</sup>MH. वायवानां शुष्कम्.



इह तोअ-लङ्घणुस्मुक-रेणु-दल-सुण्ण-भाव-लहुईओ ।  
 तुरिअयरं समहिसरन्ति मारुआ वत्त-वल्लीओ ॥ ५७४ ॥  
 दीसन्ति तह-परिट्ठिअ-तण-मण्डल-पण्डुरन्तरालाओ ।  
 इच्छा-वीसन्त-दवाणलाओ इह रण्ण-भूमीओ ॥ ५७५ ॥  
 इह पङ्क-लोलणाविल-पुढ-मन्दुम्मिल्ल-लोअणद्धन्तं ।  
 सायं विअडयरङ्गं वणीइ जूहं वराहाण ॥ ५७६ ॥

नत्वे कृते वानमिति रूपम् । तस्य अंशो वायमिति । एवम् उवायमिति  
 उद्धानपकृतिकम् । वामलूरो वल्मकिः । यद्यपि स्थलीशब्दः 'कृत्रि-  
 ६मायामेव साधुस्तथापि इह 'उपचारादकृत्रिमास्वपि प्रयुक्तः ॥

॥ ५७४ ॥ इह तोयेन यलङ्घनं वर्षासु प्रक्षालनं तेन मुक्तरणुदल-  
 त्वाच्छून्यमनावृतमवकाशस्थानं नभोग्रं यासां तास्त्वरिततरं समभि-  
 ३सरन्ति सम्यगभिसारयन्ति मारुताः कर्तारः पर्णवल्लीः पलाशलताः  
 कर्मभूताः ॥ कचिदसत्यपि णिचि प्रयोजकव्यापारः प्रतीयते । दशभि-  
 र्हलैः कृषतीतिवत् । तेनेहापि समभिसरन्तित्युक्ते समभिसारयन्तीति  
 ६गम्यते ॥

॥ ५७५ ॥ दृश्यन्ते तथापरिस्थिततृणमण्डलपाण्डुरान्तरालाः  
 इच्छाविश्रान्तदवानला [ इह ] अरण्यभूमयः ॥ तथा परिष्ठितस्वमद-  
 ३ग्धस्वम् । इच्छाविश्रान्तस्वमप्रयत्नोपरतस्वम् ॥

॥ ५७६ ॥ इह पङ्कलोलनाविलपुटमन्दोन्मीललोचनार्धान्तम्  
 सायं विकटतराङ्गमिष निर्याति यूथं वराहाणाम् ॥ विलोचनं मुस्त-  
 ३प्राप्त्यर्थं नोदनम्' ॥

<sup>1</sup>This is obviously a mistake of the commentator. See Pāṇ. 4-1-42-

<sup>2</sup>MH. नोदनम् What does the word refer to? The word लोअण in the original means 'eye'.

इह रण्ण-गोडलेसुं उण्हाईवि पन्थिण्हिं पिज्जन्ति ।

कामं गोरस-पारी-णिवेस-पण्डूई सलिलाई ॥ ५७७ ॥

इह सलिल-कास-सक्कारि-मूल-पडिलग-कड्डिय-दलाओ ।

पवणो आयासिय-सारसाओ तरलेइ णलिणीओ ॥ ५७८ ॥

तंसीकय-कण्ठ-समोसरन्त-विहयावलोय-सरसाई ।

इह किंपि पुलिण-परिसक्कियाई सायं सुहावेन्ति ॥ ५७९ ॥

संगलण-मासलाअन्त-सीयलो विविह-वड्डि-कुसुमाण ।

आमोओ इह संचरइ कोवि सु-सुयन्ध-सुरहीण ॥ ५८० ॥

॥ ५७७ ॥ इहारण्यगोकुलेषु उष्णान्यपि पँथिकैः पीयन्ते पर्याप्तं  
गोरसपारीनिवेशपाण्डूनि [सलिलानि] ॥ पारी दोहनपात्रविशेषः ॥

॥ ५७८ ॥ [इह] सलिलेनानिलाहतेन काशैश्च तृणविशेषैर्मरु-  
ताभिहतैः शादिति शब्दं याः कुर्वन्ति तच्छीलास्ताश्च ता आकृष्ट-  
३मूल [प्रति] लग्नदलाः पवनः आयासितसारसास्तरलयाति नलिनीः ॥  
सारसाः पक्षिविशेषाः ॥

॥ ५७९ ॥ त्र्यश्रीकृतकण्ठसमपसरद्विहगावलोकनसरसानि इह  
किमपि पुलिनपरिष्वक्तितानि<sup>१</sup> तटगमनानि सायं सुखयन्ति ॥ तटविहा-  
३रिषु मानुषेषु पक्षिणो भयात्परिवर्तितग्रीवया पश्यन्तस्त्वरन्ते पद्भिः ॥

॥ ५८० ॥ संघटनेन मांसलीभवन्धनीभवन्नत एव शीतल  
आह्लादकृत् विविधपैत्रकुसुमानां संबन्धी आमोद इह संचरति कोपि  
३सुसुगन्धसुरभीणाम् ॥ सुरभिश्चन्दस्य सुगन्धपर्यायस्यापि अनिश-  
यार्थः प्रयोगः । यथा । अहो रमणीया अहो रमणीयेति ॥

करह-पओअर-बिसमाई इह पहोलन्ति मालुहाणीण ।  
 उव्वत्त-धूसराई दलाई पेरन्त-कविसाई ॥ ५८१ ॥  
 इह रेहन्ति छाया-णिविट्ठ-पहियावलोइयग्गाओ ।  
 ककोल-दालि-कवि-सत्थ-संकुला रण्ण-भूमीओ ॥ ५८२ ॥  
 इह गोर-विरहिणी-गण्ड-वास-धूसर-पिसङ्ग-वट्ठाण ।  
 भमइ अवरण्ह-महुरो गन्धो करहाड-कुसुमाण ॥ ५८३ ॥  
 घोळइ उल्लिन्त-सुरा-मूल-कसाय-जरठो कलम्बाण ।  
 एस मिलाणारुण-केसराण दर-सीयलो गन्धो ॥ ५८४ ॥  
 खज्जूर-मज्जरी-पिज्जराण इह परिमलो पियङ्गूण ।  
 रुढारविन्द-मयरन्द-कण-कसाओ परिब्भमइ ॥ ५८५ ॥

॥ ५८१ ॥ करभपदोदरवद्विषमाणीह प्रधूर्णन्ते मालुधानीसंज्ञानां लताविशेषाणामुद्धृतत्वेन धूसराणि दलानि पर्यन्तकपिशानि ॥

॥ ५८२ ॥ इह शोभन्ते छायानिविष्टपथिकावलोकिताग्राः कङ्को-लदालिवत्कपिलैः कपिसार्थैः संकुला अरण्यभूमयः ॥ अत्रानेकपाठाः ३ सन्ति । अनयैव दिशा गतार्थाः ॥

॥ ५८३ ॥ इह गौरविरहिणीगण्डपार्श्ववद्धूसरपिशङ्गपृष्ठानां भ्रमति अपराह्णमधुरो गन्धः [ करहाटकुसुमानाम् ] । करहाटः कोवि-३ दाराख्यस्तरुः ॥

॥ ५८४ ॥ धूर्णते<sup>१</sup> सुरया दोहदार्थं दत्तया आर्द्रीभवन्ति<sup>२</sup> यानि मूलानि तैः कषायः <sup>३</sup>शबलः अत एव जरठः प्रगल्भः कदम्बानां ३ संबन्धी एष म्लानारुणकेसराणामीषच्छातलो गन्धः ॥ दर ईषत् ॥

॥ ५८५ ॥ खज्जूरमज्जरीवत्पिज्जराणां परिपक्वमज्जरीत्वेन इह

<sup>१</sup> MH. धूर्णते.

<sup>२</sup> MH. भवन्ति.

<sup>३</sup> MH. शबल<sup>०</sup>.

मउल-णिविडासु इह मरुवयस्स मृह-पाटलासु वल्लीसु ।  
 आससइ सिसिर-लच्छी तारेसु अ कुन्द-कुसुमेसु ॥ ५८६ ॥  
 इह लोलेइ खण-क्खण-विवण्ण-जव-मज्जरी-तरङ्गाओ ।  
 पवणो संचार-विमूढ-मय-विमलिआओ सीमाओ ॥ ५८७ ॥  
 जरढायन्त-फलूसास-पविरलायन्त-मज्जरी-सूया ।  
 इह अग्वन्ति जवाणं अग-भवन्तीओ सीमाओ ॥ ५८८ ॥  
 इह ताओ पुलोस-सुयन्ध-जव-कसायाणणेहि पिज्जन्ति ।  
 फुल्ल-करवीर-पाली-समुज्जला रण्ण-वावीओ ॥ ५८९ ॥

परिमलः प्रियङ्गूनां रूढारविन्दमकरन्दकणकषायः परिभ्रमति ॥  
 ३रूढं जरठम् । अरविन्दं पद्मम् । कषायो मिश्रः ॥

॥ ५८६ ॥ [मुकुलनिविडासु] इह मरुवकस्य सुगन्धपत्रिका-  
 विशेषस्य मुखपाटलासु वल्लीषु आवसति शिशिरलक्ष्मीस्तारेषु च  
 ३सुपुष्पितेषु कुन्दकुसुमेषु ॥

॥ ५८७ ॥ इह लोलयति कम्पयति क्षणक्षणविवर्णयवमज्जरी-  
 तरङ्गयुक्तान्पवनः संचारविमूढमृगविमर्दितान्सीमः<sup>१</sup> । सीमशब्दः  
 ३पुंस्यपि दृष्टः । तदुक्तम् । लिङ्गमसंख्यं लोकप्रमाणत्वादिति ॥

॥ ५८८ ॥ जरढायमानफलत्वेनोपचि[त]यवकोशत्वेनोल्लासयुक्त<sup>२</sup>-  
 त्वादन्नतवात्प्रविरलायमानमज्जरीशूका इहार्धन्ते यवानामग्रे भवन्त्यो  
 ३दृष्टिपथमागच्छन्त्यः सीमानः ॥ शूकाः<sup>३</sup> किंसारुकाः ॥

॥ ५८९ ॥ इह ताः श्लोपसुगन्धयवकषायाननैः पीयन्ते फुल्ल-  
 करवीरपालीसमुज्ज्वला अरण्यवाप्यः अटवीपुष्करिण्यः ॥ उज्ज्वला  
 ३रक्ताः । करवीरं कणहीरकमिति लोकभाषया प्रसिद्धम् ॥

इह दावाणल-धूमाहिओय-पडिबद्ध-महि-रयाअम्बा ।  
 दिवसम्मि विहोन्ति पओस-राय-मइला दिसाहोया ॥ ५९० ॥  
 इह विहडिअ-तन्तु-चुहुप्प-पम्हलाअम्ब-धूसरं पियइ ।  
 णारङ्ग-गन्ध-सयलं पहिओ अहरंपिव पियाए ॥ ५९१ ॥  
 सिसिरम्मि विरल-कुसुमे गाढालिङ्गण-णिहेण अबबाणो ।  
 बाहु-कलहम्मि मिहुणाई वम्महो इह निओएइ ॥ ५९२ ॥  
 इह तं संचारिय-कञ्चणार-केसर-कसाय-गन्धाण ।  
 उच्छल्ललिय-वणाणं सोहगं किपि पवणाण ॥ ५९३ ॥  
 इह माहवीण कोमल-पलास-दर-कविस-बन्धणाहरणं ।  
 उन्निज्जइ जरठ-कवोय-कण्ठ-मइलारुणं मउलं ॥ ५९४ ॥

॥ ५९० ॥ इह दावानलधूमाभियोगप्रतिबद्धमहीरजस्त्वेन आ-  
 ताम्रा दिवसेपि भवन्ति प्रदोष[राग]मलिना दिगाभोगाः ॥ अभियोगः  
 ३संबन्धः ॥

॥ ५९१ ॥ [इह] विघटिततन्तुकं यत् अंतुप्पं चर्म तेन हेतुना  
 पक्ष्मलं संजातपक्ष्मकमिव तथा आताम्रधूसरं पिबति नारङ्गगर्भशकलं  
 ३पथिकः अधरमिव प्रियायाः ॥

[ ॥ ५९२ ॥ शिशिरे विरलकुसुमे गाढालिङ्गनच्छलेन अप-  
 बाणो गतबाणो बाहुकलहे मिथुनानि मन्मथ इह नियोजयति ॥ ]

॥ ५९३ ॥ इह तत् संचारितकाञ्चनारकेसरकषायगन्धानाम्  
 उच्छल्ललीकृतवनानां सौभाग्यं किमपि पवनानाम् ॥

॥ ५९४ ॥ इह माधवीनां कोमलपलाशदलैकपिश [ बन्धन ] वर्त-  
 मानाभरणम् उद्विद्यते विकसति जरठकपोतकण्ठमलिनारुणं मुकु-  
 ३लम् ॥

इह अहिरायन्ति क्रमावमुक्त-परिरूढ-विटव-जालाई ।  
 हरितारुण-पण्डु-कसाय-विसम-वण्णाई रण्णाई ॥ ५९५ ॥  
 फल-बन्ध-विरल-हरियायमाण-सहयार-मञ्जरि-मुहाण ।  
 साधु मधु-वासराणं अकुण्ठ-कल-यण्ठि-कण्ठाण ॥ ५९६ ॥  
 णव-बाण-कोउहलेण णूणमेमेअ वम्महो म्मुयइ ।  
 सहआर-सरे अविओइणोवि इह ऊसुया जेण ॥ ५९७ ॥  
 टिविडिक्किअ-डिम्भाणं णव-रङ्गय-गव्व-गरुय-महिलाण ।  
 णिक्कम्प-पामराणं भदं गामूसव-दिणाण ॥ ५९८ ॥

॥ ५९५ ॥ इहाभिराजन्ते क्रमावमुक्तप्ररूढविटपजालानि हरि-  
 तारुणपाण्डुकषायाणि च तानि विषमपर्णानि च हरितारुणपाण्डुक-  
 षायविषमपर्णानि [अरण्यानि] ॥ वसन्ताद्यृतुक्रमेण केषांचिद्विटपावस्था-  
 विशेषाणां त्यागः केषांचिदुपादानम् ॥

॥ ५९६ ॥ फलबन्धविरलहरितायमानसहकारमञ्जरीकत्वेन  
 सुस्नानां प्रीतिजनकानां साधु चरितं मधुवासराणाम् अकुण्ठकल-  
 कण्ठीकण्ठानाम् ॥ कलकण्ठी कोकिला ॥

॥ ५९७ ॥ नवबाणकुतूहलेन नूनमेवमेव न तु विरहिणमेवोद्दिश्य  
 मन्मथो मुञ्चति सहकारशरान् । अवियोगिनोपि इह वसन्ते उत्सुका  
 श्येन यस्मात् ॥

॥ ५९८ ॥ टिविडिक्किआ प्रसाधिता डिम्भा बाला येषु तेषां  
 नवरङ्गेण कौसुम्भवाससा प्रावृतेन यो गर्वस्तेन गुरुकमहेलानां  
 णिक्कम्पपामराणां भद्रं श्रेयोस्तु ग्रामोत्सवादिनानाम् ॥

विरल-द्विय-महुयर-कन्बुराओँ इह मञ्जरीओँ चूआण ।

दर-दङ्कु-मयण-बाणोवमाओँ विडवेसु दीसन्ति ॥ ५९९ ॥

इह सोहन्ति दरुम्मिल-किसलयायम्बिरन्ध्र-वत्ताई ।

पाविय-पडिबोहाईव सिसिर-पसुत्ताई रण्णाई ॥ ६०० ॥

इह हि हलिदा-हय-दविड-सामली-गण्ड-मण्डलानीलं ।

फलमसअल-परिणामावलम्बि अहिहरइ चूयाण ॥ ६०१ ॥

एण-खुर-खण्डियापण्डु-जञ्च-कच्चूर-चुण्णमुण्णमइ ।

इह अहिणव-सव्वण-वेणु-रोयणा-रेणु-रमणीयं ॥ ६०२ ॥

॥ ५९९ ॥ विरलस्थितमधुकरकर्बुरा इह मञ्जर्यश्चूतानाम् ईष-  
हृग्धमदनबाणोपमा विटपेषु दृश्यन्ते ॥

॥ ६०० ॥ इह वसन्ते शोभन्ते ससुन्मीलिताः किसलया एव  
आताम्राण्यक्षिपत्राणि पुटकानि येषु तानि प्राप्तप्रतिबोधानीव  
३ शिशिरप्रसुप्तान्यरण्यानि ॥

॥ ६०१ ॥ इह [ हि ] हरिद्राविच्छुरितद्रविडसुन्दरीगण्डमण्ड-  
लवदानीलं यत्फलम् । कीदृशम् । असकलपरिणामावलम्बितम् ।  
३ अर्धपक्षमित्यर्थः । अभिहरति चूतानां संबन्धि ॥

॥ ६०२ ॥ एणखुरखण्डितापाण्डुजात्यकर्पूरचूर्णम् उक्तमति इह  
अभिनवसत्रणवेणुरोचनारेणुवद्रमणीयम् ॥ एणा हरिणाः ॥ <sup>१</sup>अपाण्डु-  
३ जात्यम् <sup>१</sup>अपाण्डुजातीयम्<sup>२</sup> । बाहुल्येन सत्रणस्य वेणोर्मज्जा रोचना  
भवति ॥

<sup>१</sup> So MH. distinctly.

<sup>२</sup> MS. <sup>०</sup>जातीयम्.

दीहर-हेमन्त-णिसा-णिरन्तरुपण-चाव-वाधारो ।  
 जिय-लक्खो मा इर माहवम्मि कुसुमाउहो होउ ॥ ६०३ ॥  
 पल्लव-सिहाओं इह णिव्वडन्ति दूरारुणा महु-मुहम्मि ।  
 साहा-विभेअ-पाविय-णिअ-रस-सोणाओव तरूण ॥ ६०४ ॥  
 इह कहवि समासाइय-नव-सहयार-मयरन्द-विन्दुइआ ।  
 रुण्टन्ता भमरच्चेय भमर-मालाहिं पिज्जन्ति ॥ ६०५ ॥  
 प्पालायड्डिअ-परिणाम-पसिढिलूससिय-बन्धणाहोयं ।  
 रस-गारवेण फलमिह चूयाण क्रमोहुरं पढइ ॥ ६०६ ॥  
 फल-लम्भ-मुइय-डिम्भा सु-दारु-घर-संणिवेस-रमणिज्जा ।  
 एए हरन्ति हिययं अजणाइण्णा वण-ग्गामा ॥ ६०७ ॥

॥ ६०३ ॥ दीर्घहेमन्तरात्रिनिरन्तरोत्पन्नचापव्यापारो यः स जि-  
 तलक्ष्यः अमोघबाणो मा किल माधवे वसन्ते कुसुमायुधो मृत ॥

॥ ६०४ ॥ नवपल्लवशिखा इह निर्वर्तन्ते प्रकटीभवन्ति दूरारुणाः  
 सुष्ठुलोहिता मधुमुखे वसन्ते । उत्प्रेक्ष्यते । किसलयविभेदप्राप्तनि-  
 रजरसशोणा इव तरूणाम् ॥ विभिन्नाङ्गस्य किल लोहितलिप्तत्वम्  
 अवलोकितम् ॥

॥ ६०५ ॥ इह कथमपि समासादितनवसहकारमकरन्दविन्दु-  
 विलिप्ताः क्रन्दन्तो भ्रमरा एव भ्रमरमालाभिः पीयन्ते ॥ कथमपीति  
 भ्रमरबाहुल्येन दुष्प्रापत्वं मञ्जरीणां द्योतितम् ॥

॥ ६०६ ॥ नालाकृष्टपरिणामप्रशिथिलोच्छ्वसितबन्धबन्धुरितं  
 रसगौरवेण फलमिह चूतानां क्रमेणाधोमुखं पतति ॥

॥ ६०७ ॥ फललाभमुदितडिम्भाः सुदारुसंचयसंनिवेशरमणीयाः



किंपि दुम-जजरेसुं हियं घोसावबद्ध-धूमेसु ।

लग्गइ विरल-ट्टिय-वायसेसु उच्चत्थ-गामेसु ॥ ६०८ ॥

इह गामागय-धम्मिय-संमज्जिय-सुण्ण-लिङ्गमुवसेलं ।

दल-गन्धि गहीराणील-कुण्डमुरु-पायवं सण्डं ॥ ६०९ ॥

अवमारुय-मूल-णिमिल्ल-पल्लवाउज्झिणो परिसरेसु ।

इह तरुणो सिहर-वहम्मि णवर झङ्कारिणो होन्ति ॥ ६१० ॥

एते हरन्ति हृदयं सुजनाकीर्णा वनग्रामाः ॥ अजनाकीर्णा इति पाठे  
३ विरलजना इत्यर्थः ॥

॥ ६०८ ॥ [ किमपि ] 'उध्द्वस्तत्वात् गृहमध्येऽप्यनैर्बृक्षैर्जर्जरेषु  
विदारितगृहभित्तिषु [घोषावबद्धधूमेषु] [हृदयं] लगति विरलस्थितवा-  
यवेषु 'उध्द्वस्तग्रामेषु ॥ घोषो गोकुलं तदधिष्ठितत्वेनैव 'अत्युध्द्व-  
स्तत्वेपि हृदयहारित्वकारणम् ॥

॥ ६०९ ॥ इह ग्रामागतधार्मिकसंमार्जितशून्यलिङ्गम् उपशैलं  
शैलसमीपम् पतितवृक्षादिदलगन्धयुक्तं गर्भीरेष्वलीलजलकुण्डम् उरु-  
पादपमुन्नततरुं सण्डं पादपसमूहो हृदयं हरति ॥ धार्मिकस्तपस्वी ॥

॥ ६१० ॥ अबौद्धारुतेन अधोमुखवायुत्वेन यन्निमीलितमूलपल-  
वस्तं तेनाकुञ्चिनो मूलप्रदेशेषु निश्चलाः । वायुना अनाहतत्वान्मूलानाम् ।  
परिसरेषु सरःसमीपेषु इह तरवः [ शिखरपथे केवलं झङ्कारिणो  
भवन्ति ] ॥ ते नित्यजलस्निग्धभूमित्वेन अनावृष्ट्यादिनां अनुपहता  
इत्यतिमहान्तः । ततश्च वायुरतिनिविडवनमध्यमलभमानस्तदभिहतः  
६ ऊर्ध्वं चाबिस्त्वा अधोमुख आगत्य शिखराण्येव कम्पयतीत्यर्थः ॥

<sup>१</sup>MS. उध्द्वस्तत्वात्.

<sup>२</sup>MS. उध्द्वस्त<sup>०</sup>.

<sup>३</sup>MS. 'द्वस्तत्वेपि. <sup>४</sup>MH. seems

to have omitted part of the commentery between तरवः and ते,

<sup>५</sup>MH. ऊर्ध्वं चाबिस्त्वाधो<sup>०</sup>.

इह भूरि-भमिर-साहा-सारङ्ग-विराविणो विरायन्ति ।

आबद्ध-महा-महु-पिण्ड-मण्डला जर-तरु-वस्त्रन्धा ॥ ६११ ॥

परिणाम-सोस-लहु-आयमाण-फल-योय-पाविओसासा ।

इह जाया पढम-समोणयाओ मालूर-साहाओ ॥ ६१२ ॥

सावय-पयवी-भिण्णावसाय-हरिअन्तरा विरायन्ति ।

एए पहाय-सरसा वण-त्थली-सहलद्धन्ता ॥ ६१३ ॥

परिसडिय-वेणु-दल-रङ्ग-पिङ्गलं गलइ गिरि-अड-दरीसु ।

जलमिणमो मल-हरियायमाण-जरढोवल-वस्त्रालियं ॥ ६१४ ॥

॥ ६११ ॥ इह भूरिभ्रमरस्त्वेन शाखाभिः सारङ्गविराविणो  
'सारङ्गवज्झङ्काररवकारिणो विराजन्ते संबद्धमहामधुपिण्डमण्डला  
३'जरतरुस्कन्धाः ॥

॥ ६१२ ॥ परिणामेन पाकेन यः शोषस्तेन लघूयमानफलत्वा-  
त्प्राप्तस्तोकोच्छ्वासा इह जाताः प्रथमं सम्यगवनता अपक्वफलभरेण  
३मालूरस्य शाखाः ॥

॥ ६१३ ॥ श्वापदपदवीभिन्नावश्यायस्त्वेन हरितान्तरा विरा-  
जन्ते एते प्रभातसरसा वनस्थलीशाद्वलार्धान्ताः ॥

॥ ६१४ ॥ परिशटितवेणुदलानां संयोगेन यो रङ्गो रञ्जनं  
तेन पिङ्गलं गलति निःसरति गिरितटदरीभ्यः । अत्र पञ्चम्यर्थे सप्त-  
३र्मा । जलमेतत् मलहरितायमानजरढोपलस्त्रलितम् ॥ दलतीति पाठे  
खण्डशो गच्छतीत्यर्थः ॥

<sup>1</sup>MH. गवज्झात्कार<sup>0</sup> for सारङ्गवज्झङ्कार<sup>0</sup>. The emendation is mine,

<sup>2</sup>MH. जरन्नरु<sup>0</sup> <sup>3</sup>MH. शोषस्तेन <sup>4</sup>MH. <sup>0</sup>भरेणालूरस्य.

इह सोत्तागम-विहडिय-सिलासु मुणिणो गुहासु निवसन्ति ।

कासायमुव्वहन्ता पुराण-बोराट्टि-विच्छायं ॥ ६१५ ॥

इह फलइ दुमवईसुं पणओ भमराण कुसुम-पीआण ।

सिद्ध-परिगहिय-गुहा-गेहासु णियम्ब-मालासु ॥ ६१६ ॥

इह कड्डिय-वियड-सिला-वडण-द्विय-चुण्ण-रासि-पंसुलिया ।

विसमुज्जल-मुहल-तडा घडणा-जोग्गोवला गिरिणो ॥ ६१७ ॥

इह परिसक्किज्जइ कठिण-ककरुक्केर-णिसिय-णह-हीरं ।

कुरुविन्द-कन्दरा-मन्दिरेसु मन्दं मइन्देहिं ॥ ६१८ ॥

॥ ६१५ ॥ [इह] स्रोतसामागमनविघटितशिलासु मुनयो गुहासु निवसन्ति काषायं कषायेण रक्तं वस्त्रमुद्वहन्तः 'पुराणबदरास्थिवद्वि-  
३च्छायम् ॥

॥ ६१६ ॥ इह फलति दुमवतीषु प्रणयो भ्रमराणां पीतकुसु-  
ममकरन्दानां सिद्धपरिगृहीतगुहा [गेहा] सु नितम्बमालासु ॥ प्रणय  
३उपनयः । सदा तत्र निवासो भ्रमराणां सफलो भवति सिद्धमाहात्म्येन  
सर्वदा सर्वर्तुकुसुमविकासादिति तात्पर्यार्थः ॥

॥ ६१७ ॥ इह आकृष्टविकटशिलापतनस्थितचूर्णराशिपांसुलिता  
विषमोज्ज्वलमुखरदण्डैर्वस्पतनयोग्योपला गिरयः ॥ मुहलदण्ड[<sup>३</sup>वड]ण-  
३जोग्गोवला इति पाठेर्थोयम् । क्वचित्तु मुहलतला घडणाजोग्गोवला इति ।  
पतन्तीभिर्मुखरतटाः । संबन्धयोग्यपाषाणाश्च<sup>४</sup> । पांसुमिश्रत्वेन रचनायो-  
ग्यत्वात् । आकृष्टत्वं च शिलानां वेगवर्षादिना । विषमोज्ज्वलत्वं तु<sup>५</sup>  
६अन्तरान्तराभिव्यक्तशिलान्तरयुक्तपाषाणतया ॥

॥ ६१८ ॥ इह परिष्वक्यते कठिनकर्करोत्करनिशितनखप्रान्त-

<sup>१</sup>MH. काषायेन. <sup>२</sup>MH. <sup>०</sup>बदरास्थि<sup>०</sup>. <sup>३</sup>MH. omits <sup>०</sup>वड<sup>०</sup> Is our emenda-  
tion right? <sup>४</sup>MH. <sup>०</sup>पाषाणश्च. <sup>५</sup>MH. स्रोतरात्राभिव्यक्तशिलान्तरयुक्त पाषाण-  
तया for तु अन्तरा<sup>०</sup>, &c, which is a conjectural emendation.

इह दर-खलुइअ-तडोवलाओँ परिविरल-बाल-मीणाओ ।  
 फेण-च्छाया-सारोयराओँ रेहन्ति सरियाओ ॥ ६१९ ॥  
 अववकल-णीसह-मूल-बन्धुरायन्त-बाल-धव-कुञ्जा ।  
 इह बहुलं गाढ-कसाय-सीहुणो गिरि-अढ-ग्गामा ॥ ६२० ॥  
 इह दियसम्मिवि सिहरावरोह-परिअत्त-रवि-यरुम्मिल्ला ।  
 धूमायन्तिव दूरावलोय-मइला गिरि-वणन्ता ॥ ६२१ ॥  
 चलण-णिसण्णुण्णामिय-चिबुअ-यलायामि-तल्लिण-मुह-रेहं ।  
 सोहइ पसुत्तमिह केसरीण भर-णिग्गय-णहग्गं ॥ ६२२ ॥

त्वात् कुरुविन्दकन्दरामन्दिरेषु मन्दं कृत्वा मृगेन्द्रैः ॥ निशितास्ती-  
 ३क्षणीकृताः । हीरं प्रान्तम् । कुरुविन्दाः पाषाणमणिविशेषाः ॥

॥ ६१९ ॥ इह ईषस्खलतीकृततटोपलाः श्लक्ष्णीकृततटपाषाणाः  
 प्रविरलबालमीनाः फेनच्छायाशारोदराः<sup>१</sup> शोभन्ते सरितः ॥

॥ ६२० ॥ अपवलकलाः अपगतशल्का अत एव निःसहमूला  
 अशक्तमूलावष्टम्भा बन्धुरायमाणा जटाग्रथितस्थितमात्रं स्वरूपमा-  
 ३चरन्तो<sup>२</sup> बालधवकुञ्जा यत्र ते इह बहुलं गाढकषायसीधवो गिरित-  
 टग्रामाः ॥ सीधु मद्यम् ॥

॥ ६२१ ॥ इह दिवसेपि<sup>३</sup> शिखरावरोधपरिवृत्तरविकरोत्पीडां  
 धूमायन्तीव धूममिवोद्वमन्ति दूरावलोकमलिनच्छाया इव गिरिव-  
 ३नान्ताः ॥

॥ ६२२ ॥ चरणनिषण्णोन्नमितचिबुकतलायामितनुकुमुखरेखं<sup>४</sup>  
 शोभते प्रसुप्तम् इह केसरिणां भरनिर्गतनखाग्रम् ॥ चिबुकं मुखमुण्डा<sup>५</sup> ।  
 ३तल्लिनं सूक्ष्मम् ॥

<sup>१</sup>MH. °सारोदराः <sup>२</sup>MH. °चरते, The emendation is mine. <sup>३</sup>MH.

°वावा<sup>४</sup> for °वरोध. <sup>५</sup>MH. °यासि<sup>०</sup> for यामि<sup>०</sup> <sup>५</sup>So MH.

इह सुहरेण पसम्मइ कप्फाड-परंपरा-पडिक्खलिओ ।  
 अहिताडिय-कंसुगार-झञ्झणा-पडिरवाहोओ ॥ ६२३ ॥  
 इह दीसइ विमलायन्त-मणि-सिला-सण्ड-संधिउज्जोयं ।  
 परिदलिय-दाडिमी-कुसुम-दल-सिहायम्बिरं गयणं ॥ ६२४ ॥  
 इह दूर-ठिय-सिहरा वित्थारासण्ण-पायड-नियम्बा ।  
 दीसन्ति अग-मइला कमेण मूलुज्जला गिरिणो ॥ ६२५ ॥  
 इह ताओ खण्डिउच्चाय-पायवालग-वलि-कलिलाओ ।  
 सबेक्खय-कन्दुवेस-विवर-विसमाओ भूमीओ ॥ ६२६ ॥

॥ ६२३ ॥ इह चिरेण प्रशाम्यति कपाटपरंपराप्रतिस्खलितो  
 गुहापरंपराप्रतिबिम्बितः सन् 'अभिताडितकांस्योद्वारेण क्षणक्षणाय-  
 र्मानः प्रतिरवाभोगः उत्सववाद्यप्रतिबिम्बाटोपः ॥

[ ॥ ६२४ ॥ इह दृश्यते विमलायमानमणिशिलाषण्डसंध्युद्-  
 घोतं परिदलितदाडिमीकुसुमदलशिखाताम्रं गगनम् ॥ ]

॥ ६२५ ॥ [ इह ] दूरोत्थितशिखरत्वाद्विस्तारासन्नप्रकटनितम्ब-  
 त्वादृश्यन्ते अग्रमलिनाः क्रमेण मूलोज्ज्वला<sup>१</sup> गिरयः ॥ नैकव्याद्वैत-  
 ३स्याञ्च तलम् उज्ज्वलनं स्फुटमुपलभ्यते । दूरोन्नतत्वासौक्ष्म्याच्च  
 शृङ्गाणि श्यामलान्युपलभ्यन्त इत्यर्थः ॥

॥ ६२६ ॥ इह ताः खण्डितशुष्कपादपलमाभिर्वलिभिः कल-  
 लिता व्याप्ताः संकुलाः शबरोत्खातकन्दोद्देशविवरैर्विषमाः निम्नोन्नता  
 ३भूमयः ॥ उच्चायं शुष्कम् । कन्दा मूलविशेषाः ॥

<sup>१</sup>MH. <sup>०</sup>सन्नति. <sup>०</sup> sor सन् अभि. <sup>२</sup>MH. <sup>०</sup>मूलोज्ज्वला<sup>०</sup>. <sup>३</sup>MH. नैकव्याद्वैत-  
 त्याञ्चस्तलमुज्ज्वलनं.

इह वाहेर्हे वराहाण बाण-विहयाणमणुसारिज्जन्ति ।  
 अगग-समुज्जल-रुहिर-बिन्दु-मुद्राओ पयवीओ ॥ ६२७ ॥  
 मणि-वित्थार-परिद्विय-वसुहा-पयडाअमाण-पेरन्तो ।  
 लक्खिज्जइ सेस-फणा-यडोव्व अह निम्मलो जलही ॥ ६२८ ॥  
 णिबिड-दल-णाल-परिजडिल-दीहरुड्ढ-पिण्डस्वज्जूरा ।  
 एयाओ जलहिणो तह-तमाल-णीला वणालीओ ॥ ६२९ ॥  
 गोसे वियसन्ति मराल-चञ्चु-परिचुम्बियाओ सरसीसु ।  
 इह कमलिणीओ महुयर-पुलिन्द-विणिवेस-पल्लीओ ॥ ६३० ॥  
 एइ इह जलणिहिमुत्तरेण उय-महिहरे णह-विसारी ।  
 सामीरं रयमणुयत्तिऊण गन्धो वन-लयाण ॥ ६३१ ॥

॥ ६२७ ॥ इह व्याधैर्वराहाणां 'बाणविहतानामनुस्रियन्ते अग्रा-  
 प्रसमुज्ज्वलरुधिरबिन्दुमुद्राङ्गाः पदव्यः ॥ मुद्रा चिह्नम् ॥

॥ ६२८ ॥ मणिविस्तारपरिष्ठितवसुधाप्रकटायमानपर्यन्तःलक्ष्यते  
 शेषफणातट इव असौ निर्मलो जलधिः ॥

॥ ६२९ ॥ निबिडदलनालपरिजटिलदीर्घोदण्डपिण्डस्वर्जुराः एता  
 जलधेस्तटतमालनीला वनाल्यो वनपङ्क्तयः ॥

[ ॥ ६३० ॥ गोसे प्रभातकाले विकसन्ति मरालचञ्चुपरिचुम्बि-  
 ताः सरसीषु इह कमलिन्यो मधुकरपुलिन्दविनिवेशपलथः ॥ ]

[ ॥ ६३१ ॥ एति इह जलनिधिम् उत्तरेण उदङ्महीधरे हिम-  
 वति नभोविसारी सामीरं समीरसंबन्धि रजः अनुवृत्त्य गन्धो  
 रवनलतानाम् ॥ ]

पाडलिय-भू-रओ णिहसणेण पूयाण परिमल-कसाओ ।  
 कविलिअ-णियंसणो इह जणस्स संज्झायइ रओहो ॥ ६३२ ॥  
 इह पवण-भिण्ण-ताली-रस-च्छडा-पिच्छिले परिकखलिया ।  
 कइणो मधुर-सुयन्धे लिहन्ति हत्थे गिरि-यडीसु ॥ ६३३ ॥  
 रञ्जोलिर-परिणय-गम्भ-सार-संभिडण-मुहल-फल-कोसा ।  
 इह पवणो णच्चावेइ णालिएरी-वणालीओ ॥ ६३४ ॥  
 मुहलन्दोलिय-ताडी-पल्लव-संवेल्लिया इह वहन्ति ।  
 बन्धण-दलन्त-तणराय-फल-चट्कारिणो पवणा ॥ ६३५ ॥  
 अह केलासो वोळेइ जम्मि हिम-कण-किलामिय-च्छायं ।  
 सम्भरिय-मयण-विणिवाय-खेय-विहुरं व ससि-विम्बं ॥ ६३६ ॥

॥ ६३२ ॥ पाटलितभूरजस्कः परस्परनिघर्षेण पूगानां परिम-  
 लकषायः <sup>१</sup>कपिलीकृतवस्त्र इह जनस्य संध्यायते रजओधः ॥

॥ ६३३ ॥ इह पतनंभिन्नतालीरसच्छटापिच्छिलान् <sup>२</sup>परिस्ख-  
 लिताः <sup>३</sup>कपयो मधुरसुगन्धान् लिहन्ति हस्तान्गिरितटीषु ॥

॥ ६३४ ॥ संचालितपरिणतगर्भसारसंभिन्नमुखरफलकोशाः इह  
 पवनो नर्तयति नालिकेरीवनालीः ॥ संभेदः <sup>४</sup>आघातः । संभिन्न-  
 ३मुहलेति पाठे <sup>५</sup>संभिन्ननमिति देशी आघाते वर्तते ॥

॥ ६३५ ॥ <sup>६</sup>मुखरान्दोलनशीलसंवेल्लितताडीपल्लवाः परिवहन्ति ब-  
 न्धनदलत्तृणराजफलचटकारिणः पवनाः ॥ चटकारश्चटदिति शब्दः ॥

॥ ६३६ ॥ एष कैलासः अतिक्रामति यस्मिन्निहमकणक्लमितच्छायं  
 स्मृतमदनविनिपातस्वेदविधुरमिव शशिविम्बम् ॥ हिमहतक्लान्तेति  
 ३पाठान्तरम् ॥

<sup>१</sup> MH. कपिजली. <sup>२</sup> MH. <sup>३</sup> पिच्छले. <sup>४</sup> MH. कषायो. <sup>५</sup> None of our four MSS. have the reading संभेद<sup>०</sup> in the text. <sup>६</sup> So MH. Have we to read संभिन्नमिति or is it. संभिननमिति ? <sup>७</sup> MH. मुखला.

इह हर-जटाहिसंजमण-गण्ठि-णिबिडिय-गलेण वासुङ्गा ।  
उण्फुल्ल-फणा-धरिया मुबन्ति समीरणुगारा ॥ ६३७ ॥  
इह नेह णिसासुवि णिव्वदन्ति आमोय-पेल्लिय-भुयङ्गा ।  
रणय-च्छवि-संवलिया कटएसु महोसही-विडवा ॥ ६३८ ॥  
इह मणि-यढाण दीसइ उव्वत्तिय-बराहि-पिच्छ-विच्छाओ ।  
णीहार-पड-परिक्खलिय-णिग्गमो किरण-विच्छङ्खो ॥ ६३९ ॥  
इह फुरइ पण्डु-भावो वासागम-भङ्ग-गाहिय-सिहराण ।  
अणवरय-विसज्जिय-विज्जु-रुहिर-धाराणव घणाण ॥ ६४० ॥

॥ ६३७ ॥ इह हरजटाभिसंयमनग्रन्थिनिगण्डितगलेन वासुकिना  
उत्फुल्लफणाधृता मुच्यन्ते [समीर] गण्डूषाः ॥ गण्ठिनिविडिय इति  
३ पाठान्तरम् । ग्रन्थिनिविडितेत्यर्थः । धृता धृता इवेत्यर्थः । समीरो  
गण्डूष इव ॥

॥ ६३८ ॥ इह नैव निशास्वपि रात्रिष्वपि <sup>१</sup>निर्वर्तन्ते विवेकेन  
प्रकाशन्ते एतानि रत्नान्येता ओषधय इति । दीपप्रायस्त्वेनातिसादृश्यात् ।  
३ विषविघातकामोदप्रेरितभुजङ्गाः रत्नच्छविसंवलिताः कटकेषु महौष-  
धिविटपाः ॥ रत्नानामोषधीनां <sup>२</sup>विवेको रात्रावापि न जायत  
इत्यर्थः ॥

॥ ६३९ ॥ इह मणिमयतटानां दृश्यते उद्वर्तितबर्हिपिच्छ-  
वद्विच्छायः नीहारभैरपरिस्खलितनिर्गमः किरणसमूहः ॥ नीहारपडेति  
३ पाठे नीहारो धूमरिका पट इव ॥

॥ ६४० ॥ इह स्फुरति पाण्डुस्वं वर्षागमभङ्गगृहीतशिखरा-

<sup>१</sup>MH. इत्यर्थः for इवेत्यर्थः.

<sup>२</sup>MH. निर्वर्तन्ते.

<sup>३</sup>MH. विवेकी रात्रावापि न जायते इत्यर्थः



इह सिद्ध-सुन्दरीणं यणाण णव-गह-वयाण निव्वडइ ।  
 आयम्ब-राइ-लञ्छिय-विइत्त-भुय-वत्त-लायणं ॥ ६४१ ॥  
 इह मुणि-वराण णिक्कम्प-णिअम-पडिबन्ध-संधिआलोआ ।  
 झाण-विरमम्मिं जायन्ति णवर मलिणा गिरि-गुहाओ ॥ ६४२ ॥  
 इह मुक्क-पल्लुम्मुह-पसण्ण-महिसावलोइआ होन्ति ।  
 सेळ-सिहरन्तरिज्जन्त-रवि-अरा दियस-परिणामा ॥ ६४३ ॥

णाम् अनवरतविसृष्टविद्युद्बुधि [रधा] राणामिव घनानाम् ॥ किल प्रहा-  
 १रनिर्गतरुधिरा योद्धारः पाण्डुवर्णा भवन्ति दुर्गं चाश्रयन्ते 'पलायि-  
 तधाराः सन्तः । घना अपि प्रोषितप्रावृषो' 'विगतजललोहिता गृहीत-  
 गिरिशिखरदुर्गा गलितविद्युद्बुधिरधाराः । गलन्ती विद्युदेवैषां रुधि-  
 ६रधारेव । निर्जलीभूतेषु हि घनेषु प्रायो विद्योतते विद्युत् ॥

॥ ६४१ ॥ इह सिद्धसुन्दरीणां संबन्धनां स्तनानां नवनखपदानां  
 १निर्वर्तते आताम्रराजिलाञ्छनविचित्रभूर्जपत्रलावण्यम् ॥

॥ ६४२ ॥ इह मुनिवराणां निष्कम्पं कृत्वा यो नियमेन प्रति-  
 बन्धः सर्वेन्द्रियवृत्तिनिरोधस्तेन नासाग्रस्फुरत्तेजस्वात्संधितः प्रसा-  
 ३रित आलोको यासु ध्यानविरम एव नवरं केवलं जायन्ते मलिना  
 गिरिगुहाः 'नतु ध्यानावस्थायाम् ॥ असंप्रज्ञातयोगदशायां योगिनां  
 तेजोमयप्रकाशैकरूपत्वं भवतीति योगशास्त्रेषु गीयते ॥

॥ ६४३ ॥ इह मुक्तपल्वलोन्मुखप्रसन्नमहिषावलोकिता भवन्ति  
 शैलशिखरान्तरीयमाणरबिकरा दिवसपरिणामा दिवसावसानानि ॥

छाया-णिन्वाविय-सदलाण भद्रं दिनावसाणाण ।

णयर-विणिअत्त-गोवी-परिगीय-वणन्त-मग्गाण ॥ ६४४ ॥

इह पल्ली-धूम्रभेय-धूसरिज्जन्त-कुञ्जर-रमणिज्जा ।

होन्ति गिरि-यडय-दण्डा णिसागमारम्भ-गम्भीरा ॥ ६४५ ॥

उयअ-च्छविं घुयन्तो पुराण-करि-दन्त-पिङ्गल-मऊहो ।

इह सोहइ सिहरासत्त-मण्डलो जामिणी-णाहो ॥ ६४६ ॥

धाराहिसित्त-णव-कन्दलाण इह ता चलन्ति मालाओ ।

जरढ-कलविङ्क-गल-मण्डलाहिणीला जल-हराण ॥ ६४७ ॥

॥ ६४४ ॥ छायानिर्वापितशाड्वलानां भद्रमस्तु दिनावसानानां  
नगरविनिवृत्तगोपीपरिगीतवनान्तमार्गाणाम् ॥ निर्वापितं सुखितम् ॥

॥ ६४५ ॥ इह पल्लीधूम्रोद्भेदधूसरीक्रियमाणकुञ्जरमणीया  
भवन्ति गिरिकटका एव दण्डा इव रात्र्यागमारम्भवत्संध्यावद्गम्भीरा  
रात्र्यागमे वा गम्भीराः सान्धकारतराः ॥ पल्ली गिरिकुटी । कुञ्जो  
वनगहनम् ॥

॥ ६४६ ॥ उदयच्छविं विमुञ्चन् विकिरन् पुराणकरिदन्तवस्ति-  
ङ्गलमयूखः इह शोभते शिखरासक्तमण्डलो यामिनीनाथः ॥  
३ शिखरम् इह उदयगिरेरर्थात् ॥

॥ ६४७ ॥ धाराभिषिक्तनवकन्दलानामिह ता चलन्ति मालाः  
जरठकलविङ्कगलमण्डलवदभिनीला जलधराणाम् ॥ कलविङ्कश्चटकः ॥

इह सो तरु-अल-वसुआय-सलिल-संभिण्ण-केसरामोओ ।

परिणय-किण्ण-सुरा-गन्ध-गाढ-मधुरो विणिम्महइ ॥ ६४८ ॥

पढमासारे इह तत्त-भू-णिवेसाइं वण-कुरङ्गेहिं ।

दर-घडिय-मुहं पिज्जन्ति अग-सिसिराईं तोयाइं ॥ ६४९ ॥

इह वेल्लन्त-दुमुज्झिअ-भिण्ण-वओ-अण्ड-कलल-सीअरिणो ।

वाअन्ति मेह-सीयल-धूलि-लवुत्थङ्घिणो पवणा ॥ ६५० ॥

एए विराय-गोमय-हरियन्तर-बुब्बुआ परिचहन्ति ।

सहल-संदाणिअ-सहर-चित्तला पूर-वित्थारा ॥ ६५१ ॥

॥ ६४८ ॥ इह स तरुतलशुष्कसलिलसंभिन्नकेसरामोदः परि-  
णता या किण्वसुरा तद्वन्धवद्गाढमधुरो विनिर्गच्छति प्रसरति ॥  
३ केसरो बकुलः । किण्वः फलवृक्षविशेषः ॥

॥ ६४९ ॥ प्रथमासारे आदिवर्षे इह तप्तभूनिवेशानि वनकु-  
रङ्गैरीषत्तद्धटितमुखं कृत्वा पीयन्ते अग्रशिशिराणि [तोयानि] ॥  
३ अधस्तु तप्तभूयोगात्तप्तानि ॥

॥ ६५० ॥ इह वेल्लद्दुमोज्झितभिन्नवयोण्डकललशीकरिणो  
वान्ति मेघशीतलधूलिलवोरक्षेपणशीलाः पवनाः ॥ वयांसि पक्षिण-  
३ स्तेषामण्डानि । तत्कललमकठिनं गर्भद्रव्यम् ॥

॥ ६५१ ॥ एते विलीनं विद्रुतं यद्गोमयं तेन हरितबुद्बुदाः  
प्रवहन्ति शाङ्खलसंदानितशफरचित्राः पूरविस्तारा वर्षारम्भजलौघाः ।  
३ संदानितं बद्धम् । शफरा लघुमत्स्याः ॥

<sup>१</sup>MH. <sup>०</sup>सद्वदित<sup>०</sup>

<sup>२</sup>MH. यान्ति.

<sup>३</sup>MH. तत्कलिल<sup>०</sup>.

<sup>४</sup>MH. <sup>०</sup>सत्तानित<sup>०</sup>.

इह धारा-विच्छेलिअ-फलट्टि-णिग्गय-कसाय-गन्धाण ।  
 विरल-भमराण घोलइ लच्छी जम्बू-तरु-यत्थाण ॥ ६५२ ॥  
 उक्कन्दलाण घोलइ इह सेरिह-दलिय-केसर-वणाण ।  
 गन्धो उब्बुद्ध-कलम्ब-सीयलो सेल-कडयाण ॥ ६५३ ॥  
 इह सलिल-किलिण्णाअम्ब-विरस-मालूर-सार-सुरहीण ।  
 जलअ-समयम्मि रण्णाणिलाण णिव्वडइ सोहगं ॥ ६५४ ॥  
 णव-धारा-पाडिबज्झन्त-रेणु-परिसामला थली-मग्गा ।  
 धूसर-हरिण-खुर-च्छेय-कम्बुरा इह विरायन्ति ॥ ६५५ ॥  
 अवमेहाओवि इह मइल-चन्दिमा होन्ति सोम्म-पवणाओ ।  
 सलिलन्ध-गयण-दर-णिव्वडन्त-ताराओ रयणीओ ॥ ६५६ ॥

॥ ६५२ ॥ इह नीरधाराप्रक्षालितफलास्थित्वेन निर्गतकषाय-  
 गन्धानां विरलभमराणां घूर्णते लक्ष्मीर्जम्बूतरुतलानाम् ॥ लक्ष्मीः  
 ३ शोभा । सा व्याकुलीभवति 'फलविलयकालत्वात् ॥

॥ ६५३ ॥ उद्गतकन्दलानां 'मुकुलितकन्दलवद्वनानां सैरिभद-  
 लितकेसरवनानां 'महिषतोदवशभग्नकदम्बवनानां गन्धः उद्बुद्धकद-  
 ३ म्बत्वेन जलवृष्टिसमनन्तरं पुष्पितकदम्बत्वेन शीतलः सुसदायी  
 शैलकटकानां घूर्णते बहलो भ्रमति ॥ मन्दं कृत्वेत्यर्थः ॥

॥ ६५४ ॥ इह सलिलक्लिन्नाताम्र [ वि ] रसविल्वसारसुरभीणां  
 जलदसमये अरण्यानिलानां 'निर्वर्तते सौभाग्यं सुन्दरत्वम् ॥

॥ ६५५ ॥ नवधाराप्रतिबद्धरेणुत्वेन परिश्यामलाः स्थलीमा-  
 र्गाः धूसरहरिणखुरच्छेदकर्बुरा इह विराजन्ते ॥

॥ ६५६ ॥ अपमेघा अपि इह मलिनचन्द्रिका भवन्ति सौम्यप-  
 वनाः 'सलिलान्धगंगनत्वेन 'ईषन्निर्वर्तमानतारका रजन्यः ॥

<sup>१</sup>MH. 'कालत्वात्. <sup>२</sup>MH. मुकुलितकन्दवधनानां. .. <sup>३</sup>MH. 'नोद°.

<sup>४</sup>MH. निवर्तते. <sup>५</sup>MH. सलिलाब्धगगन°. <sup>६</sup>MH. 'निवर्तमान°.

इह सा उन्मुद्विय-सिन्दुवार-मयरन्द-बन्ध-सुहयाण ।  
 सरय-दियसाण वियसइ लच्छी उगगन्ध-कमलाण ॥ ६५७ ॥  
 इय सयल-दिसा-अह-विअय-मिलिय-महि-मण्डलेहिँ सच्चविया ।  
 सेणा-भदेहिँ से सुहय-संणिवेसा वणुहेसा ॥ ६५८ ॥

अभि व । ३६

एए विरत्त-सुरचाव-विरस-विरलाहिलक्खिय-च्छाया ।  
 महिस-खुर-च्छेय-विहाविय-प्पहा मणि-यडुहेसा ॥ ६५९ ॥  
 इच्छा-परियत्त-लया-वियाण-उद्देस-पीडिय-दुमाण ।  
 छाया सच्चिय अण्णव्व रण्ण-फरुसा उववणाण ॥ ६६० ॥

॥ ६५७ ॥ इह सा उन्मुद्रितसिन्दुवारमकरन्दबन्धसुभगानां  
 [शरद्विवसानां] विकसति लक्ष्मीः शोभा [उद्गन्धकमलानाम्] ॥  
 ३ उगगन्धकलमाणेति पाठे उन्नतगन्धान्यविशेषाणामित्यर्थः ॥

॥ ६५८ ॥ इति उक्तप्रकारेण <sup>१</sup>सकलदिक्तटविजयमिलितमहीम-  
 ण्डलैः स्वीकृतसकलमण्डलजनैः सत्सीकृता अवलोकिताः सेनाभटैः  
 ३ से तस्य नृपस्य संबन्धिभिः सुभगसंनिवेशा वनोद्देशाः ॥

॥ ६५९ ॥ एते <sup>१</sup>विरक्तः केनाप्युपाधिना मन्दप्रभो यः सुरचाप-  
 स्तद्वद्विरसा विरला अभिलक्षिता छाया कान्तिर्येषां ते महिषखुरच्छे-  
 ३ तेष्वेव महिषचरणनिघृष्टत्वेन विभावितप्रभा मणितटोद्देशाः ॥

॥ ६६० ॥ इच्छापरिवृत्तलतावितानोद्देशपीडितद्रुमाणां छाया  
 सैव <sup>१</sup>अन्येव अरण्यवत्स्पर्शा उपवनानाम् ॥ [उपवनानां] प्रदेशेषु ये  
 ३ पतिता उद्भासिता द्रुमास्ते यदृच्छया <sup>१</sup>पुरुषप्रयत्नैरपेक्ष्येण संजातानां

<sup>१</sup>MH. <sup>०</sup>कमलाणेति. <sup>२</sup>MH. <sup>०</sup>विजित<sup>०</sup> changed to <sup>०</sup>विजित<sup>०</sup> <sup>३</sup>MH. विरक्ताः

<sup>४</sup>MH. सैवअन्येवानेवा<sup>०</sup> for सैव अन्येव अ<sup>०</sup>. <sup>५</sup>MH. <sup>०</sup>निरपेक्षेण<sup>०</sup>.

विभ्रमवर्षा भिज्जन्तमलय-परिगूढ-केसरं जाण ।  
 ताणंचिय वियलइ इह लयाण फल-पेल्लियं कुसुमं ॥ ६६१ ॥  
 ओसरिय-सिहर-बन्धा तह-ट्टिओवत्त-भित्ति-पग्भारा ।  
 भवणोच्छन्ना तेव्वेय विजल-वावी-णिहा जाया ॥ ६६२ ॥  
 जाया ताओच्चिय तह- महग्घ- मणि-रासि-सबलिय-क्खम्भा ।  
 भमिर-भुयङ्ग-फणा-रयण-मेत्त-विहवाओ वीहीओ ॥ ६६३ ॥  
 इह इर तंआ पुर-संणिवेस-पिहु-पंसु-रासि-परिवेसं ।  
 वरिसासु पएस-पयास-खुत्त-मणि-विहुमं णयरं ॥ ६६४ ॥

लतानामवतानेन <sup>१</sup>पीडिताः संवलिताः सन्तो यद्यपि घनच्छाया-  
 संवृत्तास्तथापि ते अनुपस्कृततलत्वेन अरण्यतरुवत्परुषच्छायाः  
 ६ संपन्नाः । प्रपादिस्नेहाभावादिति तात्पर्यार्थः ॥

॥ ६६१ ॥ विभ्रमवतीनां ललनानां <sup>२</sup>भिद्यमानमेव अस्फुटविक-  
 सितं कलिकावस्थमेव अलकपरिगूढकेसरम् अभूद् यासां कलिकाव-  
 ३ स्थमेव स्रगवद्वद्धं कृत्वा त्वरया केशकलापयोजितं तन्मध्य एव च  
 विकासमासाद्य केसरशेषमभूत् <sup>४</sup>तासामेव विगलति इह लतानां फल-  
 बन्धप्रेरितं कुसुमम् ॥ उपभोक्तुरभावालतासु <sup>५</sup>परिपक्वफलवशप्रेरितं  
 ६ सत् भूमौ पतति । निष्फलमित्यर्थः ॥

॥ ६६२ ॥ अपसृतशिखरबन्धास्तथास्थितापवृत्तभित्तिप्राग्भारा  
 भवनोत्सङ्गास्त एव विजलवापीनिभा जाताः ॥

॥ ६६३ ॥ जातास्ता एव <sup>६</sup>तथामहार्धमणिराशिशबलितस्तम्भाः  
 भ्रमणशीलभुजङ्गफणारत्नमात्रविभवा वीथ्यः ॥

॥ ६६४ ॥ इह किल तदा <sup>७</sup>सुवासपुरकाले पुरसंनिवेशपृथुपांसु-

<sup>१</sup>MH. पीडाः    <sup>२</sup>MH. विद्यमान<sup>०</sup>.    <sup>३</sup>MH. तासामेवं.    <sup>४</sup>MH. <sup>०</sup>वत्त्वप्रे<sup>०</sup>

The emendation is mine.    <sup>५</sup>MH. <sup>०</sup>क्षपक्ति<sup>०</sup>.    <sup>६</sup>MH. सुवत्<sup>०</sup>.

णीरेणु-भाव-णिब्बडिय-साल-सुर-सयण-तोरण-विडङ्का ।

दूरेवि पुर-णिवेसा इह आसण्णव्व दीसन्ति ॥ ६६५ ॥

पविलीण-कुसूल-ट्ठाण-फरुस-बुस-पंसु-थउडिउदेसा ।

इह भू-दविण्णेसण-विइण्ण-विवरा घरोवासा ॥ ६६६ ॥

इह काल-रूढ-सीरागमाई जायाई बहल-हरियाई ।

भू-गुण-विसट्ठ- मन्दार-बद्ध-गहणाई छेत्ताई ॥ ६६७ ॥

राशिपरिवेषत्वेन वर्षासु प्रदेशेषु <sup>१</sup>प्रवेशेषु [ प्रकाशमान ] कृडितमणि-  
३ विद्रुमं नगरमासीत् ॥

॥ ६६५ ॥ नीरेणुभावेन <sup>२</sup>जनविहीनत्वाद्रेणुरहितत्वेन <sup>३</sup>निर्वृत्ताः  
प्रकटीभूताः <sup>४</sup>शालानां प्राकाराणां देवसदनानां च तथा तोरणानां  
३ संबन्धिनो विडङ्का <sup>५</sup>विटङ्का विचित्ररचनाविशेषा यत्र ते दूरेपि पुर-  
निवेशा इह आसन्ना इव दृश्यन्ते ॥

॥ ६६६ ॥ पविलीना जलादिना विगलिता ये कुसूलास्तेषां  
स्थाने <sup>६</sup>पुरुषबुसानां कुसूलकारणभूतानां [ पांसूनां ] च थउडौ कूटा-  
३ कारा उद्देशा येषु ते इह भूनिहितद्रविणार्थं वितीर्णानि <sup>७</sup>प्रसारीभूतानि  
विवराणि यत्र ते <sup>८</sup>गृहावकाशा गृहप्रदेशाः ॥

॥ ६६७ ॥ इह <sup>९</sup>कालरूढसीरागमनानि समीभूतहलप्रचाराणि  
जातानि बहलहरिततृणयुक्तानि भूगुणविकसितमन्दारबद्धगहनानि  
३ क्षेत्राणि ॥ मन्दारो अर्कः ॥

<sup>१</sup>So MH. <sup>२</sup>MH, जलविहीनत्वात्. The emendation is conjectural.

<sup>३</sup>MH. निर्वृत्ताः <sup>४</sup>MH. शालानां. <sup>५</sup>MH. विका for विटङ्का. <sup>६</sup>MH. <sup>७</sup>बुषानां.

<sup>८</sup>MH. प्रसारिभूतानि. <sup>९</sup>MH. अराव<sup>०</sup>. <sup>१०</sup>MH. <sup>११</sup>शीरा<sup>०</sup>.

इह कारहीसु कलं उण्णन्तिव भूसु सावसायासु ।  
 आरामन्ति विणिम्महिय-कमल-गन्धाओव दिसाओ ॥ ६६८ ॥  
 साहासु बन्ध-परिसेस-रज्जु-वोच्छेय-विरल-जर-दग्धा ।  
 दोला-मग्गा उवणिग्गमेसु एए तरु-अलाण ॥ ६६९ ॥  
 अवसण्ण-पुराण-णरिन्द-कित्तण-ट्ठाण-सोण-चुण्णाओ ।  
 इह जर-भुयङ्ग-संभावियाओ पेरन्त-भूमीओ ॥ ६७० ॥  
 इह निज्जिय-कुन्दोसीर-सार-सहयार-पाडल-रसाई ।  
 कमल-करवीर-बावीसु गिम्ह-तोयाई अघन्ति ॥ ६७१ ॥

[ ॥ ६६८ ॥ इह कारभीषु करभनामसुगन्धिद्रव्यावशेषसि-  
 न्धिनीषु कलं प्रातःकालं प्रभातकालं सूर्योदयम् उण्णन्तिव उन्न-  
 ३ यन्तिव प्रतीक्षन्त इव भूषु भूमिषु सावसादासु सरसीस्थानीयानिरुद-  
 कगर्तयुक्तासु आरामन्ति तिष्ठन्ति च विनिर्गतकमलगन्धा इव विविधं  
 निष्प्रसृतकमलगन्धा इव दिशः ॥  
 ६ उद्धसनात्पूर्वं यत्र सरस्य आसंस्तत्र इदानीं केवलं निरुदकगर्ता  
 भवन्ति । कमलानां स्थाने करभा भवन्ति । सूर्योदयं प्रतीक्षमाणानां  
 स्त्रीणां स्थाने शून्या दिशश्च भवन्तीत्यर्थः ॥ ]

॥ ६६९ ॥ शाखासु बद्धपरिशेषरज्जुव्युच्छेदविरलजरद्भाः  
 दोलामार्गा उपनिर्गमेषु एते तरुलतानाम्<sup>१</sup> ॥

॥ ६७० ॥ अवसन्नपुराणनरेन्द्रकीर्तनस्थानशोणचूर्णाः इह  
 जरद्भुजङ्गसंभाविताः पर्यन्तभूमयः शोणं चूर्णम् इष्टकासंबन्धि ॥

[ ॥ ६७१ ॥ इह निर्जितकुन्दोशीरसारसहकारपाटलरसानि  
 कमलकरवीरबावीषु ग्रीष्मतोयानि अर्घन्ते शोभन्ते ॥ ]



इह वियड-मूल-बन्धा घडिय-सिला-संचया परिसरेसु ।  
 असमत्त-णिवेसच्चिय जरं गया सुपुरिसारम्भा ॥ ६७२ ॥  
 दुग्गम-भाव-द्विय-णीलि-घडिय-घण्टेसु तोरणगेसु ।  
 इह अज्जावि उद्देसा संभाविय-भूरि-विहवव्व ॥ ६७३ ॥  
 आ-सिहर-परिद्विय-भित्ति-संचया गलिय-दारु-पडिबन्धा ।  
 इह दूमन्तिव अन्भन्तरायवा भवण-वित्थारा ॥ ६७४ ॥  
 जण-विणिहट्ठाअस-कलुस-हीण-पाहाण-देहली-बन्धा ।  
 अगरु-दल-लहुय-जर-दार-दारु-सयला इह णिवेसा ॥ ६७५ ॥

॥ ६७२ ॥ इह विकटमूलबन्धा घटितशिलासंचयाः परिसरेषु  
 चतुर्हट्चतुष्पथादिषु असमाप्तसंनिवेशा एव जरां गताः सुपुरुषाणां  
 ३ देवकुलमठाद्यारम्भाः ॥

॥ ६७३ ॥ दुर्गमभावस्थितस्य अस्युन्नतस्य नाले\* कोटौ\* घटिता  
 घण्टा येषां तेषु तोरणाग्रेषु सस्सु इह अद्याप्युद्देशाः संभावितभूरि-  
 ३ विभवा इव ॥

॥ ६७४ ॥ आशिखरपरिष्ठितभित्तिसंचया गालितोपरिगतदारु-  
 प्रतिबन्धा इह दुन्वन्तीव उपतापयन्तीव हृदयम् अभ्यन्तरातपा भव-  
 ३ नविस्ताराः ॥

॥ ६७५ ॥ जनैर्विनिघृष्टा अपमृदिता आयसाः पत्रबन्धा येषु  
 ते अत एव लोहमलसंसर्गादिना कलुषा हीनपापाणदेहलीबन्धा  
 ३ द्वारपदेशनिवेशा येषु ते अगुरुदललघुकजरद्वारदारुशकला इह  
 निवेशाः ॥ अगरुद्वारत्वेन अतिसंपद्विद्योतिता ॥

\*MH. देवगमवाद्या०.

\*MH. दुर्गप्र०.

\*MH. कोटो.

इह विहृदिय-पिण्डी-बन्ध-संधि-परिलम्बि-वाल-णिम्मोआ ।  
 आयाम-परिहृय-वङ्क-धियद-लिङ्गा थलाहोआ ॥ ६७६ ॥  
 इह चिञ्चिणीण घेतूण कर-यलोलुम्प-पिण्डयं पहिओ ।  
 कवलेह जरद-कलविङ्क-पक्ख-परिकब्बुरं कुंसुमं ॥ ६७७ ॥  
 दीसन्ति पढम-पीढा णिबिडारुण-लग्ग-पङ्क-लेवाओ ।  
 इह विहृदिय-भित्ति-च्छेय-णिग्गया जज्जारिद्दाओ ॥ ६७८ ॥  
 इह लवणुग्गम-परिहीण-भित्ति-वलयत्तणेण दीसन्ति ।  
 अहिअ-वियडाओ पूरण-समुण्णया कूय-कोसीओ ॥ ६७९ ॥  
 पीणत्तण-दर-परिणाम-भङ्ग-परिकसण-मणि-कवालाओ ।  
 आहोयं अज्जवि इह कहेन्ति गहिराओ रत्थाओ ॥ ६८० ॥

॥ ६७६ ॥ इह विघटितभित्तिच्छेदपिण्डीबन्धसंधिपरिलम्बिव्या-  
 लनिर्मोकाः आयामपरिष्ठितविकटपङ्कलिङ्गाः स्थलाभोगाः ॥

[ ॥ ६७७ ॥ इह चिञ्चिनीनां चिञ्चानां गृहीत्वा करतलावलुम्पन-  
 (?) पिण्डितं पथिकः कवलयति जरठकलविङ्कपक्षपरिकवुरं कुसुमम् ॥  
 ३ पथिकः साधीयसो भक्ष्यस्याभावाच्चिञ्चानां पुष्पं गृहीत्वा तत्  
 करतले लुप्त्वा पिण्डितं कृत्वा च भक्षयतीत्यर्थः ॥ ]

॥ ६७८ ॥ दृश्यन्ते प्रथमपीठान्निबिडारुणलम्पङ्कलेखाः लम्-  
 निबिडारुणपङ्कलेखाः । कुत इत्यपेक्षायां प्रथमपीठादिति योजनीयम्  
 ३ प्रधानस्य सापेक्षत्वात् । इह विघटितभित्तिच्छेदनिर्गता जर्जरष्टकाः ॥

॥ ६७९ ॥ इह लवणोद्गमपरिहीनभित्तिवलयत्वेन दृश्यन्ते अधिक-  
 विकटाः पूरणेन च समुज्जताः कूपानां कोशयो नाल्यः ॥ पुराणभित्तिषु  
 ३ लवणिकोत्पद्यते तथा च भित्तयः क्षीयन्त इति प्रसिद्धमार्यावर्ते सर्वत्र ॥

॥ ६८० ॥ पीनत्वेन ईषत्परिणामेन<sup>१</sup> च मनाविकारेण तथा

इह कालेण समीकय-तलाय-सुरमन्दिराओ दीसन्ति ।  
 दर-णिण्णुण्णअ-संठाण-मेत्त-विसमाओ भूमीओ ॥ ६८१ ॥  
 घर-गोलय-दारोसरिय-मूल-पडिबद्ध-चुण्ण-रेहाओ ।  
 एयाओ पाटलावण्डु-कुप्परा जुण्ण-भित्तीओ ॥ ६८२ ॥  
 इह गम्भीराअन्तिव अडियालोयाई जालय-विहङ्गा ।  
 छायासुवि दर-पाविय-खम्भ-च्छायाई भवणाई ॥ ६८३ ॥  
 दियसेवि भूअ-संभावणाएँ उक्कण्टयन्ति अङ्गाई ।  
 णीसद्दाओवि इह झत्ति घडिय-सद्दाओ बडहीओ ॥ ६८४ ॥  
 इह दूमन्तिव फल-पत्त-लोह-पविरिक्क-ताल-खज्जूरा ।  
 अवलोह-पलोट्ट-जरारहट्ट-दण्डा घोवासा ॥ ६८५ ॥

ईषद्भङ्गेन ईषत्परिकृष्टमणिकपालत्वेन च आभोगमिह अद्यापि कथ-  
 ३ यन्ति सूचयन्ति नगर्या गम्भीरा रथ्याः ॥

॥ ६८१ ॥ इह कालेन समीकृततटाकसुरमन्दिरा दृश्यन्ते  
 ईषन्निम्नोन्नतसंस्थानमात्रविषमा भूमयः ॥

॥ ६८२ ॥ गृहघोलैकप्रचारापसृतमूलप्रतिबद्धचूर्णरेखाः एताः  
 १ पाटलापाण्डुकर्परा जीर्णभित्तयः ॥ घरघूलैको मूषकादिः ॥

॥ ६८३ ॥ इह गम्भीरायन्त इव अधिकालोकान्यपि सन्ति ।  
 कुतोधिकालोकत्वम् जालकविभङ्गात् भग्नवातायनत्वेन महाछि-  
 ३ द्रत्वात् । छायास्वपि ईषत्प्राप्तस्तम्भच्छायानि भवनानि ॥ १ आलोक-  
 च्छुरितायां भित्तिच्छायायां स्तम्भादिच्छायान्तरम् अनुभवसिद्धम् ।  
 गाम्भीर्यप्रतीतिश्च १ उक्तस्वरूपैव ॥

॥ ६८४ ॥ दिवसेपि भूतसंभावनया उत्कण्ठकयन्त्यङ्गानि निःश-  
 ब्दा अपि इह झगिति घटितशब्दा बलभ्यो भयवशाद्भ्रान्ति ॥

॥ ६८५ ॥ इह दुन्वन्तीव फलपत्रलोभप्रविरिक्तबालखजूराः

१MH. पाटलापाण्डु०.

२MH. आलोकाछुरितायां.

३MH. ०स्वरूपैव.

चिन्होवलक्खिया विहुआरम्भोहु-णरिन्द-दीसन्ता ।  
 इह अज्जवि सन्ति महा-णिहाण-मग्गा परिसरेसु ॥ ६८६ ॥  
 अघटन्त-धूम-रय-णिग्गमाओ पलहत्थ-भवण-विरलाओ ।  
 इह होन्ति गाढ-तिमिरा चिरेण रयणीसु रत्थाओ ॥ ६८७ ॥  
 इह तस्स चिरं सेवागएहिं विहडिय-समिद्धि-बन्धेहिं ।  
 णिय णयर-संणिवेसा वेरि-णरिन्देहिं सच्चविया ॥ ६८८ ॥

किं च जायं । ६

पेच्छह लद्ध-च्छायं इमीए पडिवण्ण-दप्पणं वयणं ।  
 कमलव समुह-रविविम्ब-चुम्बयं फुरइ णलिणीए ॥ ६८९ ॥

<sup>१</sup>अपगतलोहपर्यस्तजरदरघट्टदण्डा गृहावकाशाः ॥ लोभप्रविरक्ताः  
<sup>३</sup>प्रकर्षेण विशेषेण रिक्ताः शून्या नीरक्षत्वेन फलपत्राभावेन कृतप्रयो-  
 जनशून्यत्वात् ॥

॥ ६८६ ॥ चिह्नमात्रेणोपलक्षिता <sup>२</sup>विधुरारम्भैर्मन्दोत्साहैर्लज्जया  
 ओहुरैरङ्गाङ्गुलैर्नरेन्द्रैस्तत्स्वामिभिर्दृश्यमाना इह अद्यापि सन्ति महा-  
<sup>३</sup>निधानमार्गाः परिसरेषु प्रदेशेषु ॥

॥ ६८७ ॥ <sup>३</sup>अघटमानधूमरजोनिर्गमाः पर्यस्तभवनत्वेन विरला  
 इह भवन्ति गाढतिमिराश्चिरेण रजनीषु रथ्याः ॥ उज्जटत्वाद्धूमर-  
<sup>३</sup>जसोर्न<sup>१</sup> निर्गमः प्रदीपाद्यभावेन च रजनीषु गाढतिमिरत्वम् । चिरे-  
 णेति चिरमित्यर्थः ॥

॥ ६८८ ॥ इति तस्य गृहीतसेवैर्विघटितसमृद्धिबन्धैर्निजनगर-  
 संनिवेशा वैरिनरेन्द्रैरवलोकिताः ॥ कुलकम् ॥

॥ ६८९ ॥ अथ विजयिनां सेनाभटानां वर्षासु विश्रान्तये

<sup>१</sup>MH जरदरहट्ट. <sup>२</sup>MH. <sup>०</sup>लज्जयाङ्गुलै. <sup>३</sup>MH. अघटंतधूम,

<sup>३</sup>MH. <sup>०</sup>रजसो न. The emendation is mine.

उव्वहइ दइय-गहियाहरोट्ट-अज्जिन्त-रोस-पडिरायं ।  
 पाणोसरन्त-मइरंव फलिह-चसयं इमा वयणं ॥ ६९० ॥  
 कण्ठोसरिएक्क-थणावसच्च-पिय-बाहु-घोलिर-करग्गा ।  
 सोहइ इमा पयत्तिय-तुम्बी-वीणा-विणोयव्व ॥ ६९१ ॥  
 दइय-गहियालयावलि-कलिय-नडालं मुहं इमा वहइ ।  
 बहुल-निसा दर-हीरन्त-पढम-कलमिन्दु-बिम्बव ॥ ६९२ ॥  
 वयण-णयण-प्पहा-णिज्जियाण पूणं इमीएँ एयाण ।  
 सम-दुक्खाणव जाओ समागमो चन्द-हरिणाण ॥ ६९३ ॥

नायिकाक्रीडां पञ्चककुलकेनाह ॥ प्रेक्षध्वं लब्धोत्सौहं लब्धच्छायं  
 ३ वा अस्याः प्रतिपन्नदर्पणं वदनं कमलमिव संमुखरविविम्बचुम्बितं  
 स्फुरति नलिन्याः ॥

॥ ६९० ॥ उद्धहति दयितगृहीताधरौष्ठत्वेन क्षीयमाणरोषप्रति-  
 रागं पानापसरन्मदिरमिव स्फटिकचषकमेषा वदनम् ॥

॥ ६९१ ॥ <sup>१</sup>कण्ठापसृतैकस्तना [ व ] सक्तप्रियबाहुघूर्णनशीलक-  
 राग्रा शोभते एषा प्रवर्तिततुम्बीवीणा [ वि ] नोदेव । <sup>२</sup>मधुररहस्यरव-  
 ३ योगात् ॥ तुम्बीवीणा <sup>३</sup>अलाबुवीणा ॥

[ ॥ ६९२ ॥ दयितगृहीतालकावलिकलितललाटं मुखम् एषा  
 काचित् वहति बहुलपक्षनिशा कृष्णपक्षसंबन्धिनी रात्रिः किञ्चिद्यथा  
 ३ तथा द्वियमाणा ह्रसन्ती प्रथमकला यस्य तद् इन्दुबिम्बमिव ॥ ]

॥ ६९३ ॥ वदननयनप्रमानिर्जितयोः [ नूनमस्या एतयोः ] सम-  
 दुःखयोर्जातः समागमश्चन्द्रहरिणयोः ॥ निजिताभ्यां चन्द्रहरिणाभ्यां  
 ३ समदुःखाभ्यां मन्त्रयिष्या बलवति <sup>४</sup>शत्रावनुप्रवेश आश्रित इत्यर्थः ॥

इय ओआरिय-चावम्मि जम्मि पाऊस-विलसियव्वेसु ।  
णिव्वण्णेइ परियणो सेणा-ललणाण लीलाओ ॥ ६९४ ॥

किं च । ४३

जस्स पहार-धुआणण-रिउ-गय-गण्डत्थलुच्छलन्ताण ।  
तियस-परिमुक्क-कुसुमेसु घट्टइ पणओ महु-यराण ॥ ६९५ ॥  
तस्स मगहाहिवइणो इमाण रमणीण विहसिउज्जोया ।  
तुह बहल-जस-च्छवि-पेळियव्व ण णरिन्द दीसन्ति ॥ ६९६ ॥  
एयाण फुरिय-सेवा-चामर-पम्ह-पडिमेसु दीसन्ति ।  
अन्तो भय-पीयाओव्व बाह-धारा कवोलेसु ॥ ६९७ ॥

॥ ६९४ ॥ इत्यवतारितचापे यस्मिन्यशोवर्मणि प्रावृद्धिवलसि-  
तव्येषु निर्वर्णयति परिजनः सेनाललनानां लीलाः ॥ स विराजते  
३ जगतीति शेषः ॥ कुलकम् ॥

॥ ६९५ ॥ अथ विजयिनः कन्यकुब्जप्राप्तस्य [यशोवर्मणो]  
यशोवर्णनं बन्दिकर्तृकम् अवान्तरयुगलकादियुतेन चतुर्विंशतिकु-  
३ लकेनाह ॥ तत्र जस्सेत्यादि युगलकम् । यस्य प्रहारधुताननरिपुग-  
जगण्डस्थलोच्छलतां त्रिदश[परि]मुक्ककुसुमेषु घटते संपद्यते  
प्रणयो मधुपानप्रार्थना मधुकराणाम्

॥ ६९६ ॥ तस्य मगधाधिपतेः संबन्धिनीनामेतासां रमणीनां  
विहसितोद्योतास्तव बहलयशच्छविप्रेरिता इव नरेन्द्र न दृश्यन्ते ॥

॥ ६९७ ॥ एतासां शत्रुसुन्दरीणां स्फुरिता विसारिताः सेवार्थं  
ये चामरास्तेषां यानि पक्ष्माणि शुक्लसूक्ष्मवालास्तत्प्रतिबिम्बयुक्तेषु  
३ ससु दृश्यन्ते अन्तर्भयपीता इव बाष्पधाराः कपोलेषु ॥

धुय-मय-पङ्क-कणुकर-णिहेण जाणं कबोल-कुहराहि ।  
 कुम्भ-द्विय-मुत्ता-किरण-पेल्लियं णीइ तिमिरं व ॥ ६९८ ॥  
 ते तुज्झ जय-गइन्दा णरिन्द विद्वविय-वेरि-वग्गस्स ।  
 णवर गिरि-कडय-पडिपेल्लणेण तेयं विणोयन्ति ॥ ६९९ ॥

अह वा ।

टङ्क-मुहाइय-कडिणट्टि-मुक्क-धूम-च्छलेण उव्वमइ ।  
 तद्वियस-पहा-परिपीय-तिमिर-पडलं व कर-जालं ॥ ७०० ॥

॥ ६९८ ॥ अथ युगलकम् । <sup>१</sup>धुतमदपङ्ककणोत्करनिभेन येषां  
 कपोलकुम्भकुहरात् कुम्भस्थितमुक्तानि कैरप्रेरितं निर्याति तिमिरमिव

॥ ६९९ ॥ ते तव जयगजेन्द्रा हे नरेन्द्र विद्रावितवैरिवर्गस्य  
 केवलं गिरिकटकपैरिप्रेरणेन तेजो <sup>२</sup>बलं विनोदयन्ति <sup>३</sup>प्रतिपक्षान्तरा-  
 ३ भावात् ॥

॥ ७०० ॥ अथ पञ्चभिरवान्तरकुलकम् । टङ्कमुखाहतकठिना-  
 स्थिमुक्तधूमच्छलेन उद्वमति प्रतिदिवसप्रभापरिपीततिमिरपटलमिव  
 ३ करजालं कर्तुं ॥ टङ्क आयसस्तक्षकप्रहरणविशेषः । करजालं रवि-  
 करनिकरः । अत्र यस्य दिवसनाथस्यैवार्वाग्द्रष्टव्यम् । इय सोवीति  
 वाक्यसमाप्तिगाथायां तच्छब्दात् । अत्रारूपायिका । अवर्चा नाम  
 ६ रवेर्वल्लभा भर्तुस्तेजः सोढुमशक्ता सती ततोपससार दूरम् । ततो  
 भगवान् भानुस्तदनुरक्तः <sup>४</sup>स्वतेजोतिशयनिवारणाय टङ्कमादाय  
 स्वशरीरं ततक्ष । सावस्थात्र गाथाचतुष्टयेन वर्णिता ॥

<sup>१</sup>MH. धूत<sup>०</sup>.

<sup>२</sup>MH. दय for बल which is my emendation.

<sup>३</sup>MH. <sup>०</sup>पक्षान्तरभावात्.

<sup>४</sup>MH. स्वतोतिशय<sup>०</sup>

बोलन्ति णिय-पमाणाणुरूप-पडिबद्ध-वासर-क्खण्डा ।  
 टङ्क-च्छे ओच्छलिया शरीर-सयलाण संघाया ॥ ७०१ ॥  
 दीसइ घटणुम्मिल्लन्त-विमल-दसण-प्पहा-परिक्खित्तं ।  
 तद्वियसिन्दु-पवेसावल्लग-जोण्हं व मुह-विम्बं ॥ ७०२ ॥  
 वियलन्ति कय-रणकार-टङ्क-वोच्छिण्ण-काय-णिव्वडिया ।  
 दिण्ण-सुहं आसुर-संगर-द्विया पहरण-च्छेया ॥ ७०३ ॥  
 इय सोवि तट्ठि-घटणा-विउणुज्जल-मण्डलो दियस-णाहो ।  
 तुज्झ पयाव-च्छायं परिप्फुरन्तो ण पूरेइ ॥ ७०४ ॥

॥ ७०१ ॥ अतिक्रामन्ति पतन्ति विकर्तिताः सन्तो निजप्रमाणा-  
 नुरूपप्रतिबद्धवासरखण्डाः । प्रतिबन्धो वासरखण्डानाम् अनन्ततेजः-  
 ३ <sup>१</sup>स्कन्धापादानम् । टङ्कच्छेदेभ्य उच्छलिताः शरीरशकलानां संघाताः॥

॥ ७०२ ॥ दृश्यते घटनेन <sup>२</sup>तक्षणेन उन्मीलन्त्यो विकसन्त्यो या  
 विमला दशनप्रभास्ताभिः <sup>३</sup>परिक्षिप्तं संवलितं प्रतिदिवसेन्दुप्रवेशा-  
 ३ वलमज्योत्सामिव<sup>४</sup> मुखविम्बम् ॥ प्रतिदिनं क्रमेण चन्द्रकलाः सूर्यः  
 पिबतीति प्रसिद्धम् ॥

॥ ७०३ ॥ विगलन्ति कृतरणस्कारटङ्कव्युच्छिन्नकायनिष्पैतिता  
<sup>५</sup>दत्तमुखी आसुरसंगरस्थिताः प्रहरणच्छेदाः ॥ छिद्यन्त इति च्छेदाः  
 ३ खण्डाः काण्डादीनां नष्टशल्यानीत्यर्थः ॥

॥ ७०४ ॥ इति सोपि त्वष्टुः प्रजापतेर्घटनया द्विगुणोज्ज्वलम-  
 ण्डलो दिवसनाथः तव प्रतापच्छायां परिस्फुरन् न पूरयति ॥ कामाक्रा-  
 ३ न्त्या योतिनिषिद्धं स्वदेहे विकर्तनं चकार स कथं विचार्यमाणस्त्वतु-  
 ल्यतया स्फुरतीत्यर्थः । अवान्तरकुलकम् । आदितः ॥ १० ॥

<sup>१</sup>MH. <sup>०</sup>पादनम्. <sup>२</sup>MH. तत्क्षणेन. <sup>३</sup>MH. <sup>०</sup>क्षिप्तं.

<sup>४</sup>MH. <sup>०</sup>ज्योत्सामिव<sup>०</sup>. <sup>५</sup>MH. बलामुखा.



तुह दूरावज्जिय-सेहरालि-वलएहिं कीरइ षणामो ।  
 ओहुर-णडाल-वियलन्त-भिउडि-भजेहिं व परेहिं ॥ ७०५ ॥  
 सच्चं तुमम्मि दिट्ठे ण सन्ति तुम्हारिसत्ति पडिहाइ ।  
 णवर तुह दंसणंचिय ठवेइ कालस्स माहप्पं ॥ ७०६ ॥  
 विसमत्तणंपि विहिणो ण तवेइ तुमम्मि णाह सम्भरिए ।  
 आसण्ण-पाउसो पल्लवेइ गिम्होवि वण-राइं ॥ ७०७ ॥  
 जाण णियच्चेय गुणा किं भण्णउ ताण णिग्गुणा जेवि ।  
 तेवि गुणे तुह अवलम्बि ऊण गुणिणोव्व णन्दन्ति ॥ ७०८ ॥

॥ ७०५ ॥ तव दूरावर्जितशेखरालिवलयैः क्रियते प्रणामः  
 अवाङ्मुखललाटविगलङ्घुकुटिभङ्गैरिव परैः ॥ प्रणामं कुर्वतां शत्रूणां  
 ३ विगलन्मुकुटकुसुममधुकरावली गलङ्घुकुटिस्त्वेन कलिप्ता । आवर्जिताः  
 १ प्रणमिताः । वशीकृतस्य च भयाद्विगलिता भुकुटिः ॥

॥ ७०६ ॥ सत्यं त्वयि दृष्टे सति न सन्ति त्वादृशा इति  
 प्रतिभाति । केवलं तव दर्शनमेव स्थापयति कालस्य माहात्म्यम् ॥ ये  
 ३ माहात्म्ये प्रसिद्धाः कालप्रभृतयस्ते तव प्रसादादेव माहात्म्येन ज्ञायन्ते ।  
 कृतार्थोऽयं कालादिर्यत्र यशोवर्ममहामणिरभ्युदित इति संप्रत्ययात् ॥

॥ ७०७ ॥ विषमत्वमपि विधेर्न तापयति न दुःखयति त्वयि  
 नाथ संस्मृते । आसन्नप्रावृषं पल्लवयति संजातपल्लवां करोति ग्रीष्मोपि  
 ३ स्वभावसंतापकोपि वनराजिं यतः ॥ इत्यर्थान्तरस्यासः । स्वत्सानिधौ  
 विगुणोपि विधिर्देवारूयो १ नाधर्मकृतां विपदं कर्तुं स [ मर्थ ] इत्यर्थः ॥

॥ ७०८ ॥ येषां निजा एव गुणाः सन्ति ते तावत् स्वद्गुणैस्तु-  
 प्यन्तीत्यत्र किं भण्यतां तेषाम् । निर्गुणा येषि तेपि<sup>३</sup> गुणांस्तवाव-

<sup>१</sup>MH. om. the visarga after ता.

<sup>२</sup> So-MH. <sup>३</sup>MH. तवि.

संणिज्ज्ञेणं व सिरीणं तुज्ज दाहिण-भुयावलम्बाय ।

अणवरयमणिद्वियमेस कणय-वरिसं करो मुयइ ॥ ७०९ ॥

साहीण-मुह-सहस्सो किं व ण ता वासुई पसेसेइ ।

जइ तरइ चिन्तिउमलं गुणे तु एकेण हियएण ॥ ७१० ॥

विहिणा जाण णडालेसु विलिहियं किंपि विसम-परिणामं ।

ते तुज्ज पाय-वडण-च्छलेण वसुहाइव फुसन्ति ॥ ७११ ॥

अहिसारणम्मि तं रिउ-सिरीणं णिसियासि-घडिय-पडिबिम्बो ।

णीलंसुअ-संवी ओव्व सहसि सहसाहव-णिसीहे ॥ ७१२ ॥

३ लम्ब्य<sup>१</sup> उपजीव्य गुणिन इव नन्दन्ति ॥ चन्द्र इव सर्वाहादी त्वमि-  
त्यर्थः ॥

॥ ७०९ ॥ <sup>१</sup>सांनिध्येनैव श्रियस्तव दक्षिणभुजावलम्बायाः अन-  
वरतम् अनिष्ठितं कृत्वा एष कनकवर्षं करो मुञ्चति ॥ स्वबाहूपार्जि-  
३ ताम् अपमार्जितां श्रियमविरतं गुणिभ्यो वितरसीत्यर्थः ॥

॥ ७१० ॥ स्वार्धीनमुखसहस्रः किं वा न तावद्वासुकिः प्रशंसती  
यदि तरति पारं प्राप्तुं समर्थो भवति चिन्तयितुम् अलं <sup>२</sup>गुणांस्तव एके  
३ हृदयेन ॥ मनःसहकृतानामेव बाह्येन्द्रियाणां निजकार्यव्यापारात्वाग्नि-  
न्द्रियसहस्रयुतोपि वासुकिर्निखिलांस्तव गुणान् स्तोतुं न शक्त इत्यर्थः ॥

॥ ७११ ॥ विधिना येषां ललाटेषु विलिखितं किमपि विषम-  
कर्मपरिणामजातं ते तव पादपतनच्छलेन हे वसुधाधिप <sup>३</sup>पुंसयन्ति  
३ उत्पुंसयन्ति अपसारयन्ति ॥

[ ॥ ७१२ ॥ अभिसारणे अभिसारणकाले त्वं रिपुश्रियाः निशिता-

<sup>१</sup>MH. लम्बोप<sup>०</sup>.

<sup>२</sup>MH. सांनिध्येनैव.

<sup>३</sup>MH. गुणास्त<sup>०</sup>.

<sup>४</sup>MH. पुंसति and उत्पुंसति.

सामण्णाईवि णामक्खराई ठवियाई तइ विवैयम्मि ।  
 कित्तण-भेत्तेणवि जेण फुरसि तं णवर हिययम्मि ॥ ७१३ ॥  
 तुइ धारा-लग्ग-समोसरन्त-करि-मोत्तियत्तणा खग्गो ।  
 आढत्तोवल-वरिसम्बु-वाह-लीलं विडम्बेइं ॥ ७१४ ॥  
 अणुराओत्ति परियणो कोय-हुयास-प्पह-त्ति पडिक्खवा ।  
 आणा-पयाण मुद्दासु तुज्झ विन्दन्ति सिन्दूरं ॥ ७१५ ॥

सिघटितप्रतिबिम्बः नीलांशुकसंवीत इव परिहितनीलवर्णाम्बर इव  
 ३ शोभसे सहसा झटिति आहवनिशीथे संगररूपिण्यां रजन्याम् ॥ ]

[ ॥ ७१३ ॥ सामान्यान्यपि नामाक्षराणि यशोवर्मा इत्येतानि  
 स्थापितानि तव विवेके विवेकेनेव । विवेकं कृत्वेत्यर्थः । कीर्तनमा-  
 ३ त्रेणापि येन यस्मात्कारणात् स्फुरसि आविर्भवसि त्वं केवलं हृदये ॥  
 यद्यपि नामकरणसमये नासीदन्वर्थकनामविवेकस्तथापि यस्मात्त्वया  
 तन्नाम अन्वर्थकं कृतम् अतः कारणात् नामकरणसमय एव कृतः स  
 ६ विवेक इति भातीति यावत् । शब्वादिभीतानां जनानाम् अस्ति त्राता  
 यशोवर्मा मा भैषीरिति तव नामानि कीर्तिते सति त्वन्नामकीर्तनरूपं  
 यशः कवचवदभयकारि भवति । अतः यस्य यशो भीतानां वर्मे-  
 ९ त्यन्वर्थकं तव यशोवर्मेति नाम । इति भावः ॥ ]

[ ॥ ७१४ ॥ तव धारालग्नसमपसरत्करिमौक्तिकत्वात् खड्गः  
 आरब्धोपलवर्षाम्बुवाहलीलां विडम्बयति ॥ ]

[ ॥ ७१५ ॥ अनुराग इति परिजनः कोपहुताशप्रभेति प्रति-  
 पक्षाः आज्ञापदानां मुद्रासु तव विन्दन्ति लभन्ते सिन्दूरम् ॥

परिजनं प्रति शत्रुजनं प्रति च प्रेषितेषु तवाज्ञापत्रेषु यः सिन्दूरः

वामेयर-भुज-भवणा कह णु सिरी वसउ तुज्ज स्रगम्मि ।  
 पुणियं दीसइ इह संठियाएँ से तम्मि पडिबिम्बो ॥ ७१६ ॥  
 नवि तह लोयस्स गुणा णिय-उक्करिसेण पायडा होन्ति ।  
 तुह संमाणघविया वच्चन्ति जहा पहु पसिद्धिं ॥ ७१७ ॥  
 ण हु पढमंचिय पय-वीढ-घडिय-मउलीहिं कारिओ तंसि ।  
 भिउडी-भङ्गायासं अवराह-भएणव रिउहिं ॥ ७१८ ॥  
 तुह पहु सवत्त-सीमन्तिणीण अच्छिन्न-वाह-धाराहिं ।  
 दीसन्ति समूलाओवँ लोला लम्बालय-लयाओ ॥ ७१९ ॥

स्वभावेनैव ताम्रवर्णः स तव परिजनः अनुरागदर्शित्वेन ताम्रवर्ण इति  
 ३ मन्यते तव शत्रुजनस्तु कोपहुताशप्रभया ताम्र इति । इत्यर्थः ॥ ]

[ ॥ ७१६ ॥ वामेतरभुजभवनात् कथं नु श्रीर्वसतु तव खड्गे ।  
 ज्ञातं कथं वसतीति । दृश्यते इह भुजे संस्थिताया अस्यास्तस्मिन्  
 ३ खड्गे प्रतिबिम्बः ॥ ]

[ ॥ ७१७ ॥ नैव तथा लोकस्य गुणा निजोत्कर्षेण प्रकटा भव-  
 न्ति तव समानार्धीकृतास्त्वस्कृतसमानेन संभाविताः सन्तो व्रजन्ति  
 ३ गच्छन्ति यथा हे प्रभो प्रसिद्धिम् ॥ ]

[ ॥ ७१८ ॥ न खलु प्रथमम् एव पदपीठघटितमौलिभिः कारि-  
 तस्त्वमसि भ्रुकुटीभङ्गायासम् अपराधभयेनैव रिपुभिः ॥ ]

[ ॥ ७१९ ॥ तव हे प्रभो सपत्नसीमन्तिनीनाम् अच्छिन्नबाष्प-  
 धाराभिः सततमापादम् अववहन्तीभिर्दृश्यन्ते समूला इव भूम्यां  
 ३ लब्धमूला इव लोला लम्बालकलताः ॥ ]

तव शत्रुस्त्रीणां ये लम्बकेशास्ते सततं पादपर्यन्तं धारया पत-  
 द्विस्तासाम् अश्रुभिर्लब्धमूला लता इव दृश्यन्त इत्यर्थः ॥ ]

जाणं ण पुरिसयारो जुवइ-समा तेसु कह सिरी रमउ ।  
 ठिय-भावमित्थमहिला महिलाओ कंहंपि कामेन्ति ॥ ७२० ॥  
 झीणा एके तु असिम्मि सरणमण्णे गया तुमंचेय ।  
 सेसावि रिऊ जलहिं कहिंपि किर केवि पडिवण्णा ॥ ७२१ ॥  
 वच्चन्ति अहो उडुं अइन्ति मूलङ्कुरव्व पुहईए ।  
 बीयाहिव एकत्तो कुलाहि पुरिसा समुप्पण्णा ॥ ७२२ ॥

[ ॥ ७२० ॥ येषां न पुरुषकारो युवतिसमा तेषु कथं श्री रम-  
 ताम् । नैव रमत इत्यर्थः । स्थितभावं स्थितत्वं स्थितिम् इत्यम् अ-  
 ३ खिला महिलाः कथमपि कृच्छ्रेण कामयन्ते ॥

येषां पुरुषाणां पुरुषत्वं नास्ति तेषां गृहेषु युवतिसमा श्रीर्न ति-  
 ष्ठति । तादृशीं स्थितिं हि । अपुरुषकारोपेतेषु स्थितिमिति यावत् ।  
 ६ सर्वाः स्त्रियाः कथमपि कामयन्ते । नैव का अपि कामयन्त इत्यर्थः ।  
 पुरुषकारहीनान् स्वपतीन् विहाय पुरुषकारोपेतास्त्वादृशान् आश्र-  
 यन्तीति भावः ॥

[ ॥ ७२१ ॥ क्षीणा हता एके कतिपयाः शत्रवः तु तव असौ  
 खङ्गे । शरणमन्ये गतास्त्वामेव । शेषा अपि रिपवो जलधिम् । कु-  
 ३ त्रापि किल केपि प्रतिपन्ना गताः ॥

[ ॥ ७२२ ॥ व्रजन्ति गच्छन्ति अधः ऊर्ध्वम् अयन्ते गच्छन्ति  
 मूलाङ्कुरा इव मूलानि च अङ्कुराश्च क्रमेणैव पृथिव्याः बीजादिव  
 ३ एकतः कुलात् पुरुषाः समुत्पन्नाः ॥

एकस्माद्बीजादिव एकस्मादेव कुलादुत्पन्नाः पुरुषाः केचित् अधः-  
 केचित् ऊर्ध्वं गच्छन्ति, यथा मूलानि अधः अङ्कुराश्च ऊर्ध्वं पृथिव्याः

तरलत्तण-वयणिज्जं लच्छीएँ तुमाएँ णवर ओण्णुसिअं ।  
 तीएँवि पहुत्तणं वो पहु-दोस-विज्जियं दिण्णं ॥ ७२३ ॥  
 विवरीयं व तइ इमं विवेय-सारम्मि दीसइ नरिन्द ।  
 भीओ दोसाण तुमं ते उण णट्ठा तुमाहिन्तो ॥ ७२४ ॥  
 सयलेसुंचेय दिसा-यडेसु दीसान्ति देव पडिलग्गा ।  
 धोयव्व दिसागय-सीयोरेहँ विमला गुणा तुज्झ ॥ ७२५ ॥  
 भुयण-गरुएँहि ते तुह हीरन्ति गुणेँहि तं पुणो ताण ।  
 हीरसि गुण-लेसेणवि सुअणो सुअणाण अहिओ सि ॥ ७२६ ॥

६ तथेत्यर्थः । एकस्मादेव बीजादुत्पन्नानि मूलानि अङ्कुराश्च क्रमेण पृथिव्या अधः ऊर्ध्वं च यथा गच्छन्ति तथैव एकत एव कुलादुत्पन्नाः केचित्पुरुषा अपकर्षं केचित्च उत्कर्षं गच्छन्तीत्यर्थः ॥]

[ ॥ ७२३ ॥ तरलत्ववचनीयं चाञ्चल्यरूपं दूषणं लक्ष्म्याः लक्ष्मीसंबन्धि त्वया केवलम् उत्पुंसितम् अपगमितम् । तथापि ३ प्रभुत्वं घस्तव प्रभुदोषविवर्जितं दत्तम् ॥ ]

[ ॥ ७२४ ॥ विपरीतमिव त्वयि इदं विवेकसारे दृश्यते हे नरेन्द्र । भीतो दोषाणां दोषेभ्यस्त्वम् । ते दोषाः पुनर्नष्टास्त्वत्तः ॥ ]

[ ॥ ७२५ ॥ सकलेष्वेव दिक्तटेषु दृश्यन्ते हे देव प्रतिलभाः धौता इव दिग्गजसीकरैर्विमला गुणास्तव ॥ ]

[ ॥ ७२६ ॥ भुवनगुरुकैस्ते सुजनास्तव ह्रियन्ते गुणैः । त्वं पुनस्तेषां सुजनानां ह्रियसे गुणलेशेनापि । अतः सुजनः सुजनानाम् अधिकोसि ॥ ]

दिअ-भूमिसु दाण-जलुल्लियाई कालम्मि जाई उताई ।  
 ताई तुह णाह रोहन्ति संपयं विहव-वीयाई ॥ ७२७ ॥  
 पणईसु गुरु-मणोरह-संपत्ति-समुत्तुणेषु संकन्तो ।  
 मण्णे तुह तेण पटुत्तणेवि न मओ पडिप्फुरइ ॥ ७२८ ॥  
 लहिउण तुमाहिन्तो देन्तेहिं इओ तओ नर-वईहिं ।  
 साहाहिंव दाण-दुमो णरिन्द तुह वड्ढिओ दूरं ॥ ७२९ ॥  
 तुह रिउ-गय-कुम्भ-क्खुत्त-णिसिय-तोमर-णिहित्त-विवरेहिं ।  
 विरएन्ति सुहं मुत्ता-हलेहिं रमणीओ हार-लया ॥ ७३० ॥

अवि य ।

परिघोलइ सिढिलिय-जाल-सुत्त-संताण-संठिओ हत्थो ।  
 पेढाल-थण-हराअड्ढि-कक्खवे वीडय-ट्टाणे ॥ ७३१ ॥

[॥ ७२७ द्विजभूमिषु सत्पात्ररूपेषु क्षेत्रेषु दानजलाद्राणि  
 काले यानि उसानि क्षिप्तानि तानि तव हे नाथ रोहन्ति सांप्रतं  
 ३ विभवबीजानि ॥ ]

[॥ ७२८ ॥ प्रणयिषु अर्थिषु स्निग्धजनेषु वा गुरुमनोरथसंप-  
 त्सिंहदृष्टेषु बृहद्वाञ्छापूरणगर्वितेषु संक्रान्तः मन्ये तव तेन प्रभुस्त्वेपि  
 ३ न मदः प्रतिस्फुरति ॥

स्वया पूरितमनोरथा अर्थिजना गर्विता भवन्ति । एतावांस्तवौदार्य-  
 महिमा । तदपि न त्वं गर्वितो भवसीत्यर्थः ॥]

[॥ ७२९ ॥ लब्ध्वा धनं त्वत्तो ददद्भिरितस्ततो येभ्यः  
 केभ्योपि नरपतिभिः शास्त्राभिरिव दानद्रुमो हे नरेन्द्र तव वर्धितो  
 ३ दूरम् अतिशयेन ॥]

[॥ ७३० ॥ तब रिपुगजकुम्भनिमग्ननिशिततोमरनिक्षिप्तविवरैः  
 विरचयन्ति सुखं मुक्ताफलै रमण्यो हारलताः ॥]

[ ॥ ७३१ ॥ अथ षड्विंशन्तरकुलकम् । परिघूर्णते स्वलति

वेल्लहलकुलि-कर-कमल-मुकलिज्जन्त-जालिया-बलया ।  
 कुच्छि-च्छेया छज्जन्ति सिद्धिल-दर-दिट्ठ-तग्गङ्गा ॥ ७३२ ॥  
 गाढ-कवाडअ-दुक्खुच्चुडन्त-गह-राइ-लञ्छणो-लहइ ।  
 दर-मेहुज्झिय-हरिणङ्क-बिम्ब-सोहं थणुच्छक्को ॥ ७३३ ॥  
 कण्ठ-निरोहुव्वण-वित्थरन्त-णीसास-तुलिय-नास-उडं ।  
 अग्घइ विसंतुलुव्वेल्ल-वल्लरी-चिहुर-पम्भारो ॥ ७३४ ॥

कठिनत्वात्पीडयितुं न शक्नोति शिथिलितं विमोचितं यज्जालकसूत्रं  
 ३ 'कञ्चुकबन्धनार्थं तस्य यत्संधानं संधिस्थानं तेन संस्थितः 'प्राप्तसरो  
 हस्तः पीठयुक्तस्तनभरेणाकृष्टैः अपसारितैः अत एव कर्कशे पीडनं  
 स्थाने ॥ संस्थितो हस्तः स्वलतीति समन्वयः ॥

॥ ७३२ ॥ वेल्लहलाभिरङ्गुलिभिर्युक्तं यत् करकमलं तेन प्रक-  
 लयमानम्<sup>१</sup> अपसार्यमाणं जालिकादलयं कञ्चुकसंधिबन्धस्तस्य<sup>२</sup> वि-  
 ३ च्छित्तिर्यत्र ते कुक्षिच्छेदाः कुक्षिसंधयः छज्जन्ति विराजन्ते । कीद-  
 शाः । सिद्धिलदरदिट्ठमैङ्गङ्गा ईषदृष्टवलित्रयभङ्गयुक्तशिथिलाङ्गाः ॥

॥ ७३३ ॥ गाढो निबिडो यः कपाटक इव पाटकः कञ्चुकस्तेन  
 पीडितत्वाद्दुःखेनोच्चुडन्ता<sup>३</sup> अपसरत्क्षतका<sup>४</sup> नखकृतराजयो लाञ्छनं  
 ३ चिह्नं यस्य स लभते ईषन्मेघोज्झितहरिणाङ्कबिम्बशोभां स्तनो-  
 त्सङ्गः ॥ हरिणाङ्को मृगाङ्कः । नखराजीनां हरिणभिन्नाकारधारिणी-  
 त्वेन हरिणोपमत्वम् ॥

॥ ७३४ ॥ कण्ठस्य निरोधेन गाढे कञ्चुके आकृष्यमाणे सति

<sup>१</sup> MH. कञ्चुक<sup>०</sup> <sup>२</sup> So MH. <sup>३</sup> MH. appears corrupt here, reading  
 भरेणाकृष्टोपसारितोऽतर्कशे. The emendation is purely conjectural.

<sup>४</sup> MH. प्रकल्पमान<sup>०</sup>. <sup>५</sup> MH. तत्र for तस्य <sup>६</sup> MH. खेनोच्चुडता.

<sup>७</sup> MH. अपसरात्क्षेत्तका. The emendation is mine.



मणि-वल्याउल-बाहग-मोयणुप्पण-कर-यलायासं ।  
 रेहइ लज्जा-पडिरुद्ध-थण-हरं भुय-लया-जुयलं ॥ ७३५ ॥  
 इय गरुय-वइयरुत्तरिय-कञ्चुओ कुणइ पहु पओसम्मि ।  
 सेज्जारुहणं तुह लडह-वेस-सुहिओ पिया-सत्थो ॥ ७३६ ॥  
 इय वन्दि-णन्दिय-जयं गाहि-पुरारूढ-सेण्ण-विण्णासो ।  
 जाओ सो लडह-विलास-मेत्त-वीसन्त-वावारो ॥ ७३७ ॥

पीडनेमोत्वणा उद्धटा विस्तरन्तो ये निःश्वासास्तैस्तुलितौ <sup>१</sup>नासापुटौ  
 ३ यत्र सैः [ अर्घति ] <sup>२</sup>विसंघुलोद्वेह्वलरी<sup>३</sup>चिहुरप्रागभारः ॥

मदनातुरायास्तादृशेनैव प्रेयसा शिरोमार्गेण कञ्चुके विमुच्यमाने  
 . अवस्थेदृशी <sup>४</sup>नायिकाया भवति ॥

॥ ७३५ ॥ मणिवल्याकुलबाहप्रमोचनोत्पन्नकरतलायासं शो-  
 भते लज्जाप्रतिरुद्धस्तनभरं भुजलतायुगलम् ॥

॥ ७३६ ॥ इति उक्तप्रकारेण गुरुकन्यतिकरोत्तारितकञ्चुकः  
 करोति हे प्रभो प्रदोषे शय्यारोहणं तव लटभवेष्परैलः प्रियासार्थः ॥

३ लटभश्चासौ सरलवेषश्च<sup>४</sup> कुलवधूसार्थो ह्ययम् । वेश्याजन एव च  
 कपटपटुः<sup>५</sup> वक्रवेषश्च युक्तः ॥ ६ ॥ आदितः ॥ २३ ॥

॥ ७३७ ॥ इति वन्दि [ नन्दितजयं गाधिपुरारूढसैन्यविन्यासः  
 जातः स लटभो यो विलास ] स्तन्मात्रे विश्रान्तः पर्यवसितो  
 ३ व्यापारो यस्य स तथा ॥ गाहिपुरं कन्यकुब्जनगरम् ॥ २४ ॥  
 महाकुलकम् ॥

<sup>१</sup> MH. नाशा<sup>०</sup>. <sup>२</sup> MH. विसंस्थुलो<sup>०</sup>. MH. <sup>३</sup>वलरीकक्षि<sup>०</sup>. <sup>४</sup> MH. नायिका भवति,

<sup>५</sup> MH. <sup>०</sup>वेषः for <sup>०</sup>वेषश्च. <sup>६</sup> MH. <sup>०</sup>पटुं वक्रवेषो युक्तः.

अवि य । ७

संभाविय-चित्त-वियार-कारणामरिस-तम्बिर-च्छायं ।  
तद्-ज्ञाण-णिमिल्लं चैय होइ फुरियाहरं वयणं ॥ ७३८ ॥  
उम्मिल्लइ थोय-त्थोय-रोस-रज्जन्त-दारुणावङ्गा ।  
मासालिय-सवण-भुयइन्द-रयण-कन्द-प्पहा दिट्ठी ॥ ७३९ ॥  
सामायइ सेय-लयाहिउत्त-विणियत्त-भूइ-लायण्णो ।  
अविहाविय-कण्ठ-च्छवि-वोच्छेओ वच्छ-परिणाहो ॥ ७४० ॥

॥ ७३८ ॥ अधुना नरपालस्य सल्ललनाभिः सह क्रीडां 'वर्णयति॥  
तत्र य एवं कुपितेन हरेण दग्धो मदनः स यासु सुन्दरीषु सतीषु  
३ पुनः सशरीर इव अप्रतिहतबाणश्च संपन्नः ताभिः सह निदाघोचि-  
तोपकरणयुक्तो नरपतिः' क्रीडामुपक्रामतीति वर्णयितुं षट्लोकमाह ॥

संभावितचित्तविकारकारणामर्षताम्रच्छायं<sup>१</sup> तथाध्याननिमीलि<sup>२</sup>  
६ तमेव भवति कोपस्फुरिताघरं वदनं हरस्य कामदाहोपक्रमे ॥

॥ ७३९ ॥ उन्मीलति [स्तोक] स्तोकोरुषरज्यमानदारुणापाङ्गा  
मांसलितश्रवणभुजगेन्द्ररत्नकन्दप्रभा दृष्टिः ॥

३ कर्णभरणत्वापन्नवासुकिमणिकान्त्या लोहितया घनीकृतेत्यर्थः ॥

॥ ७४० ॥ श्यामायते खेदलवाभिक्रुडितत्वेन विनिवृत्तभूति-  
लावण्यः अविभावितकण्ठच्छविव्युच्छेदो<sup>३</sup> बक्षःपरिणाहः ॥

३ भूतिर्भस्म । <sup>४</sup>व्युच्छेदो विभागः । स कोपश्यामिकयैकीभूतो<sup>५</sup> न  
विवेकेन लक्ष्यते<sup>६</sup> ॥

<sup>१</sup> MH. वर्णयितो. <sup>२</sup> MH. <sup>०</sup>पतिक्रीडा<sup>०</sup>. <sup>३</sup> MH. <sup>०</sup>ताम्बे. <sup>४</sup> MH. <sup>०</sup>निमीलितमेव

<sup>५</sup> MH. <sup>०</sup>रज्जमान<sup>०</sup>. <sup>६</sup> MH. <sup>०</sup>व्युच्छेदो for <sup>०</sup>व्युच्छेदो. <sup>७</sup> MH. <sup>०</sup>श्यामिकयैभूतो.

<sup>८</sup> After लक्ष्यते MH. adds कन्दरस्येव प्रभा यस्याः सा कन्दकन्दलोहिता.

विहदइ हव्ववह-सिहा-कडप्प-पोल्लिय-पुडं णडालम्मि ।  
 कह-कहवि णिबिड-भिउडी-विहङ्ग-संपिण्डियं णयणं ॥ ७४१ ॥  
 इय तिणयण-रोसाणल-विलुत्त-देहोवि कुसुम-कोयण्डो ।  
 जासु णिसण्णो अज्जवि अउण्ठ-बाणोच्चिय जयम्मि ॥ ७४२ ॥  
 आलुलिय-वेणि-लेहं भमियं तारं च भुय-लया-जुयलं ।  
 णेवच्छं जाण विलास-कम्पियच्छाई य मुहाई ॥ ७४३ ॥  
 ताण रमणीण णय-बाहु-बिस-लयामट्ट-कण्ठ-परिणाहो ।  
 उव्वहइ सो विलासी णिआह-णेवच्छ-विच्छित्तिं ॥ ७४४ ॥

॥ ७४१ ॥ विघटते विक्रियते हव्यवाहाशिखासमूहप्रेरितपुटं<sup>१</sup>  
 ललाटे कथंकथमपि निबिडभ्रुकुटिविभङ्गसंपिण्डितं नयनम् ॥  
 ३ कटप्रः समूहः ॥

॥ ७४२ ॥ इय तिणयणेत्याद्यवान्तरयुगलकं कुलकवाक्यस-  
 मासौ<sup>२</sup> कृतम् ॥ इति त्रिनयनरोषानलविलुप्तदेहोपि<sup>३</sup> कुसुमकोदण्डो  
 ३ यासां निष<sup>४</sup>ण्णः सन् अद्याप्यकुण्ठबाण एव जये

[ ॥ ७४३ ॥ आलुलितवेणिलेखं भ्रमितं तारं च भुजलतायुगलं  
 नेपथ्यं यासां विलासकम्पिताक्षाणि च मुखानि ]

॥ ७४४ ॥ तासां रमणीनां निजैर्बाहुविसलतासैत्तकण्ठपरिणाहः  
 उद्वहति स विलासी निदाघनेपथ्यविच्छित्तिम् ॥

३ विसलता<sup>५</sup> मृणालिका । तद्वच्छितलस्वाद्बाहुरेव विसलतेत्युक्तः ।  
 अथ कामकृतदाहनिवारणाय सुन्दरीभिर्मृणालिकाः स्तनहृदयादौ

<sup>१</sup> MH. ०पुरं. <sup>२</sup> MH. ०समासिकु०. <sup>३</sup> MH. om. अपि. <sup>४</sup> MH. निषिण्णः

<sup>५</sup> MH. मृणालिकावदच्छितल०.

तेण स-पल्लव-भङ्गचूडा-मणि-भावमतरुणं ताण ।  
 णिज्जइ कुसुमं आसुरहि-केसरं णव-कलम्बाण ॥ ७४५ ॥  
 आ-मेह-समय-सुहया संभिण्णोववण-केअय-सुयन्धा ।  
 सीयरिणो से हिययं हरान्ति रयणी-मुह-समीरा ॥ ७४६ ॥  
 कुमुयावबोह-मधुरा विरलागय-मेह-खण्डिय-मियङ्का ।  
 अगघन्ति णिसा असमत्त-गालिय-सलिलागमा तस्स ॥ ७४७ ॥  
 णीसासा खण-विरहे फुरान्ति रमणीण सुरहिणो तस्स ।  
 कङ्किय-हियय-ट्टिय-कुसुम-बाण-मयरन्द-लेसव्व ॥ ७४८ ॥

योज्यन्ते तत्कार्ये च सम्यग्बाहुरेव समर्थो बृथैव तदुपादानमिति  
 ६ सूचितम् ॥ ६ । कुलकम् ॥

॥ ७४५ ॥ तेन सपल्लवभङ्ग<sup>१</sup> चूडामणिभावम्<sup>२</sup> आरुहं तासां  
 नीयते कुसुमम् आसुरभिकेसरं नवकदम्बानाम् ॥

३ चूडामणिभावमारुहन्तेणेति पाठे उद्यानमारोहता कुसुमं चूडाम-  
 णिभावं प्राप्यते विलासिनीनामात्मनश्चेति योज्यम् ॥

॥ ७४६ ॥ आमेघसमयं वर्षारम्भं यावत् सुभगाः सांभिन्नोपवनके-  
 तकीसुगन्धाः शीकरिणः से अस्य हृदयं हरन्ति रजनीमुखसमीराः ॥

॥ ७४७ ॥ वर्षान्तावस्थामाह । कुमुदानाम् अवबोधेन विकासेन  
 मधुरा वालि[तस्स्थि<sup>\*</sup>तैः पराङ्मुखगतैर्मधैः खण्डितः अवच्छादितो  
 ३ मृगाङ्गो यासु ताः<sup>३</sup> अर्घन्ति शोभन्ते निशा रात्र्यः असमाप्तो गलित-  
 श्वातीतः सलिलागमो यासु तास्तस्य राज्ञः ॥

॥ ७४८ ॥ निःश्वासाः क्षणमात्रमपि विरहे प्रणयकोपादिकृते

<sup>१</sup> MH. <sup>०</sup>भंगचूडा<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>भावमातरुहं for <sup>०</sup>भावम् आरुहं. <sup>३</sup> MH. अर्घन्ते.

सो दीसइ उहय-दिसा-पहावियाणन्द-बाह-सलिलोहिं ।  
ताण परिरम्भ-पसरन्त-भुय-लएहिंव अच्छीहिं ॥ ७३९ ॥

अवि य । २३

फलिहच्छोयर-दीसन्त-पट्टि-वेणी-सिहाओवें सहान्ति ।  
सहसा बलि-भङ्ग-तरङ्गिणीहिं जा रोम-लेहाहिं ॥ ७५० ॥  
ससिमिव णवोइयं विहसिएण अहर-प्पहाणुविद्धेण ।  
सासामोय-मिलन्तालि-लञ्छणं जा पयासेन्ति ॥ ७५१ ॥

वियोगे स्फुरन्ति रमणीनां सुरभयस्तस्य आकृष्टहृदयास्थितकुसुमवा-  
३ णमकरन्दलेशा इव ॥

॥ ७४९ ॥ विप्रलब्धानां स दृश्यते 'दर्शनायोभयदिकप्रधा-  
वितानन्दवाष्पसलिलैस्तासां परिरम्भार्थप्रसरद्भुजलतैरिव अक्षिभिः ॥

॥ ७५० ॥ अधुना नृपानिकटगततरुणीविलासवर्णनं विंशतिकु-  
लकमाह । स्फटिकवदच्छ उदरे दृश्यमानाः पृष्ठदेशस्थिता अपि  
३ प्रतिबिम्बद्वारेण वेणीशिखा यासां ता इव शोभन्ते सहसा बलिभ-  
ङ्गतरङ्गिणीभिर्या रोमलेखाभिः

[ ॥ ७५१ ॥ शशिनमिव नवोदितं विहसितेन अधरप्रभानुविद्धेन  
श्वासामोदमिलदलिलाञ्छनं याः प्रकाशयन्ति

अधरप्रभायुक्तं यत् हसितं तत् नवोदितचन्द्रवदाभाति स्म आर-  
क्तशुभ्रकान्तिमत्त्वात् । आमोदयुक्तश्वासैर्मिलिता येऽलयस्तेषां समू-  
हश्च तच्चन्द्रलाञ्छनवदाभाति स्म । इति भावः॥]

जा कण्ण-किसल-कर-यल-मिलन्त-चल-तारयाहिं दिट्ठीहिं ।  
 कन्दुय-कीलंव स-सेस-बाल-भावा पयासेन्ति ॥ ७५२ ॥  
 जा ललिय-लया-लीलं वेलम्बान्ति सिय-दन्त-कुसुमाओ ।  
 सहसा महुयर-जालायमाण-णीलम्बरावरणा ॥ ७५३ ॥  
 जाओ सइ-दिण्ण-संणेज्झ-मयण-पूयायरा सरीरेसु ।  
 सरस-णह-मञ्जरि-मयं रक्तासोयंपिव लिहन्ति ॥ ७५४ ॥  
 जाओ पसङ्ग-परिगहिय-हारि-हरियंसुया पयासेन्ति ।  
 रम्भा-गम्भत्तणमणह-परियरं ऊरु-दण्डाण ॥ ७५५ ॥

॥ ७५२ ॥ याः कर्णकिसलय एव कर्णावतंसनवपल्लव एव  
 करतलं तेन 'मिलन्त्यः' संबध्यमानाश्चलास्तारका यत्र ताभिर्दृष्टिभिः  
 ३ कन्दुकक्रीडामिव [स]शेषबालभावाः प्रकाशयन्ति

ईषदपूर्णषोडशवर्षत्वात्सशेषबालभावत्वम् ॥

॥ ७५३ ॥ या ललितलतालीलां विडम्बयन्ति सितदन्तकुसुम  
 त्वात् सहसा मधुकरजालायमाननीलाम्बरावरणत्वाच्च  
 ३ विडम्बयन्त्युपहसन्तीत्यादयो दण्डिना बहव उपमाया द्योतका  
 दर्शिताः ॥

॥ ७५४ ॥ याश्च सदादत्तसांनिध्यमदनपूजादरत्वाच्छरीरेषु<sup>१</sup>  
 सरसनखपदमञ्जरीमयं रक्ताशोकमिव लिखन्ति

कामो हि रक्ताशोककुसुमैः पूज्यते । तानि रक्तानि भवन्ति  
<sup>२</sup>नवनखक्षतवत् इत्येवमुत्प्रेक्षितम् ॥

॥ ७५५ ॥ याश्च <sup>३</sup>अभिसारिकात्वादिप्रसङ्गात्परिगृहीतमनोहा-

<sup>१</sup> MH. मीलंतः. <sup>२</sup> MH. <sup>०</sup>पूजादत्ता<sup>०</sup>. <sup>३</sup> MH. <sup>०</sup>नखकृत<sup>०</sup>. <sup>४</sup> MH. <sup>०</sup>सारिकात्वादि<sup>०</sup>.

लीलोणय-मुह-यन्दाण खण्डियाहर-णिहेण थण-बहे ।  
 हिययं व जाण पायड-वम्मह-बाण-व्वणं फुरइ ॥ ७५६ ॥  
 थण-मज्झ-च्छवि-तारं कुप्पासन्तरमणङ्ग-णासम्मि ।  
 उद्धं व लोयणं तिणयणस्स बन्दीकयं जाहिं ॥ ७५७ ॥  
 णह-रेहा जाण थणेसु सहइ रोमञ्च-खण्डिय-णिवेसा ।  
 खण-विरह-भीरुणो सीवाणेव्व फुडियस्स हिययस्स ॥ ७५८ ॥

रिहरितांशुकत्वात् प्रकाशयन्ति रम्भागर्भस्वम् अनघपरिकरं परिपूर्ण-  
 ३ सामग्रीकम् ऊरुदण्डानाम्

कोमलत्वपरिवर्तुलत्वादिना सादृश्येपि हरितांशुकप्रावरणं विना  
 कदलीदलतुल्यता किञ्चिन्न्यूनासीत् तत्सद्भावे तु अवैकल्यमित्यर्थः ॥

॥ ७५६ ॥ लीलावनतमुखचन्द्राणां प्रतिबिम्बितखण्डिताधरनिभेन  
 मणिनिर्मले स्ननपट्टे हृदयमिव यासां प्रकटमन्मथबाणव्रणं स्फुरति

॥ ७५७ ॥ स्तनमध्ये या छविः कान्तिः सैव तारका<sup>१</sup> यत्र तत्  
 कुर्पासस्य कञ्चुकस्य अन्तरं मध्यं स्तनसंधिविच्छिन्नस्थानं<sup>२</sup> त्रिलोच-  
 ३ नाकारत्वात् अनुङ्गनाशे वैरनिमित्ते सति ऊर्ध्वं<sup>४</sup> तृतीयमिव लालाटवर्ति  
 लोचनं त्रिनयनस्य दण्डीकृतं बद्धा स्थापितं याभिः कामशरीराभिः

॥ ७५८ ॥ नखरेखा यासां स्ननेषु शोभते रोमाञ्चखण्डितनि-  
 वेशा<sup>५</sup> क्षणविरहभीरुणः सूचीव स्फुटितस्य हृदयस्य

३ रोमाञ्चखण्डितनिवेशस्वेन<sup>६</sup> सरलत्वं श्यामत्वं च सूचीसादृश्याय  
 निदर्शितम् । स्फुटितं<sup>७</sup> वस्त्रं शस्त्रहतं वा शरीरादि किल सूच्या सीव्यत

<sup>१</sup> MH. सैव तारको यत्र तं. <sup>२</sup> MH. तेलो<sup>०</sup> for त्रिलो<sup>०</sup>. <sup>३</sup> MH. ऊर्ध्वतृतीयभेव.  
<sup>४</sup> MH. °ल्लविव<sup>०</sup>. <sup>५</sup> MH. °भीरोः. <sup>६</sup> MH. °निवेशस्तेन. <sup>७</sup> MH. वस्तं.

चक्र-जुएणव वम्मह-रहस्स पिय-हुत्त-गामिणो जा ओ ।  
 थण-मण्डलेन परिरम्भ-लम्भ-वियहेण सोहन्ति ॥ ७५९ ॥  
 पेच्छन्ति जाओ चलणे चम्पय-कलि ओव आरमुज्जन्ते ।  
 कण्णुप्पल-पहर-भया गहिएच्च पईव-मालाहिं ॥ ७६० ॥

इति इहापि क्षणविरहमाशङ्कमानस्य<sup>१</sup> हृदयस्य संधानार्थं सूचीव  
 स्थापितेत्युत्प्रेक्षार्थः

[ ॥ ७५९ ॥ चक्रयुगेनेव मन्मथरथस्य प्रियाभिमुखगामिनो याः  
 स्तनमण्डलेन परिरम्भलम्भविकटेन शोभन्ते

३ प्रियस्य यदालिङ्गनं तस्य योगेन महत्तरौ यौ स्तनौ तौ प्रिया-  
 भिमुखं नेतुर्मदनरथस्य चक्रे इव भातः स्मेत्यर्थः ॥ ]

॥ ७६० ॥ प्रेक्षन्ते याश्चरणान्<sup>२</sup> चम्पककलिकाप्रकरमुखमानान्  
 कर्णोत्पलप्रहारभयाद् गृहीतानिव प्रदीपमालाभिः

३ क्रीडानिवेशानामङ्गणे प्रक्षिप्तो यश्चम्पककलिकाप्रकरस्तन्मध्येन  
 क्रीडायां<sup>४</sup> संचरमाणाः सुसदृशत्वाद्विमूढतां चरणचम्पककलिकाविषयां  
 पार्श्वस्थजनस्य जनयन्ति के चम्पककलिकाप्रकरावयवाः के वा<sup>५</sup>  
 ६ कान्ताचरणा इति । किं च चरणप्रदेशवर्तिन्यश्चम्पककलिकाः दीप-  
 मालासदृश्यो वर्णसंनिवेशसाम्यात् । तत्रोत्प्रेक्ष्यते । दीपमाला इव  
 नायिकाचरणान् आश्रित्य भीताः सत्यो भयाभावम् अभ्यर्थयन्त<sup>७</sup> इति ।  
 ९ ता हि नायिकाः सुरतार्थं प्रियतमैरागूर्यमाणा<sup>८</sup> अपह्रियमाणनितम्ब-

<sup>१</sup> MH. <sup>०</sup>विरहाशङ्कमानस्य. <sup>२</sup> MH. याश्चरणेन for याश्चरणान्. <sup>३</sup> So MH. distinctly. <sup>४</sup> MH. क्रीडाया सं<sup>०</sup>. <sup>५</sup> MH. चा. <sup>६</sup> MH <sup>०</sup>संनिश<sup>०</sup>. <sup>७</sup> MH. <sup>०</sup>वर्णसंनिश<sup>०</sup> for स्वर्थयन्त इति. <sup>८</sup> So MH.



दंसण-णिवीचमीसा-वस-कूणिय-णयण-पम्ह-भावेण ।

जा पञ्जरियमिव पियं धरोन्ति अवसरण-सङ्काए ॥ ७६१ ॥

अहर-प्पहा-दरारुण-दसण-मऊहेहिं थण-विसारीहिं ।

वम्मह-वण-बन्धेहिं जाओ सरुहिरेहिं सोहन्ति ॥ ७६२ ॥

दीह-पिहुलत्तणेणं हत्थ-दढावेढणेक्क-जोग्गाओ ।

जाण कय-ग्गह-तण्हं देन्ति बला वेणि-मालाओ ॥ ७६३ ॥

अवरद्ध-रमण-पडिमंपि जा ण्हवन्तिव्व गण्ड-वासम्मि ।

अण्ण-ललणा-पसङ्गावकुलसियं बाह-सलिलेण ॥ ७६४ ॥

बिम्बवस्त्रा लज्जया कर्णोत्पलप्रहारेण दीपपालीर्नाशयन्ति । तन्मा नो  
नीनशन्निति दीपमालाभिः सुन्दरीचरणा आश्रिता<sup>१</sup> इत्युत्प्रेक्षितम् ॥

॥ ७६१ ॥ दर्शननिपीतम् ईर्ष्यारैससंकोचितनयनपक्ष्मत्वेन याः  
पञ्जरितं<sup>२</sup> पक्ष्मपुटपञ्जरबद्धमिव प्रिय धारयन्त्यपसरणशङ्कया<sup>३</sup>

[ ॥ ७६२ ॥ अधरप्रभया ईषदरुणदशनमयूखैः स्तनविसारिभिः  
मन्मथव्रणबन्धैरिव याः सरुधिरैः शोभन्ते

अधरप्रभया मनागारक्ता ये स्तनप्रसारिणः स्तनोपरिपतिताः शुभ्रा  
दन्तमयूखास्ते मन्मथकृतानाम् आरक्तव्रणानामुपरि बद्धाः शुभ्रा  
बल्लखण्डा इवासन्निति भावः ॥ ]

॥ ७६३ ॥ दीर्घत्वेन बहलत्वेन च हस्तदढावेष्टनैकयोग्या यासां  
प्रहृतृष्णां ददति बलाद्धेणिमालाः प्रियेभ्यः

॥ ७६४ ॥ कृतापराधरमणस्य प्रतिबिम्बम् [अपि] उत्पन्नैर्मल्यतया  
भोपयैन्तीव गण्डपार्श्वे अन्यललनाप्रसङ्गावकुलषिता<sup>४</sup> बाष्पसलिलेन

<sup>१</sup> MH. <sup>२</sup> वरणानुश्रितामेल्युत्प्रेक्षितं. <sup>३</sup> MH. <sup>४</sup> पुटं पंजरं <sup>५</sup> MH. <sup>६</sup> सरणाश्रयं

सः संघट्ट-समुज्जल-कोटिं कणय-रसनं विमोचन्ति ।

पिय-मुह-णिहित-विअसन्त-लोयणा जाओ समयम्मि ॥७६५॥

जा रोसुकम्पिय-कण-कुसुम-रय-पुञ्ज-पूरिय-थणीओ ।

अवचुण्णन्तिव दर-रूढ-संठिए वम्मह-प्पहरे ॥७६६॥

कम्पाओ वहन्ति थण-त्थ-हत्थ-रणिरङ्गुलीय-हाराओ ।

अक्कं थामेच्चिय मुहल-मेहला-णेउरं जाओ ॥७६७॥

३ अपिशब्दादात्मीयगण्डपार्श्वं च प्रक्षालयन्ति । यत् तादृशीं कान्तिसंपदं पलाशभारायमाणां मुधोद्वहन्ति तत् [तां] कान्तिं कोपात् प्रक्षाल्य अपसारयन्तीत्यर्थः ॥

॥ ७६५ ॥ सदा प्रत्यहं संघट्टेन रचनेन समुज्ज्वलकोटिं कनकरसनां विमोचयन्ति प्रियमुखनिक्षिप्तविहंसलोचना याश्च समये ३ नियतरहस्यावसर एव

अथवा समये सतीति ज्ञेयम् । प्रियमुखनिक्षिप्तविहंसलोचनत्वमेव<sup>१</sup> च समयः । प्रतिदिनं दृष्टव्याप्तिकत्वात् । अतोवलोकनविशेषेण ६ प्रियतमं<sup>२</sup> प्रयुज्य विमोचयन्तीत्यर्थः ॥

॥ ७६६ ॥ या रोषोत्कम्पितकर्णकुसुमरजः पुञ्जपूरितस्तन्यः अवचूर्णयन्तीव रोपणमिव ददति ईषद्रूढसंस्थितान् मन्मथप्रहारान्

॥ ७६७ ॥ मदनजनितकम्पवशाद्वहन्ति स्तनस्थहस्तरणनशीला-कुलीयकहाराः अङ्गं स्थानं एव एकस्थानस्थिता एव मुखरमेखला- ३ नूपुरं याः

<sup>१</sup> MH. यत्तादृशीकान्तिसंपदं पलाशभारायमाणांमुधोद्वहन्ति तत्कान्तिकोपात्प्रैक्षोप्याप्रसारयन्तीत्यर्थः. <sup>२</sup> MH. °वि°. <sup>३</sup> MH. प्रियतमान्°. <sup>४</sup> MH. has °नूपुरं च याः.

चित्त-भाणि-कण्ण-ऊराहिविद्ध-विविहोवराय-पम्हेहिं ।  
 वण्णय-तूलिल्लेहिं<sup>१</sup> लिहन्ति जा रमणमच्छीहिं ॥७६८॥  
 एक-दिसा-पडिलक्खिय-विमल-दसा चलण-णह-मऊहेहिं ।  
 जा लायण-पढीअँव सहन्ति परिमास-मउईओ ॥७६९॥  
 पिय-हुत्तं जाण विलास-लोल-लीला-फुरन्त-पम्हाइं ।  
 उड्ढेन्तिव तरलिय-पक्ख-संपुटग्गाई अच्छीई ॥७७०॥  
 आसण्ण-पिययमाहर-घडन्त-फुड-दसण-किरण-भावेण ।  
 जा मुह-रसासवंपिव पियन्ति लीला-मुणालेहिं ॥७७१॥

॥ ७६८ ॥ विचित्रमणिनिर्मितकर्णपूराभरणप्रसूतविविधोपराग-  
 युक्तपक्ष्मत्वाद् वर्णकोपरक्ततूलिकायुक्तैरिव लिखन्ति या रमणम्  
 ३ आक्षिभिः

अक्षीणि हस्तस्थानीयानि सुन्दरीणाम् । पक्ष्माणि कूर्चिकास्थानी-  
 यानि । कर्णाभरणस्थनानामणिप्रभारागद्रव्याणि<sup>१</sup> सिन्दूरादीभिः ॥

॥ ७६९ ॥ एकस्यां दिशि प्रतिलक्षिता दृष्टा विमला दशा यासां  
 ताः। कैर्विमलदशाः। चरणनखमयूखैः। चरणनखमयूखा दशा इवेत्यर्थः।  
 ३ या <sup>२</sup>लावण्यमयाः पटय<sup>३</sup> इव शोभन्ते परिमर्शमृद्वयः स्पर्श-  
 कोमलाः

॥ ७७० ॥ प्रियतमैभिमुखं यासां<sup>४</sup> विलासलीलास्फुरत्पक्ष्माणि  
 उड्डीयन्त इव प्रियं<sup>५</sup> पातुं तरलितपक्ष्मसंपुटप्राण्यक्षीणि

॥ ७७१ ॥ आसन्नप्रियतमाधरघटमानस्फुटदशनकिरणत्वेन या  
 मुखरसासवमिव पिबन्ति [ लीलामृणालेनै ] लीलामृणालेनेव

<sup>१</sup> MH. <sup>०</sup>स्थानानामभि<sup>०</sup>. <sup>२</sup> So MH. <sup>३</sup> MH. पय. <sup>४</sup> MH. या for बासां.

<sup>५</sup> MH. प्रियपातु for प्रिय पातु.

बालासु तासु नव-दिट्टि-राय-हीरन्त-हियय-तरलाइं ।

अणुबज्झनाइव से गुणेहिं सोहन्ति ललियाइं ॥ ७७२ ॥

परिरम्भण-चक्कलियं सामा-थण-मण्डलं उरे तस्स ।

पावइ लीला-अल्लय-णिहित्त-णलिणी-दल-च्छायं ॥ ७७३ ॥

सेस-गुण-णिरहिलासा ख्वंचिय से पियन्ति तरुणीओ ।

को वा अण्णेसइ दपणयस्स दल-सुरहिणो कुसुमं ॥ ७७४ ॥

वाम-कर-पेल्लिओणामिय-मेहला-णिबिडियंसुए तस्स ।

वीसमइ विलासवईण जहण-बिम्बे खणं दिट्ठी ॥ ७७५ ॥

३ इवशब्दो भिन्नक्रमः । स्फुरद्दशनप्रभादण्डः 'शौक्लयाद्विसदण्ड-  
त्वेनोत्प्रेक्षितः ॥

॥ ७७२ ॥ बालासु तासु विषयभूतासु नवदृष्टिरागद्विष्यमाणहृदय-  
तरलानि अनुबध्यमानानीव से अस्य प्रकृतनृपस्य [ गुणैः ]

३ शोभन्ते ललितानि विलासरूपाणि चरितानि ॥ २० ॥ कुलकम् ॥

॥ ७७३ ॥ परिरम्भणेन चक्रीकृतं श्यामं स्तनमण्डलम् उरसि  
तस्य प्राप्नोति लीलाकल्पकनिक्षिप्तनलिनीदलच्छायाम्<sup>१</sup> ॥

३ कल्पकं हृद्यम् । नलिनीपत्रं श्यामलं चक्राकारं च भवति । तादृश-  
मेव वक्षःस्थलपीडितं स्तनमण्डलम् ॥

॥ ७७४ ॥ शेषेषु गुणेषु निरभिलाषा रूपमेव सातिशयत्वात्तस्य  
पिबन्ति तां ललैनाः । युक्तं चैतत् । यतः को वा मूढो योन्वेषते  
३ दमनकापरनाम्नो<sup>२</sup> मरुवकस्य सुरभिदलस्य कुसुमम् ॥ दलानि पत्राणि ॥

॥ ७७५ ॥ वामकरप्रेरितावनमितमेखलानिबिडितांशुके तस्य  
विश्राम्यति विलासवतीनां जघनबिम्बे क्षणं दृष्टिः ॥

हसिर्य च भामियच्छं मुहं च नव-बउल-पण्डुर-कवोलं ।  
जहणमणिभाच्छिय-मेहलं च जीयं विलासाण ॥ ७७६ ॥

अवि य । ५

अणुकुण्डलमा विवड्ण-सरस-कवरी-विलङ्घियंसम्मि ।  
सीसम्मि कोसुमो फुरइ चारु-चूडा-मणि-णिवेसो ॥ ७७७ ॥  
उण्णुसियाहर-पेरन्त-पिञ्जर-ठविय-कुङ्कुमं हरइ ।  
णह-विलिहिय-कसणुम्मिल्लमाण-भुमयं मुहम्बुरुहं ॥ ७७८ ॥  
परिगण्ड-त्थलमासवण-लम्बि मय-णाहि-पङ्क-लेहम्मि ।  
अग्घइ अवङ्ग-मग्गम्मि सरसमासोयमुत्तंसं ॥ ७७९ ॥

॥ ७७६ ॥ हासितं [च] भ्रमिताक्षं सकटाक्षविक्षेपं मुखं च नव-  
बकुलपाण्डुरकपोलं जघनम् अनिर्भर्त्सितमेखलं च जीवितं विला-  
३ सानाम् ॥

॥ ७७७ ॥ अथ स्नाततरुणीमण्डनवर्णनं पञ्चककुलकेन । अनुकुण्डलं  
कुण्डलसमीपे सर्वतो विप्रकीर्णसरसकवरीविलङ्घितांसे<sup>१</sup> शिरसि कौसुमः  
३ स्फुरति चारुचूडामणिसंनिवेशः ॥

॥ ७७८ ॥ अन्यत्र उत्पुंसितम् अधरपर्यन्ते च पिञ्जरत्वमात्रेण  
स्थापितं<sup>२</sup> कुङ्कुमं यत्र तत् हरति चेतः नखविलिखिताः कृष्णत्वेन  
३ उन्मीलन्त्यो भ्रूलता यत्र तत् मुखमेव अम्बुरुहम् ॥

॥ ७७९ ॥ परिगण्डस्थलं<sup>३</sup> गण्डस्थलसमीपे आश्रवणविलम्बि  
मृगनाभिपङ्कलेखे अर्घति अपाङ्गमार्गे सरसम् आशोकम् अशोकसंबन्धि  
३ उत्तंसं कर्णोत्पलप्रतिरूपकम् ॥

अन्तो-माणे-दाम-च्छवि-विच्छुरियच्छंसुयं सुहावेइ ।  
 थण-वठ्ठुवरि-विकिखत्त-सबल-कुसुम-च्छडाहरणं ॥ ७८० ॥  
 इय दर-चक्खिय-मइराणुविद्ध-तम्बोल-परिमलो हरइ ।  
 अणुमज्जनमाहरणावलम्बणो से पिया-सत्थो ॥ ७८१ ॥

किं च जायं ६ ।

सोम्माहेसु निसम्मइ दिट्ठी राउज्जलेसु रमणीण ।  
 सारस-वावी-परिण्डुरेसु से दसण-वासेसु ॥ ७८२ ॥  
 उब्भिज्जइ जड-भावावरोह-दढ-मयण-संणिवेसम्मि ।  
 अहरम्मि सरस-वउलाहिवाडला राय-विच्छिन्ती ॥ ७८३ ॥

॥ ७८० ॥ अन्तःस्थितमणिमयदामच्छविविच्छुरिताच्छांशुकं  
 सुखयति स्तनपृष्ठम् उपरिविक्षितशबलकुसुमच्छटाभरणम् ॥

॥ ७८१ ॥ इति ईषदास्वादितमदिरानुविद्धताम्बूलपरिमलो हरति  
 अनुमज्जनं मज्जनोत्तरकालम् [ आभरणावलम्बनः ] से अस्य प्रिया-  
 ३ सार्थः ॥ कुलकम् ॥

[॥ ७८२ ॥ सौम्या आभा येषां तेषु सौम्यामेषु निशाम्यति रमते  
 दृष्टिः रागोज्ज्वलेषु रमणीनां सारसवापीपरिपाण्डुरेषु अस्य दशन-  
 ३ वासःसु ॥

रागेण अलक्तादिकरङ्गेण उज्ज्वलास्तथा च अन्तःस्थितैर्दन्तैर्दन्त  
 तेजोभिः सारसपक्षियुक्तवापीवच्छुभ्रवर्णयुक्ता ये रमणीनाम् ओष्ठास्तेषु  
 ६ तस्य दृष्टी रमत इत्यर्थः ॥ ]

॥ ७८३ ॥ अथ गाथापञ्चकोपनिबद्धकुलकेन शिशिरप्रभातो-  
 स्थिततरुणीचेष्टाभाह ।

पढमं छण-मग्गिय-वइयरेसु संचरइ मण्डणुच्छाहो ।  
 गहिय-हिमावण्डुर-मरुअणसु पारत्ति-दामेसु ॥ ७८४ ॥  
 परिकविस-बिन्दु-मालावसेस-मय-णाहि-दन्तुरे फुरइ ।  
 वयणम्मि मयङ्कारम्भ-पेलवा कुङ्कुम-च्छाया ॥ ७८५ ॥  
 संगलइ मरुअ-च्छेय-सवल-विणिउत्त-दमणय-दलासु ।  
 लायणं मालिय-द्विय-पिसङ्ग-कुन्दासु कबरीसु ॥ ७८६ ॥

३ उद्विद्यते जडभावः 'शैत्ययोगस्तस्यावरोहः प्ररूढत्वं' तस्यात्यन्तत्वेन  
 दृढो मदनकस्य अलक्तकादिरागविशेषस्य संनिवेशो यस्मिन् तत्राधरे  
 सरसबकुलकुसुमवदभिपाटला रागविच्छित्तिः ॥

॥ ७८४ ॥ प्रथमं क्षणम् उत्सवः प्रथममेवोत्सवार्थं ये मार्शिताः  
 कुसुमविशेषास्तेषां व्यतिकरेषु विलम्बेषु सत्सु संचरत्यन्यत्र<sup>१</sup> तत्प्रतिनिधि-  
 ३ नयेन मण्डनोत्साहः । कान्यत्र । 'गृहीतहिमापाण्डुरमरुबकेषु' पत्रि-  
 कादामसु ॥

॥ ७८५ ॥ परिकपिशो बिन्दुमालावशेषो यो 'मदनैकः कुङ्कुमादि-  
 रागस्तेनै' दन्तुरे<sup>२</sup> विषमे स्फुरति वदने मृगाङ्कस्य य 'आरम्भः  
 ३ प्रतिपद्येका कला तद्वत्पेलवा कुङ्कुमच्छाया ॥ उपभुक्तशेषेत्यर्थः ॥

॥ ७८६ ॥ संगलति मरुबकच्छेदशवलविन्युप्तदमनकदलासु<sup>३</sup>  
 लावण्यं मर्दितस्थितपिशङ्गकुन्दासु<sup>१०</sup> कबरीषु ॥

1 MH. 'योगो रोहः प्ररूढत्वं तस्यानंतत्वेन, which appears to be corrupt. The emendation is conjectural. 2 MH. संचरत्य<sup>३</sup>. 3 So MH. Surely Dr's marginal note ग्रथित is the correct rendering? MH. 'हिमापांडुर<sup>४</sup>. 5 MH. 'मदनकुङ्कुमादि<sup>६</sup>. 6 MH. दंतुरविषमे. 7 MH. adds वास्यानंतस्य after आरम्भः. Hopelessly corrupt! 8 MH. तद्वत्पेलवा. 9 MH. 'विन्युक्त<sup>१०</sup>, though विन्युप्त ग्रथितम् lower down. 10 MJH. मालन<sup>१०</sup>.

इय रक्वणी-भक्तुगय-पियकु-पडिवण्ण-सेहरो हरइ ।

सिसिरम्मि मक्किय-मणहर-पसाहणो से पिया-सत्थो ॥७८७॥

अवि य । ४

फल-णिग्गम-पडिपेल्लिय-परिसिद्धिलालमा-मउल-चुण्णाइ ।

चूयाण म्मणकारेइ मारुथो मज्जरि-मुहाइ ॥ ७८८ ॥

३ विन्युप्तं ग्रथितम् । दमनकं सुगन्धपत्रिकाविशेषः । कवयों वेण्यः ॥

॥७८७॥ इति रजनीमञ्जोद्गतप्रतिपन्नप्रियंगुशेखरोपि हरति चित्तं

स्वभावसुन्दरत्वात् शिशिरे<sup>१</sup> मर्दितमनोहरमसाधनः अस्य

३ प्रियासार्थः ॥

प्रियं गायति प्रियंगुः शेखर इव<sup>२</sup> । तिष्ठद्गुप्रभृतिस्वास्ताधुः ॥५॥

कुलकम् ॥

॥ ७८८ ॥ अथ चतसृभिर्वसन्तसंपदमाह । फलनिर्गमपरि<sup>\*</sup>-

प्रेरितपरिशिथिलेषलमृदु<sup>६</sup>कचूर्णानि चूतानां म्मणस्कारयति मारुतो

३ मज्जरीमुखानि ॥

मउलचुन्नाइ इति<sup>९</sup> पाठे मुकुलचूर्णानीत्यर्थः । मुकुलं कुसुमम् ।

चूर्णं कुसुमरजः । 'मणदित्यव्यक्तशब्दानुकरणम् । तच्च रसार्द्रफल

६ पल्लावासु<sup>७</sup> कोमलानिलवेल्लितासु<sup>८</sup> [मज्जरीषु] न युज्यते । म्मणस्कारादेः

कठिनद्रव्यकृतस्य नूपुररणितादिषु दर्शनम् । तस्मात् 'मणकारेइ इति

पाठो लक्ष्यते<sup>९</sup> सकारस्य च रेखाग्रंशमात्रेण<sup>१०</sup> लेखकदोषे म्मणारीभूतत्वा<sup>११</sup>-

<sup>१</sup> MH. शिशिरमलित<sup>०</sup> for शिशिरे मर्दित<sup>०</sup> <sup>२</sup> MH. एव for इव.

<sup>३</sup> MH. 'चुन्नाइति पाठे. <sup>४</sup> MH. म्मणमिति <sup>५</sup> MH. रसार्द्र<sup>०</sup>.

<sup>६</sup> MH. 'पल्लावासु. <sup>७</sup> MH. म्मणकारो for म्मणकारेइ. <sup>८</sup> MH. लक्ष्यते.

<sup>९</sup> MH. 'अस<sup>०</sup>. <sup>१०</sup> MH. म्मणकारी<sup>०</sup>,



चित्तालविखय-मडलुगमाण सायं निवेसिय-जलाण ।  
 गन्धमणामोयं सत्तलाण कालो विरल्लेइ ॥ ७८९ ॥  
 आवाइ माहवीणं विच्छाय-परिद्विएक्क-कुसुमासु ।  
 णिम्मल्ल-सोरहं मञ्जरीसु फल-गण्ठि-जडिलासु ॥ ७९० ॥  
 इय से दिणेसु महु-सिरि-परिणाम-सुहेसु उववण-णिवेसा ।  
 णन्दन्ति पणइणी-परियणस्स णयरोवरोहेसु ॥ ७९१ ॥

९ दिति सुगृहीतनामभिरस्मत्पितृभट्टश्रीमदुपेन्द्रपादैरवार्षि । तैरेव च  
 बाल्य एव इयमपरा व्याख्या कृता ।

नूनं पुत्रक मारुतोपि मधुरो रोलम्बमाला मधौ  
 'शश्वच्चूतलतावितानपवनसस्ता' झणत्कारयेत् ।  
 प्रेङ्खलास्यलताफलद्विकुसुमप्राप्त्यर्थगर्वोद्धता  
 धावद्रावयुतासु तासु च<sup>१</sup> लताभेदोपि भक्तेर्भवेत् ॥

॥ ७८९ ॥ 'चित्तालक्षितमुकुलोद्गमानां सायं निवेशितसेकजलानां  
 गन्धम् अनामोदं<sup>२</sup> 'ससलसंज्ञकानां पुष्पविशेषाणां कालः प्रसार-  
 ३ यति ॥

मुकुलानि कलिकाः । ताः सूक्ष्मत्वाच्चित्तावधाने सति ईषलक्ष्यन्ते<sup>३</sup> ॥  
 ॥ ७९० ॥ आवायति ईषच्छुष्यति माधवीनां विच्छायपरिष्ठितै-  
 ककुसुमासु निर्मलसौरभ्यं<sup>४</sup> मञ्जरीषु फलप्रान्थिजटिलासु ॥

॥ ७९१ ॥ इति उक्तप्रकारेण से अस्य नृपस्य दिनेषु मधुश्रीपरि-

<sup>१</sup> MH. श्रीपट्टेन्द्र<sup>०</sup>. <sup>२</sup> MH. शश्वच्चूत<sup>०</sup>. <sup>३</sup> MH. पवनसस्ता.  
 MH. ध. <sup>४</sup> MH. वित्त<sup>०</sup>. <sup>५</sup> MH. ससल<sup>०</sup>. <sup>६</sup> MH. ईषयलक्ष्यते.  
<sup>७</sup> MH. निर्मलसौरभं.

किं च । ५

पेरन्त-हरिय-कोमल-खज्जूर-दल्लज्जलं कवोलाण ।  
 गयणन्त-गालिय-बाहज्जणाण णिव्वडइ लायणं ॥ ७९२ ॥  
 दर-मडलण-मज्झोणय-तणु-रेहायन्त-धवल-भावाइ ।  
 एन्ति णव-सासि-अला-इ अन्तो-ताराइ अच्छीइ ॥ ७९३ ॥  
 थोयमिव स्वाम-गण्डत्तणेण परिलक्खिओणय-णिवेसो ।  
 परिवायइ कक्केयण-पराय-कणउज्जलो अहरो ॥ ७९४ ॥

पामसुखेषु उपवननिवेशाः नगरसमीपवनानां संनिवेशास्तेषु वा प्रवेशाः  
 ३ नन्दन्ति प्रणयिनीरूपस्य परिजनस्य प्रणयिनीसमेतस्य<sup>१</sup> वा<sup>२</sup> अपरिज-  
 नस्य संबन्धि हृदयं नगरोपान्तस्थानेषु ॥ ४ । चक्रकम् ॥

॥ ७९२ ॥ अथ पञ्चककुलकेन बालालावण्यं विलपति<sup>३</sup> । पर्य-  
 न्तहरितकोमलखज्जूरदलवदुज्ज्वलं बालाकपोलानां नयनान्तगलितवा-  
 ३ ण्पाञ्जनानां निर्वर्तते<sup>४</sup> लावण्यम् ॥ ]

॥ ७९३ ॥ दर ईषन्मुकुलितमौग्ध्येन<sup>५</sup> मौग्ध्यालज्जायोगादीषदु-  
 न्मीलितस्वाद्धेतोस्तनुरेखायमाणधवलभावानि यन्ति प्राप्नुवन्ति नवश-  
 ३ शिकलामाम्<sup>६</sup> अन्तस्ताराणि निमीलनवशादुपरितनतटमध्यप्रविष्ट-  
 ताराणि अक्षीणि ॥ नवशशिलेखायां हि शशो न भासते । शशप्रख्या-  
 स्तारा अपि ईषन्निमीलितनयनेषु न भासन्ते ॥

॥ ७९४ ॥ स्लोकमिव क्षामगण्डत्वेन परिलक्षितोन्नतनिवेशः परि-  
 वायति श्रुष्यति कर्केतनापरसंज्ञकर्विम्बफलकषायवदुज्ज्वलोदरः ॥  
 ३ कक्केयण<sup>७</sup> इति माणिविशेषोऽप्युपलक्ष्यते<sup>८</sup> । अनिर्जितरतिपरिश्रमत्वेन

<sup>१</sup> MH. ०समितस्य. <sup>२</sup>MH. चा<sup>०</sup> for वा अ<sup>०</sup>. <sup>३</sup>5 o MH. <sup>४</sup> MH. निवर्तते.

<sup>५</sup> MH. मौग्ध्यालज्जा<sup>०</sup>. <sup>६</sup> MH. ०कलामा अन्त<sup>०</sup>. <sup>७</sup> MH. कर्केतनापर<sup>०</sup>.

<sup>८</sup> MH. कर्केतनय. <sup>९</sup> MH. मणिनिवेशस्याप्युपलक्ष्यते.

दोन्बल-पण्डुराणं उम्हारुणिय-णव-केसर-गुणाण ।  
 विरलत्तणं थोवं उवेइ मुद्दाण यणयाण ॥ ७९५ ॥  
 इय तस्स पदम-मयणाणुबन्ध-पडिबद्ध-मुद्ध-भावासु ।  
 दिट्ठी णिहुय-विलासालसासु वीसमइ बालासु ॥ ७९६ ॥  
 अह तस्स थिर-भुय-क्खम्भ-णिमिय-णीसेस-भुयण-भारस्स ।  
 आसि कइ-राय-इन्धो वप्पइ-राओत्ति पणइ-लवो ॥ ७९७ ॥

बालानां म्लानाधरत्वं दौर्बल्ये च उन्नतावयवत्वम् अनुभवसिद्धम् ।  
 स्तोकमपि परिबायतीति<sup>१</sup> संबन्धः । अपिशब्देन इदमाह । यद्यपि कुल-  
 ६ महेला अप्रगल्भास्तथाप्यासामप्रागल्भ्यमेव सुरतेषु विराजतेतराम्<sup>२</sup> ॥

॥ ७९५ ॥ दौर्बल्यपाण्डुराणाम् ऊष्मारुणितनवकेसरगुणानां  
 विरलत्वमिव<sup>३</sup> दौर्बल्यवशास्तोकमुदैति [मुग्धानां] स्तनानाम् ॥

॥ ७९६ ॥ इति तस्य प्रथममदनानुबन्धप्रतिबद्धमुग्धभावासु दृष्टि-  
 निभृतविलासालसासु विश्राम्यति बालासु ॥ निभृतम् उपगूढम् ।  
 ३ कुलकम् ॥ ५ ॥

॥ ७९७ ॥ अथेति-अधिपत्यधिकारप्रत्ययः प्रस्तुतकाव्यकर्तृगत-  
 चरितप्रस्तावनार्थो मङ्गलार्थश्च मध्ये । अथ तस्य स्थिरभुजस्तम्भनि-  
 ३ मितनिःशेषभुवनभारस्य आसीत् कविराजचिह्नः [कविराजसंज्ञो] बाक्य-  
 तिराज इति प्रणयिरुवः भृत्यलेशः ॥ प्रणयिषु वा ल्योन्तर्भावो यस्य  
 स प्रणयिलयः । निमित्तं निक्षिप्तम् । डुभिञ् प्रक्षेपण इति पाठात् ॥

<sup>१</sup> MH. <sup>०</sup>गरवतीति. <sup>२</sup> MH. <sup>०</sup>ततरा for <sup>०</sup>तराम्. MH. add after this as follows:—कांतानुपाख्यमानानन्तानर्थावयवमानमवकालैकाकल्पकोपासितरूपमरमणीयरमणीविषवान-  
 वरतरयकेनापरदृष्टौ दीर्घस्य which, as a whole, appears corrupt, and difficult to restore. <sup>३</sup> MH. विरलमिव. <sup>४</sup> MH. आसीत्कविराजसंज्ञाचिह्नो वाक्यति<sup>०</sup>. <sup>५</sup> MH. ल्योन्तर्भावो. De J K P all read एणइलवो, and not पणयिलवो.

अप्या वृत्तिअ-मेसेण णवर विरसोवि जस्स पट्टिहाइ ।

सिरि-कमलाजइ-चलणेहिं कहवि अं गहिय-बहुमाणो ॥ ७९८ ॥

भवभूइ-जलहि-णिग्गय-कव्वामय-रस-कणा इव फुरन्ति ।

जस्स विसेसा अज्जवि वियडेसु कहा-णिवेसेसु ॥ ७९९ ॥

भासम्मि जलणमित्ते कुन्तीदेवे अ जस्स रहुआरे ।

सौबन्धवे अ बन्धम्मि हारियन्दे अ आपणन्दो ॥ ८०० ॥

[॥ ७९८ ॥ आत्मा एतन्मात्रेण केवलं विरसोपि यस्य प्रतिभाति  
श्रीकमलायुधचरणैः कथमपि यत् गृहीतबहुमानः ॥

३ यस्य वाक्पतेरात्मा । यो वाक्पतिरिति यावत् । विहीनकाव्यादि-  
रसोपि सन् केवलमेतेन वक्ष्यमाणेन हेतुना प्रतिभाति प्रकर्षेण विज-  
यते यत् कमलायुधेन नाम कविना गृहीतो बहुमानः सेवा यस्मात्  
६ तादृशः सोस्ति । इति भावः ॥]

[॥ ७९९ ॥ भवभूतिजलाधिनिर्गतकाव्यामृतरसकणा इव स्फुरन्ति  
यस्य विशेषा अद्यापि विकटेषु कथानिवेशेषु<sup>१</sup> ॥ निबन्धेष्विति कचि-  
३ स्पाठः ।]

[॥ ८०० ॥ भासे ज्वलनमित्रे कुन्तीदेवे च यस्य रघुकारे सौब-  
न्धवे च बन्धे हारिचन्द्रे च आनन्दः ॥

३ भासः ज्वलनमित्रः कुन्तीदेवः (?) इति कवयः । रघुकारः कालि-  
दासः । सौबन्धवो बन्धः सुबन्धुकृतिर्वासवदत्ता नाम प्रबन्धः । हारि-  
चन्द्रः हरिचन्द्रेण कृतः प्रबन्धः ॥]

आलेख्यं च सरसं च परिस-लोणं च सारवन्तं च ।  
 थिरमुज्जलं च छाया-घणं च गी-विलसितं जस्स ॥ ८०१ ॥  
 आगम-वाया छन्दणुया य ते भरह-गोयम-प्पमुहा ।  
 णन्दन्ति जमेवं हास-कारिणो सार-कइणो य ॥ ८०२ ॥

[॥ ८०१ ॥ आलेख्यं च सरसं च स्पर्शलवणं स्पर्शमृदु स्पर्श-  
 कोमलं च सारवच्च स्थिरम् उज्ज्वलं च छायाघनं च गीर्विलसितं  
 ३ यस्य ॥

यस्य वाक्यपतेर्गीर्विलसितं काव्यरचनम् आलेख्यवदिङ्कितदर्शकं  
 रसयुक्तं स्पर्शकोमलं सारयुक्तं मुद्रितमिव मनसि प्रवेशशीलम् उद्भूत-  
 ६ प्रकाशम् अर्थच्छायाप्रचुरं च भवतीत्यर्थः ॥ ]

॥ ८०२ ॥ आगमवादा नैयायिकादयः छन्दांसि जयदेवप्रभृतीनि  
 वेदांश्च ये जानते ते तथा ते प्रख्याततमा भरतगोचरप्रमुखा भरतो  
 ३ गोचरो येषां ते भरतगोचरा भरतज्ञास्त्रप्रमुखाश्च पुराणज्ञा नन्दन्ति  
 यं वाक्यपतिराजम एवम् एवमेव । पक्षपातानुरागं विनेत्यर्थः । हास-  
 कारिणो दुष्टकवयः सारकवयश्च । अथ वा एवंहासकारिणो व्यासा-  
 ६ दयः । सारकवयश्च 'वेदान्तवेदिपातजलकापिलप्रमुखाः ॥ अथ वा  
 आगम-वाया-छन्दणुया' इति समस्तम् । आगमो वैशेषिकादिर्वे-  
 दादिश्च । वाग् व्याकरणम् । छन्दश्च सालंकारकम् । अथ वाग्रह-  
 ९ णेनैव अलंकारस्वीकारः केषांचिच्छब्दादव्यतिरेकात्\* श्लेषप्रसादप्रभृ-  
 तीनाम् । आगमवाक्यछन्दांसि जानन्तीत्यागमवाक्यछन्दोज्ञाः ॥

काव्यमात्रे प्रतिपदं 'विमान्तोप्यर्थराशयः ।

ग्रन्थगौरवभीते — — प्रयत्नेन भूयसा ॥

१ MH. 'पातांजल'. २ MH. 'छन्दणु इति ३ MH. 'रेकोलेव'.  
 The emendation is purely conjectural. ४ MH. 'प्यर्थ राशयः'.

किं च ।

भरिय-सवण-द्वियं भूरि-कइ-गुणोवास-कङ्किणो जस्स ।  
 सुभणियमहो णयन्तिव विम्हय-चलिण्हिं सीसेहिं ॥८०३॥  
 तो सो गोढी-परिसंठिण्हिं सप्पुरिस-संकहावसरे ।  
 भणिओ विम्हय-वियसन्त-णयण-वत्तं वियङ्गेहिं ॥ ८०४ ॥  
 धारेइ जल-हरोहु-वसुंधराबन्धबन्धुरं सेसो ।  
 कहवि विणिउञ्चिय-द्विय-विसट्ट-कण्ठं फणा-वल्लयं ॥ ८०५ ॥

॥ ८०३ ॥ भृतश्रवणस्वेन स्थितं सत् भूरिकविगुणोपायाकाङ्क्षिणः  
 श्रोतारो यस्य सुभणितं सूक्तम् अधो नयन्तीव विस्मयचलित-  
 ३ शिरोभिः ॥

॥ ८०४ ॥ ततः असंख्यसूक्तपरितोभृतकर्णत्वाद्धेतोः असौ  
 वाक्पतिः गोष्ठीपरिसंस्थितैः सत्पुरुषसंकथावसरे भणितो विस्मयविक-  
 ३ सन्नयनपत्रं<sup>१</sup> कृत्वा विदग्धैः ॥

पत्राणीह पक्ष्माणि । तैः काव्यकरणे प्रार्थनया प्रेरित इत्यर्थः ॥

॥ ८०५ ॥ अथ यशोवर्मणा कथं मगधराजो हत इति वर्णयितुं  
 सप्तत्रिंशता गाथाभिर्महाकुलकम् अवान्तरकुलकपञ्चकान्वितम् ॥ तत्र  
 ३ हरेरंशो यशोवर्मेति प्रथमेनावान्तरकुलकेनाह ।

धारयति जलभरेण<sup>१</sup> उहुरा<sup>२</sup> अधोगता या वसुंधरा तस्या  
 आबन्धेन संबन्धेन बन्धुरम् आक्रान्तं शेषः कथमपि विनिकुञ्चितस्थि-  
 ६ तविकसितकण्ठं फणावल्लयम् ॥ जलभरः प्रलयकालभावी विवक्षितः ॥

<sup>१</sup> MH, 'कषणं पक्ष्म'.

<sup>२</sup> MH, जलहरेण.

<sup>३</sup> MH, तुष्टरा.

दीसन्ति जय-विणासुल्लसन्त-घण-धूमकेउ-दण्डव्व ।  
 जल-मज्जन्त-दिसा-गय-खणुद्ध-धरिया कर-क्खम्भा ॥ ८०६ ॥  
 उल्लसित-वीइ-बलयन्तराल-परियत्तमाण-रवि-बिम्भा ।  
 होन्ति सवाडव-जलणव्व गयण-मग्गेवि मयर-हरा ॥ ८०७ ॥  
 वियलन्त-विज्जु-वलया पलयम्बु-वह-णिवहा णिविज्जन्ति ।  
 तंदियस-पीय-सलिला साणुसएणंव साल्लेण ॥ ८०८ ॥  
 जल-भवण-समालम्बिय-सयणस्स मुरारिणो समुद्रेण ।  
 दिज्जइ महा-पईवोव्व वीइ-संवेल्लिओ सूरु ॥ ८०९ ॥  
 जाआ घण्णासाया अण्णोच्चिय केवि संबलन्ताण ।  
 छीर-सुराउव्व-वियार-विसमिया सयल-जलहीण ॥ ८१० ॥

॥ ८०६ ॥ दृश्यन्ते जगद्विनाशसूचनाय 'स्फुरद्धनधूमकेतुदण्डा' इव जलमज्जद्दिग्गजक्षणोर्ध्वधृताः करस्तम्भाः ॥

॥ ८०७ ॥ उल्लसितवीचिवलयान्तरालपरिवर्तमानरविविम्बा<sup>१</sup> भवन्ति सवाडवज्वलना इव गगनमार्गेऽपि मकरधराः समुद्राः ॥

[ ॥ ८०८ ॥ विगलद्विद्युद्वलयाः प्रलयाम्बुवहनिवहा निपीयन्ते प्रतिदिवसपीतसलिलाः सानुशयेनेव सद्वेषेणेव साल्लेन ॥ प्रतिदिनं ३ मेघैर्यत् पीतं जलं तत् सानुशयमिव आत्मपानजन्यक्रोधयुक्तमिव भूत्वा तान्मेघान् नितरामपिबदित्यर्थः । मेघा अपि सर्वे प्रलयाम्बुना निगीर्णा इति भावः ॥ ]

॥ ८०९ ॥ जलमवनसमालम्बितशयनीयस्य मुरारेः समुद्रेण दौप्यते<sup>२</sup> महाप्रदीप इव 'वीचिसंवेल्लितः सूरः ॥

॥ ८१० ॥ जाता वर्णास्वादा अन्य एव केपि संबलतां मिश्री-भवतां क्षीरसुराऽपूर्वविकारविषमिताः सकलजलधीनाम् ॥

<sup>१</sup> MH, स्फुरस्ति घन<sup>०</sup>,

<sup>२</sup> MH, श्रीची<sup>०</sup>,

<sup>३</sup> MH, दीपते,

मज्जति<sup>१</sup> शिखरारूढारुहन्त-पुञ्जइय-मुहल-सुर-लोओ ।  
 कुहर-भरण-कमोसीयमाण-जल-कलकलो मेरु ॥ ८११ ॥  
 चलणन्त-णिबडियं संभमेण पलयम्बु-णिम्भरे भुयणे ।  
 आरुहइ रयय-णावंव तिणयणो मउलि-ससि-लैहं ॥ ८१२ ॥  
 प्राउल-भावो जोआणुबन्ध-संजमिय-सास-पसरस्स ।  
 पव्वालियाणणस्सवि सयंभुणो सायर-जलेण ॥ ८१३ ॥

क्षीरसुराग्रहणं घृतजलादिसागरपञ्चकमपि सप्तसमुद्रान्तर्गतम् उप-  
 लक्षयति । क्षीरसुरयोस्तु उपादानं कुतूहलितया । क्षीरसुरासंनिपा-  
 तस्य लोके अदृष्टत्वेन तद्विकाररसस्य अपूर्वत्वम्<sup>१</sup> ॥

॥ ८११ ॥ मज्जति<sup>२</sup> शिखरारूढारुहण्पुञ्जकृतमुखरसुरलोकः<sup>३</sup>  
 कुहरभरणकमेणावसीदन्<sup>४</sup> जलकलकलो यत्र स मेरुः ॥

३ कुबति मेरुकटकादिके सति तदाश्रयः सुरलोकः शिखरेषु पुञ्जी-  
 भवति । को नस्नातेति च कलकलं करोति । कुहरेषु च शून्येषु प्रथ-  
 मजलजलजललोलप्रवेशसमये महाकलकलो भवति । यथायथानुपूर्यते  
 ६ तथातथा मन्दीभवतीत्यनुभवसिद्धम् ॥

॥ ८१२ ॥ चरणान्तनिपातितां<sup>५</sup> संभ्रमेण भयेन प्रलयाम्बुनिर्भरे भुवने  
 आरोहति पद्मयामाक्रामति रत्नैनावमिव त्रिनयनो मौलिशशिलेखाम् ॥

१ किल चलतो<sup>६</sup> यत् मस्तकाद्द्वागिति<sup>७</sup> पादाग्रे पतति तत् अलक्षितं  
 चरणेनाक्रम्यते । चन्द्रलेखा च वक्राकृतिर्नौरिव भवति । यथा शुक्लद्वि-  
 तीयस्याम् । जलप्लाविते च जगति नावारोहणावसर इत्येवमुत्प्रेक्षितम् ॥

॥ ८१३ ॥ न आकुलभावो योगानुबन्धसंयमितश्चासप्रसरत्वात्

<sup>१</sup> MH. अपूर्वत्वात्. <sup>२</sup> MH. 'रूढीरुहन्त' <sup>३</sup> MH. 'पुञ्जकृत'.

<sup>४</sup> MH. 'सीदजल'. <sup>५</sup> MH. 'निपातित'. <sup>६</sup> MH. 'वर्लतो'.

<sup>७</sup> MH. 'श्रोति'.



इय पलंय-जलफालिय-चलन्त-सुर-सेल-विहल-विबुडम्मि ।  
 अणमवलम्बणं ति-हुयणस्स जो जायइ मुरारी ॥ ८१४ ॥  
 जस्समह-धूम-लेहा रविणा स-मऊह-दाविय-दलेण ।  
 अग-घटिण दीसइ कविसेक-फलव्व ताल-लया ॥ ८१५ ॥  
 तस्स इर इमो सुव्वइ विगगह-तुङ्गाहिहाण-पटिवण्णो ।  
 भुयणम्मि महासुर-वंस-वेरिणो अंस-णीसन्दो ॥ ८१६ ॥

जलोपप्लवस्य च 'श्वासनिरोधसुखानुबोधकत्वात्' स्थावितामेनस्थापि  
 ३ स्वयंभुवः सागरजलेन ॥

॥ ८१४ ॥ इय जलैहि इति द्वाभ्याम् अवान्तरकुलकं समापयति ।  
 इति जलधिजलास्फालितवल्सुरशैलविहलविबुधे<sup>१</sup> अनघमवलम्बनं  
 ३ त्रिभुवनस्य यो जायते मुरारिः

[॥ ८१५ ॥ यस्य महाधूमलेखा रविणा स्वमयूखदर्शिततलेन  
 अग्रघटितेन दृश्यते कपिशैकफलेव ताललता

३ मध्याह्नसूर्यस्पृक्विशरा भूमिमूला यस्य प्रलयकालीना महाधूमलेखा  
 कपिशैकफला महाताललतेव भाति स्मेति भावः ॥]

॥ ८१६ ॥ तस्य किलायं श्रूयते<sup>२</sup> विग्रहतुङ्गाभिधानेन लोके प्रति-  
 पन्नः प्रतीतो भुवने महासुर[वंश]वैरिणः 'अशनिप्यन्दः ॥ अन्तःकु-  
 ३ लकम् ॥ १२ ॥

<sup>१</sup> MH. 'सुखेनुबो<sup>०</sup>'. The emendation is conjectural. <sup>२</sup> Do J. K. P. all read 'विबुडम्मि' as explained by the commentator. <sup>३</sup> MH. 'भिधाने लो<sup>०</sup>'. <sup>४</sup> MH. 'अशनिप्यन्दः'.

अह वा । १०

ओसरइ समुप्ययणा रहस-घटन्तङ्ग-पेष्ठण-विलोलं ।  
तक्खण-विहडिय-बम्मण्ड-सयल-जालं व घण-वडलं ॥ ८१७ ॥  
विहडन्त-घण-विमुक्का परियत्त-विमाण-वञ्चिया कहवि ।  
णिवदान्ति गलिय-णिय-पिञ्छ-विब्भमा तडि-गुण-च्छेया ॥ ८१८ ॥  
भमियं रय-विहुओयहि-समुच्छलन्तेहिं पक्ख-सेलेहिं ।  
साहेउज-संगएहिं महा-विहङ्गेहिं व णहम्मि ॥ ८१९ ॥

॥ ८१७ ॥ अथ वा हरिरेवायं गरुडगमनत्वात् न तु तन्निष्यन्द  
इति द्वितीयान्तःकुलकेनाह ।

३ अपसरति सम्यगुत्पतनात् रभसघटमानां सप्रेरणविलोलं 'तत्क्षण-  
विघटितब्रह्माण्डशकलजालमिव' घनपटलम्<sup>१</sup> ।

गरुडो ह्यण्डजः । अण्डजाश्च<sup>२</sup> अण्डोदरे पक्षसंविष्टे अण्डं स्फोट-  
६ यित्वा निःसरन्तीति भङ्गिभणितिरियम् ॥

॥ ८१८ ॥ 'विघटमानैर्धनैर्विमुक्ताः परिवृत्तविमानवञ्चिताः कथ-  
मपि निपतन्ति गलितनिजपक्षैर्विभ्रमास्तडित एव दर्पेण प्रसृताश्छि-  
३ न्नगुणाः<sup>३</sup> अत एव वेगपतनवशनिपतितगरुडपक्षलेशविभ्रमं जनयन्ति'<sup>४</sup> ॥

॥ ८१९ ॥ आन्तं रयो वेगस्तेन विधूतो य उदधिस्ततः समु-  
च्छलद्भिः पक्षशैलैः<sup>५</sup> साहाय्यसंगतैरिव महाविहंगैर्नभसि ॥

<sup>१</sup> MH. तत्क्षणविलोलवत्क्षण<sup>०</sup> for तत्क्षण<sup>०</sup>. <sup>२</sup> MH. 'सकल' <sup>३</sup> MH. घट<sup>०</sup>  
<sup>४</sup> MH. appears corrupt, reading अण्डजाश्चोदरेक्षसविष्टेऽण्डस्फोटयित्वा. The  
emendation is purely conjectural. <sup>५</sup> MH. विघटमानैव<sup>०</sup>; i.e. om. घनैः  
<sup>६</sup> MH. 'गुणाः'. The text of the commentary from तडित एव दर्पेण up  
to 'गुणाः' seems corrupt. Probably the last words of the śhāyā and  
the beginning of an explanatory note, of which दर्पेण &c. is the exist-  
ing continuation, are lost. <sup>७</sup> MH. जनयति. <sup>८</sup> MH. साहाय्य<sup>०</sup>.

दीसइ वेज्जघाडिय-सायर-मूल-रयण-प्पहायम्बो ।  
 पढमोवइयारुण-पेह्लिओव्व मग्गो सुवण्णस्स ॥ ८२० ॥  
 सोहन्ति अमरिसुग्गम-विज्जण-विसाणल-सिहं वियम्मन्ता ।  
 दर-खण्डिय-मुह-घोलन्त गरुल-वक्खव्व भुयइन्दा ॥ ८२१ ॥  
 मूल-फणा-मण्डल-तह-णिसण्ण-णिक्कम्प-धरिय-महि-वेहं ।  
 सहइ ठियं इयर-फणाहिउत्त-गरुलं अणन्तस्स ॥ ८२२ ॥  
 विहडन्ति णह-णिवाया विहङ्ग-णाहस्स कुलिस-कटिणावि ।  
 मन्दर-णिहंस-किण-णिदुरम्मि वच्छम्मि वासुइणो ॥ ८२३ ॥

॥ ८२० ॥ दृश्यते 'वेगोद्धाटितसागरमूलरत्नप्रभाताम्रः प्रथमो-  
 त्पतितारुणपूरित इव मार्गः [सुपर्णस्य] सुपर्णस्यादित्यस्य ॥

३ समुद्रतले पाताले नागानां मणिसमूहा उद्धाटिता एवमुपवर्णिताः ॥

॥ ८२१ ॥ शोभन्ते अमर्षोद्गमद्विगुणविषानलमिषं कृत्वा विजृ-  
 म्भमाणा ईषस्खण्डिता मुखैर्वूर्णमाना गरुडपक्षा येषां ते इव भुज-  
 ३ गेन्द्राः ॥

अमर्षोद्गतविषानलज्वालाः 'कोपखण्डितमुखस्थापितगरुडपक्षखण्ड-  
 त्वेनोत्प्रेक्षिताः ॥

॥ ८२२ ॥ मूलफणामण्डलतथानिषण्णनिष्कम्पधृतमहीपीठं<sup>१</sup> शोभते  
 स्थितम् अवस्थानम् इतरफणाभियुक्तगरुडम् अनन्तस्य शेषस्य ॥

॥ ८२३ ॥ विघटन्ते नखनिपाता विहंगनाथस्य संबन्धिनः कुलि-  
 शकठिना अपि मन्दरनिघर्षकिणनिष्ठुरे वक्षसि वासुकेः ॥

१ MH. <sup>०</sup>सागररत्नमूलप्रभा<sup>०</sup>. २ MH. <sup>०</sup>स्थापिता गरुड<sup>०</sup> ३ MH. <sup>०</sup>निषण्णाः  
 for <sup>०</sup>निषण्ण<sup>०</sup>.

णिय-सुङ्कारोसारिय-णपडन्त विहङ्ग-णाह-संसग्गा ।  
 फणिणो विहल-मुह-च्छोह-विउण-रोसं विसुरेन्ति ॥ ८२४ ॥  
 संभ्रम-चलन्त-दिग्गय-घोलाविय-सास-मुहल-कर-दण्डं ॥  
 सेसद-भुयय-कुल-णाययंव ओसरइ पाचालं ॥ ८२५ ॥  
 इय एस विहुअ-विसहर-समूह-संभाविउब्भड-जसेण ।  
 बुब्भइ विणया-तणएण स-विणयं कण्ह-भावम्मि ॥ ८२६ ॥

॥ ८२४ ॥ निजसूत्कारापसारितापतद्विहंगनाथसंसर्गाः फणिनो  
 विफलमुखक्षोभं<sup>१</sup> द्विगुणरोषं कृत्वा विशूरयन्ति अशूरयन्ति<sup>२</sup> विशूरमा-  
 ३ स्मानं कुर्वन्ति ॥

तत्करौतीति णिच् । अशूरमात्मानं शोचन्तीत्यर्थः ॥

॥ ८२५ ॥ संभ्रमवैलदिग्गजघूर्णितश्वासमुखरकरदण्डं<sup>३</sup> शेषाष्टम-  
 भुजगकुलनामितमिव अपसरति पातालम् ॥

३ अष्टौ किल दिग्गजाः । चत्वारो दिक्षु विदिक्षु च चत्वारः । तत्रै-  
 वमुप्रेक्ष्यते । नागा इव<sup>४</sup> दिग्गजाकृष्टकरनिकराः । सप्तान्ये<sup>५</sup> शेषस्त्व-  
 ष्टमस्तदाधारत्वेन वर्तमानः । अयं स्वर्थो रम्यतरः शेषस्थभुजगकुल-  
 ६ नामितमिवेति । दिग्गजचतुष्टयं शेषत्वेन तत्करास्तु नागकुलत्वेन  
 कल्पिताः कविना ॥

॥ ८२६ ॥ इत्येष विधुतविषधरसमूहसंभावितोद्भटयशसा उह्यते  
 विनतातनयेन सविनयं कृत्वा कृष्णभावे कृष्णरूपावस्थायाम्  
 ३ ॥ १० ॥ आदितः २२ ॥ अन्तःकुलकं द्वितीयम् ॥

<sup>१</sup> MH सुखे क्षोभे. <sup>२</sup> MH. विशूरमशूरयति for अशूरयन्ति. <sup>३</sup> MH om र.  
<sup>४</sup> MH. एव. <sup>५</sup> MH. 'निकराकराः for 'निकराः. <sup>६</sup> MH. सप्तान्ये. <sup>७</sup> MH. वर्तमाना  
 अयं. The whole passage from नागा up to वर्तमानः seems to be corrupt  
 in MH.

अवि य ।

संभम-भमन्त-विज्जाहरासि-केसर-करम्बियं फुरइ ।  
 उप्पाउद्ध-ट्टिय-चिहुर-दण्ड-चण्डव गयण-यलं ॥ ८२७ ॥  
 उव्वइइ बिम्ब-घटियं तारा-णियरं ससी विडप्पस्स ।  
 निइय-कवलण-खुडिय-ट्टियं दाढा-कणुक्करं ॥ ८२८ ॥  
 रोस-धुय-चलण-तलोक्क-लच्छि-विच्छूढ-णेउर-च्छायं ।  
 विवराह-केउ-भिण्णं रवि-बिम्बं वियलइ नहम्मि ॥ ८२९ ॥

॥ ८२७ ॥ अपि च कृष्णत्वमेव जगदीशत्वेन द्रढयति तार्तीये-  
 नान्तःकुलकेन ॥

३ संभ्रमभ्रमद्विधाधरासिकेसरकरम्बितं स्फुरति उत्पातोर्ध्वस्थितचि-  
 हुरदण्डचण्डामिव नभस्तलम् ॥

संभ्रमो जगज्जयोद्यताद् यशोवर्मणो भयम् । असिकेसराः खड्ग-  
 ६ रश्मयः । चिहुरदण्डा गगने केशदण्डाकारा उत्पाताः प्रसिद्धाः ॥

॥ ८२८ ॥ उद्धहति बिम्बघटितं तारानिकरं शशी राहोः निर्द-  
 यकवलनखण्डितस्थितमिव दंष्ट्राकणोत्करम् ॥

३ घटितं संबद्धम्<sup>१</sup> । विडप्पो राहुः । यदा ताराश्चन्द्रबिम्बारूढा  
 दृश्यन्ते तदा जगतो भयं महद्भवतीत्युत्पातोयम् ॥

॥ ८२९ ॥ रोषधूतचरणायास्त्रैलोक्यलक्ष्म्याः सकाशाद्विच्छूढः  
 सस्तो यो नूपुरस्तच्छायं विवराद्धेतोः केतुभिन्नं<sup>२</sup> सत् रविविम्बं विव-  
 ३ लति विगलति वा [नभसि] ॥

केतुभिन्नत्वात्सविवरम् । ततश्च लक्ष्मीचरणनूपुरसादृश्यम् । यस्यां  
 दिशि कुपितो यशोवर्मा भवति तत्र विनाशस्य सूचका उत्पाता  
 ६ हराविव जगत्प्रलयोद्यते भवन्तीति तात्पर्यार्थः ॥

<sup>१</sup> MH, 'योद्योता', <sup>२</sup> MH, adds उक्तालितम् after संबद्धम्. <sup>३</sup> MH, केतुभिन्ने,

अत्थक-फुडण-वियलन्त-कलल-कलिलंव बाल-बम्भणं ।  
 रवि-विम्बं दीसइ किरण-मुक्क-कीलाल-जम्बालं ॥ ८३० ॥  
 तदियस-मुंह-ट्टिय-लोह-कवल-कसण-प्पहा-विहिण्णंव ।  
 हेसन्ति रहस-निव्वूढ-धूम-कलुसं जय-तुरङ्गा ॥ ८३१ ॥  
 इय तहया खण-निव्वडिय-भू-लया-भङ्ग-भङ्गुरावहे ।  
 जाण इमम्मि भुयणेसु दारुणा आसि उप्पाया ॥ ८३२ ॥

॥ ८३० ॥ अनवरतस्फुटनेविगलःकललकलिलम्' [इव] बाल-  
 ब्रह्माण्डं रविबिम्बं दृश्यते किरणमुक्तकीलालाकुलम्' ।

३ कुललम् अकठिनीभूतं प्राणिशरीरोपादानकारणं शोणितादि ।  
 कलिकं व्यासम् । कीलालं रुधिरम् जम्बालं व्याकुलम् ॥

॥ ८३१ ॥ प्रतिदिवसमुखस्थितलोहकवलकृष्णप्रभाविभिन्नमिव  
 हेषन्ते रभसनिर्व्यूढधूमकलुषं जयतुरंगाः ॥ सधूमं हयहेषणमु-  
 ३ स्पातः ॥

॥ ८३२ ॥ इति तदा भुवनजयार्थयात्रासमये<sup>१</sup> क्षणमात्रमपि निर्वृत्ते<sup>२</sup>  
 निजैकपदैर्भङ्गे<sup>३</sup> नृपत्यादिकृतस्वमर्यादातिक्रमाशङ्कादिकेऽपराधे निमित्ते  
 ३ सति भङ्गरे सधुकुटिके अपाङ्गे यस्य तस्मिंश्चलिते अस्मिन्यशोवर्मणि  
 भुवनेषु दारुणा आसन् परराष्ट्रेषु उत्पाताः ॥ ६ ॥ आदितः २८ ॥  
 तृतीयमन्तःकुलकम् ॥

<sup>१</sup> MH. <sup>०</sup>कलितम्. <sup>२</sup> MH. <sup>०</sup>कुलम् for <sup>०</sup>आकुलम्. <sup>३</sup> MH om. <sup>०</sup>ये.

<sup>४</sup> MH. निवृत्ते. <sup>०</sup> MH. निजपदकभङ्गे.

किं च ।

सरहस-संचार-तरङ्गिओरु-तरलाविओ सुहावेइ ।  
 आरसणा-गुण-पडिबद्ध-कुण्डलो कुसुम-पालम्बो ॥ ८३३ ॥  
 घोलइ पडिलग-पियङ्गु-मञ्जरी-जाल-गरुइअद्वन्तो ।  
 असमञ्जस-लासायास-पसिदिलो कुन्तल-कलावो ॥ ८३४ ॥  
 सहइ थण-वट्ठ-संठिय-पिढायय-पंसु-पिञ्जर-च्छायं ।  
 अहिराम-माहवी-मउल-दन्तुरं दमणयाहरणं ॥ ८३५ ॥  
 पड-वास-पंसु-धूसर-दर-गरुआअन्त-पम्ह-परिसिदिला ।  
 घोलइ महु-मय-परिणाम-विरल-परिवाडला दिट्ठी ॥ ८३६ ॥

॥ ८३३ ॥ अथ चतुर्थं शृङ्गाराङ्गम्<sup>१</sup> ॥ सरभससंचारतरङ्गितोरुतर-  
 लितः सुखयति<sup>२</sup> आरशनागुणप्रतिबद्धकुण्डलः कुसुमप्रालम्बः ॥

॥ ८३४ ॥ घूर्णते<sup>३</sup> प्रतिबद्धप्रियङ्गुमञ्जरीजालगुरूकृतार्धान्तः  
 असमञ्जसलासायासप्रशिथिलः<sup>४</sup> कुन्तलकलापः ॥

३ अतिरभसप्रसारितस्वेन त्यक्तागमत्वं लासस्यासामञ्जस्यम् ॥

॥ ८३५ ॥ शोभते स्तनपृष्ठसंस्थितपिष्टातकपांशुपिञ्जरच्छायम्  
 अभिराममाधवीमुकुलदतुरं चम्पैकाभरणम् ॥

३ कचिन्नु दमनकाभरण [म् इति] पाठोस्ति । पिष्टातकश्चतुःसमः ।  
 मुकुलं कलिका ॥

॥ ८३६ ॥ पटवासपांसुधूसरेष्वुत्सृज्यमाणपक्ष्मपरिशिथिला घूर्णते  
 मधुमदपरिणामविरलपरिपाटला दृष्टिः ॥

<sup>१</sup> MH. शृङ्गारङ्गम्. <sup>२</sup> MH. ०रसना<sup>०</sup>. <sup>३</sup> MH. ०गुरु<sup>०</sup>. <sup>४</sup> MH. ०शिथिलकु<sup>०</sup>  
 for ०शिथिलः कु<sup>०</sup>. <sup>५</sup> MH. ०गुर्यमान<sup>०</sup>.

इय मयणूसव-विंयसन्त-बहल-क्रीला-रसो सुहावेइ ।

एयस्स पणइ-भवणेसु णव-विलासो पिया-सत्थो ॥ ८३७ ॥

अवि य ।

लहु-विसय-भाव-पडिसिद्ध-पसर-संभावणा-पडिक्खलिया ।

जस्स समत्तावि गुणा चिरमसमत्तव्व दीसन्ति ॥ ८३८ ॥

अह वा

वसुहा-सयण-पहुप्पन्त-रेणु परिभोय-विहुरिय-कवोलं ।

वयणं हेमन्त-मियङ्क-धूसरं सारवेन्तीहिं ॥ ८३९ ॥

असमारण-मूलोद्धिज्जमाण-पम्हण-मडहिय णडाले ।

अलण्णीसास-णिवेस-जज्जरे संजमेन्तीहिं ॥ ८४० ॥

॥ ८३७ ॥ इति मदनोत्सवविकसद्बहलक्रीडारसः सुखयति एतस्य  
नृपस्य प्रणयिभवनेषु नवविलासः प्रियासार्थः ॥ आदितः ३३ ॥  
३ तुरीयमान्तरकुलकम् ॥

॥ ८३८ ॥ लघुविषयभावप्रतिषिद्धप्रसरसंभावनाप्रतिस्खलिता  
यस्य समाप्ता अपि गुणाश्चिरमसमाप्ता इव दृश्यन्ते ॥ यस्य अगणित-  
३ गुणगणस्य पुरतः संपूर्णगुणा अपि अल्पगुणा इव प्रतिभान्ति भानो-  
रिव चन्द्रादय इत्यर्थः ॥

॥ ८३९ ॥ अथ वैरिवनितानां वन्दिस्वमापादितानामवस्थावर्णनं  
समाप्तिकुलकम् ॥

३ वसुधाशयनप्रभवद्रेणु परिभोगविधुरितकपोलं वदनं हेमन्तमृगाङ्क-  
धूसरम् उत्पुंसन्तीभिः

॥ ८४० ॥ असमारणेन<sup>१</sup> अयोजनेन<sup>२</sup> मूलोद्धिद्यमानपक्षमाग्नैरल्पी-  
कृतललाटान् अलकान् निःश्वासनिवेशैर्जर्जरात्कम्पमानान् संयमयन्तीभिः

<sup>१</sup> MH. असमारणानयो<sup>०</sup> for-असमारणेन अयो<sup>०</sup>. <sup>२</sup> MH om. मूल<sup>०</sup>.

30( Gaṇḍavaho. )



जह-तह-पुसिअंसु-कणावलम्ब-मन्थरिय-वम्ह-परिवेसं ।  
 देन्तीहिं अहिणवाणन्द-वाह-सोम्मम्महिं दिदिं ॥८४१॥  
 अविस्वत्त-चुडुप्पुदेस-समहिंयायम्भमुव्वहन्तीहिं ।  
 अन्नसुरमहरं वेलक्ख-सुण्ण-दिण्णुली-किसलं ॥८४२॥  
 इय एस हियय-निम्माय-वम्मेहं खण-खलन्त-वियणाहिं ।  
 रहसुम्महीहिं दीसइ पाडिक्ख-णरिन्द-बन्दीहिं ॥ ८४३ ॥

३ यशोवर्मसौन्दर्यातिशयदर्शनाद् आसां मदनोन्मादः अलकादि-  
 योजनाः संलक्ष्यते ॥

॥ ८४१ ॥ यथातथोत्पुंसिताश्रुकणावलम्बमन्थरितपक्ष्मपरिवेषां  
 ददतीभिः अभिनवानन्दबाष्पसौम्योन्मुखीं दृष्टिम्

३ स्वभर्तृविरहादिक्लेशजाश्रुपातस्योत्पुंसनम् राजराजाभिलाषानन्दाभि-  
 नवाश्रुणश्च प्रवृत्तिः ॥

॥ ८४२ ॥ आक्षिप्ताधरखण्डनप्रदेशसमाधिकाताम्रम् उद्वहन्तीभिः  
 अभासुरम्<sup>१</sup> अभास्वरम् अधरं वैलक्ष्यशून्यदत्ताङ्गुलिकिसलयम् ।

३ आक्षिप्तं दत्ताङ्गुल्यैव । चुडुप्पम्<sup>२</sup> अधरखण्डनम् । तच्च अद्यापि न  
 समीभूतम् अचिरापहतदयितत्वात् । शून्यं निष्प्रयोजनम् । यशोवर्म-  
 समागमस्य दुष्प्रापत्वात् ॥

॥ ८४३ ॥ इति एष हृदयनिर्मितमन्मथक्षणस्खलद्वेदनाभिर्घशोव-  
 र्मदर्शनक्षणमात्रे निजभर्तृविरहकृतां वेदनाम् अननुभवन्तीभिः<sup>३</sup> रभसो-  
 ३ न्मुखीभिर्दृश्यते प्रतिपक्षनरेन्द्रबन्दीभिः हठापहतपरनारीभिः ॥ ५ ॥  
 आदितः ३७ ॥ महाकुलकम् ॥

१ So MH ! See Notes, २ MH. डुत्तुप्प<sup>०</sup>. ३ MH. <sup>०</sup>भवतीति रभ<sup>०</sup>.

इय उण्णएण इमिणा जह णिठ्विओ पुरा मगह-णाहो ।

तह सीसन्तं एए तुमाओ णीसेसमिच्छन्ति ॥ ८४४ ॥

अह विहासिऊण सणियं सो जम्पइ णिव्वडन्त-सब्भावं ।

कइयव-विमुहाइंचिय होन्ति विसुद्धाण हिययाइं ॥ ८४५ ॥

धीरेहिं हियय-णिहिया कइवि गमेज्जन्ति सोय-संवेया ।

अङ्गाइं पहरिसो उण गरुयाणवि किंपि तरलेइ ॥ ८४६ ॥

कण्ठच्चिय परिघोलइ पुणरुत्तं पहरिसाउल-क्खलिया ।

अपहुप्पन्तिव्वं महं वायां पट्टणो-पसंसासु ॥ ८४७ ॥

॥ ८४४ ॥ इति उक्तप्रकाररूपेण<sup>१</sup> उक्ततियुक्तेन एतेन यशोवर्मणा यथा निष्ठापितो निपातितः पुरा ममधनाथो गौडाधिपतिस्तथा शिष्य-  
३ माणम्<sup>२</sup> उच्यमानम् एते विदग्धास्त्वस्सकाशान्निःशेषमिच्छन्ति ॥

इति पूर्वप्रक्रान्त्विदग्धाम्यर्थनाविषयः प्रकटीकृतः ॥

॥ ८४५ ॥ अह विहासिऊणेति तिसृभिर्विशेषकम् ॥ अथ विहस्य शनैः स वाक्प्रतिजल्पति निर्वर्तमानसद्भावम्<sup>३</sup> । युक्तं चैतत् ।  
३ यतः कैतवविमुखान्येव भवन्ति विमुद्धानां हृदयानि ॥

॥ ८४६ ॥ धीरैर्हृदयनिहिताः कथमपि धीर्यन्ते शोकसवेगाः अज्जामि प्रहर्षः पुनर्गुरुकाशामपि किमपि तरलयति ॥

॥ ८४७ ॥ कण्ठ एव परिघूर्णते पुनरुक्तं<sup>४</sup> प्रहर्षाकुलस्खलिता अभ्रभवन्तीव मम वाक्प्रभोः प्रशंसासु ॥ ३ ॥

<sup>१</sup> MH. इत्युक्तिप्रकाररूपेणनियुक्तेन for इति &c. <sup>२</sup> MH. शिष्यमाणमुच्य<sup>०</sup> for शिष्यमाणम् उच्य<sup>०</sup>. <sup>३</sup> MH. निर्वर्तमान<sup>०</sup>. <sup>४</sup> MH. पुनरुक्तम्<sup>०</sup>.

अवि य ।

अन्तो-वासं वियडायमाण-फण-मण्डलो समुव्वहइ ।

पच्छा-च्छेप-च्छल-णिन्त-दीह-देहत्तणा सेसो ॥ ८४८ ॥

छीराअन्त-णह-च्छवि-चलण-विणिम्मिय-पओहर-चउक्को ।

गूढ-मुहो कुम्भोच्चेय लहइ आवीण-संठाणं ॥ ८४९ ॥

पढमुत्थङ्गण-घोलाविउद्ध-घोणा-उडेण पडिवण्णं ।

उत्तुण्ड-तण्णयत्तणमइरा वेउण्ड-कोलेण ॥ ८५० ॥

[॥ ८४८ ॥ अन्तावकाशम् अन्तरवकाशं वा विकटायमानफण-  
मण्डलः समुद्रहति पश्चाच्छेपच्छलनिर्यादीर्घदेहत्वाच्छेषः ॥]

॥ ८४९ ॥ दानवभयात्पृथ्वी गोरूपस्वमापन्ना सती भयं त्याज-  
यित्वा पुनः स्वरूपे येन पृथुना स्थापिता सोपि यशोवर्मण उपमानं  
३ न भवति का गणनान्यत्रेति षट्लकेनाह ॥

क्षीरायमाणनखच्छविचरण [वि] निर्मितपयोधरचतुष्को गूढमुखः  
कूर्म एव लभते आपीनसंस्थानम् ॥

६ पृथिव्या गोरूपपरिवृत्तौ कूर्म ऊधस्थानत्वं<sup>१</sup> प्रतिपन्नस्तच्चरणाश्च  
स्तनत्वं नखकान्तयः क्षीरधारात्वमित्यर्थः ॥

॥ ८५० ॥ वराहो मुखप्रदेशत्वं प्रतिपन्न इति द्वितयेनाह<sup>२</sup> ।

<sup>१</sup> MH. ऊर्ध्वस्थानत्वम् <sup>२</sup> MH. द्वितयेनाह. The two stanzas ( द्वितय ) referred to by the commenta<sup>r</sup> or are Nos. 850 and 853, the intervening two being ignored by him. He is obviously wrong in his explanation of 850 and 853, which he takes together. The former clearly means that the Mahāvarāha became the *calf* ( तण्णयो=तर्णकः ) of the Earth-cow, and the latter that the grass which grew on the surface of the earth seemed like the ends of a mouthful of grass which the Earth-cow had taken in her mouth playfully ( लीलाए ), not out of necessity, in her momentary change of form ( खणपरिवर्ततत्वावत्तर्ण ).

देह-परिवाडि-पीडा-हुंकार-तरङ्गिओ विणिक्खमइ ।  
 धूमायन्तो पायाल-बहल-तम-संचओच्चेय ॥ ८५१ ॥  
 पायालोयर-मग्गम्मि भिण्ण-विणिवेस-सिद्धिल-गालिएण ।  
 बुब्भइ सुमेरुणा तरुण-रोयणा-सार-सारेच्छं ॥ ८५२ ॥  
 खण-परिअत्त-सहावत्तणेण दर-णिग्गयङ्कुर-सिहोच्च ।  
 वयणुद्देशो लीला-कवलिय-तण-दन्तुरो होइ ॥ ८५३ ॥

प्रथमोत्तम्भनौघूर्णितोर्ध्वघोणान्तरेण' प्रतिपन्नैः उद्दण्डः उद्धतः उन्नत-  
 ३ त्वमदयोगाद्वैकुण्ठकोडेन' ॥

[॥ ८५१ ॥ देहपरिपाटीपीडाहुंकारतरङ्गितो विनिष्क्रामति  
 धूमायमानः पातालबहलतमःसंचय एव ॥

३ पाताले वर्तमानो यो बहलतमःसंचयः स पृथिव्या गोरूपत्वे दान-  
 वपीडादर्शकहम्भारवनिष्क्रान्तधूमत्वं प्राप्त इति भावः ॥ ]

[॥ ८५२ ॥ पातालोदरमार्गे भिन्नविनिवेशशिथिलगलितेन उद्धते  
 सुमेरुणा तरुणरोचनासारसादृश्यम् ॥

३ भिन्नाधारः सन् शिथिलीभूतः सुमेरुः आधारादधोभूते पाता-  
 लोदरशून्यप्रदेशे गलितः अत एव सूक्ष्माकारः सन् अभिनवगोरो-  
 चनात्वं प्राप्त इति भावः ॥]

॥ ८५३ ॥ क्षणपरिवृत्तस्वभावत्वेन ईषन्निर्गताङ्कुरशिख इव वद-  
 नोद्देशो लीलाकवलितवृणदन्तुरो भवति ॥

३ यद्यपि वराहजातेरतिनिम्नं<sup>३</sup> मुखं भवति तथापि पृथिव्युन्नयनदर्प-

- 'MH. ०५३. ३ This ohhāyā refers to J' s reading ( which see in Various Readings), and would seem to form one sentence with that on 853, ३ MH. ०रिति निम्न.

तक्खण-पीवर-पसरन्त-दुद्ध-धारा-णिहेण मूलम्मि ।  
 सकुलोब्ब विहाविज्जइ भारुव्वहणाअरा सेसो ॥ ८५४ ॥  
 इय जेण संभमारम्भ-गहिय-गो-भाव-विब्भमुब्भन्ता ।  
 पुहई पुहई-वइणा विलम्बिवा णियय-णामेण ॥ ८५५ ॥  
 तेणवि इमस्स तुलणा ण सहइ सुहयन्ति कस्स वा विरसा ।  
 सच्चरिय-वडिचयाणं सेसाण सिरी-समुल्लासा ॥ ८५६ ॥

मदोद्धतीकृतं तथैवोन्नतगोमुखस्थानत्वं प्रतिपन्नम् । भूभासगौरवपरि-  
 मण्डलीकृतशरीरकत्वाधारत्वात्<sup>१</sup> ॥

॥ ८५४ ॥ तत्क्षणपीवस्प्रसरद्दुग्धधारानिभेन मूले<sup>२</sup> सकुल इव  
 विभाव्यते भारोद्धहनादराद्धेतोः शेषः ॥

३ पीवरक्षीरधाराः श्रुक्लादिसादृश्यात् नागभोगायन्त<sup>३</sup> इत्युक्त्या शेषः  
 सकुलः ॥

॥ ८५५ ॥ द्वाभ्यां कुलकं समापयति ।

इति येन संभ्रमस्य भयस्यारम्भे उपक्रमे गृहीतो गोभावो गौरु-  
 पत्व यया सा चासौ विभ्रमोद्भ्रान्ता<sup>४</sup> पृथिवी पृथिवीपतिना विला-  
 ३ म्छिता चिह्निता निजकनाम्ना

॥ ८५६ ॥ तेनाप्यस्य तुलना सादृश्यं न शोभते । सुखयन्ति  
 कस्य वा विरसाः सच्चरितवाञ्छितानां शेषाणां राज्ञां श्रीसमुल्लासाः  
 ॥ कुलकम् ॥ ६ ॥

<sup>१</sup> MH. <sup>०</sup>भारगौरपरि<sup>०</sup>

<sup>४</sup> MH. नागमणावत्.

<sup>२</sup> MH. <sup>०</sup>रक्त्वराधा<sup>०</sup>

<sup>५</sup> MH. विभ्रमभ्रान्ता.

<sup>३</sup> MH. सकुल.

<sup>६</sup> MH. om. नि<sup>०</sup>.

किं च । १५० :

जाण अलंकार-समो विहवो मइलेइ तेवि वडुन्तो ।

विच्छएइ मियङ्कं तुसार-वरिसो अणुगुणोवि ॥ ८५७ ॥

मोह-सलाहाहिं तहा पहुणो पिसुणेहिं वेलविज्जन्ति ।

जह णिव्वडिएसुवि निय-गुणेषु ते किपि चिन्तेन्ति ॥ ८५८ ॥

॥ ८५७ ॥ अधुना रागादिदोषलोषदूषिते संसारे यशोवर्मण एव श्रव्यगुणत्वमिति पञ्चविंशत्यधिकशतकुलकेनोच्यते । तत्र वृद्धगर्वसुगधा-  
३ भिलषणीयभवविडम्बनां तावदाह ॥

येषां मूढानां कटककेयूराद्यलंकारनिकरसमो विभवः प्रति भाति । अलंकारप्रियशृङ्गारिणो यथा अनवरतम् अलंकारमेव जीवितं ६ मन्यमानाः संचिन्वन्ति तद्वत् अकर्तव्यकोटिकरणेन<sup>२</sup> विभवमेव कनकादिकं ये पूरयन्तीत्यर्थः । मलिनयति तानपि वर्धमानः । <sup>१</sup>ममा-यम् अनुगुण इति यद् अभिमानविषयीकृतम् अनुगुण्यं तत् अनै- ९ कान्तिकमित्याह । विच्छाययति विगतच्छायं करोति मृगाङ्कं तुषार-वर्षः अनुगुणोपि आनुगुण्याभिमानविषयोपि<sup>४</sup> ॥

तथा हि । तुषारवर्षोपि शीतस्पर्शः चन्द्रोपि शीतरश्मिः इति १२ विद्यमानेप्यानुगुण्ये अभिमानमात्रकृते दूषकत्वं दृष्टम् ॥

॥ ८५८ ॥ मोघाभिः असत्याभिर्निष्फलाभिश्च श्लाघाभिस्तथा तेन प्रकारेण प्रभवो धनपतयः पिशुनैर्विडम्ब्यन्ते यथा निर्वृतेष्वपि<sup>५</sup> परि- ३ पूर्णेषु संपन्नेष्वपि निजगुणेषु ते धनेश्वराः किमपि अवर्णनीयं धनलु-ब्धाश्चिन्तयन्ति साधुपरिग्रहादिकम् ॥

<sup>१</sup>MH. जीविनं

<sup>२</sup>MH. <sup>०</sup>कोटिकरेण न.

<sup>३</sup>MH. समायमनु.

<sup>४</sup>MH. adds मूढानाम् after <sup>०</sup>विषयोपि.

<sup>५</sup>MH. निवृत्तेष्वपि.

सुलहं हि गुणाहाणं सगुणाहाराणं णणु णरिन्दाण ।

अण्णेसिअव्व-मग्गा कत्तोवि गुणा दरिद्दाण ॥ ८५९ ॥

॥ ८५९ ॥ सुलभं हि गुणाधानं सगुणाधाराणां ननु नरेन्द्राणाम् ।  
 अन्वेषितव्यमार्गाः कुतोपि गुणा दरिद्राणाम् ॥ अपिशब्दः पुनरर्थे ।  
 ३ निपातानामनेकार्थत्वात् । दरिद्राणां पुनः कुतो गुणाः । अन्वेषणीय-  
 मार्गत्वात् । मार्गः उपायो गुणिपरिचयः । स दरिद्राणामन्वेषणीयो  
 वर्तते न तु सिद्धोस्ति स्वरसतः । गुणिस्वीकारं च सेवया दरिद्राः  
 ६ कुर्युः । सेवापरिक्षीणसामर्थ्याश्च त्कृत्तजीविकोपायाः कथमेकाग्रचि-  
 त्तस्वीकार्यान्स्वीकुर्युः । ईश्वराणां पुनर्गुणिगणनिलयत्वात्सुलभं गुणा-  
 र्जनम् ॥ क्वचिद् दरिद्रेणेति पाठः । तत्रार्थः । दरिद्रेण पुनर्गुणमार्गा  
 ९ गुणप्राप्तावुपायाः कुतोन्वेष्टव्याः स्वीकर्तव्याः पण्डितपुस्तकप्रभृतयः ।  
 प्रसिद्धोपायस्य धनस्य अभावतः जनस्य च प्रायेणार्थलोभेन प्रवृत्ति-  
 दर्शनात् ॥ यथोक्तं कामन्दकिना । अर्थार्थी जीवलोकोयं ज्वलन्त-  
 १२मुपसर्पति । क्षीणक्षीरामनाजीव्यां वत्सस्त्यजति भातरमिति ॥ अय-  
 मत्र तात्पर्यार्थः । विषविषमः संसारः यतो निर्गुणास्तावदविवेकास्मा-  
 न्ध्यैकनिमग्ना<sup>१</sup> घोरनरकादिकं तत्र भुञ्जते गुणोपायश्च दरि-  
 १५द्राणां दुष्प्रापः । ऐश्वर्यं च धनबाहुल्यम् । तत् धर्मेण भूयसा न  
 भवति । ततश्च सगुणार्जनाजीविकाद्यर्थम् उपायैरुपायवन्तोपि ते  
 रागादिघनपटलावृत्तलोचनस्वान्न विद्वद्भास्करसंनिधानेपि गुणालोकं  
 १८लभन्त इति ॥

<sup>१</sup> MH. ०<sup>१</sup> for ०<sup>२</sup> : ।

<sup>२</sup> MH. ०<sup>१</sup> वैक<sup>०</sup>. <sup>३</sup> MH. ०<sup>१</sup> वृत्त<sup>०</sup>.

तं खु सिरिणं रहस्सं जं सुचरिअ-मग्गणेक-द्वियओवि ।  
 अप्पाणमोसरन्तं गुणेहिं लोओ ण लक्खेइ ॥ ८६० ॥  
 ण सहन्ति सील-सारं दोसे विचिणन्ति णच्चिय विवेआ ।  
 दोसम्मि गुणायारे णवरं पट्टणो णिसम्मन्ति ॥ ८६१ ॥  
 लोएहिं अगहियंचिय सीलमविहव-द्वियं पसण्णंपि ।  
 सोसमुवेइ तहिंचिय कुसुमं वल्लभ-पडिलगं ॥ ८६२ ॥

॥ ८६० ॥ एतदेव तनोति । तत् खलु श्रियो रहस्यं गुप्तं साम-  
 धर्म्यमस्ति । तदिति सर्वनाम्ना अनिर्वर्णनीयत्वमुक्तम् । ते लोचने<sup>१</sup> इति-  
 ३ वत् । हेतुमाह । यत् यस्मात् सुचरितमार्गणैकहृदयोप्यात्मानम्<sup>२</sup> अप-  
 सरन्तं गुणेभ्यो लोको न लक्षयति ॥

॥ ८६१ ॥ न सहन्ते शीलसारं सदाचरितत्वं प्रत्युत [ दोषान्  
 विचिन्वन्ति नैव विवेकात् ] गुणिनामपि<sup>३</sup> दोषे<sup>४</sup> गुणोपकारे गुणोयमि-  
 ३ त्युपकरोतीत्युपकार इति मिथ्याभिमाने सति केवलं [ प्रभवो ]  
 निशाम्यन्ति निमज्जन्ति ॥

॥ ८६२ ॥ लोकैरगृहीतमेव शीलम् अविभवस्थितं प्रसन्नमपि ।  
 शोषमुपैसि तस्मिन्नेव कुसुममिव फलाग्रप्रतिलम्बम् ॥ धिगु<sup>५</sup> लोकसमू-  
 ३ हात्मकं संसारं यत्र प्रसन्नं सफलं च कुसुममिव सच्चरितं नाद्रियते  
 विभवमलच्छन्नैः कुचरितमपि च सुचरितत्वेन स्तूयते लोभग्रन्थि-  
 निगडितैरित्यर्थः ॥

<sup>१</sup> MH. लोचन इति<sup>०</sup>. <sup>२</sup> MH. 'मार्गणैक<sup>०</sup>. <sup>३</sup> MH. owing to omissions by the scribe is doubtless corrupt here; and it is impossible to restore the commentator's text. <sup>४</sup> MH. दोषे for 'प', ~ MH. विमलक<sup>०</sup> for धिगु लोक".  
 31 (Gaudavaho.)



णिञ्चं धण-दार-रहस्स-रक्खणे सङ्किणोवि अच्छरियं ।  
 आसण्ण-णीय-वग्गा जं तहवि णराहिवा होन्ति ॥ ८६३ ॥  
 पेच्छह विवरीयमिमं बहुया मइरा मएइ ण हु थोवा ।  
 लच्छी उण थोवा जह मएइ ण तहा इर बहुया ॥ ८६४ ॥  
 जे णिच्चडिय-गुणावि हु सिरिं गया तेवि णिग्गुणा होन्ति ।  
 ते उण गुणाण दूरे अगुणच्चिय जे गया लच्छि ॥ ८६५ ॥  
 एके लहुय-सहावा गुणेहिं लहिउं महन्ति धण-रिद्धिं ।  
 अन्ने विमुद्ध-चरिआ विहवाहि गुणे विमग्गन्ति ॥ ८६६ ॥

॥ ८६३ ॥ नित्यं धनदाररहस्यरक्षणांशङ्किनोपि शङ्कनशीला  
 अपि आश्चर्यम् आसन्ननीचवर्गा यद्यस्मात्तथापि नराधिपा भवन्ति ॥  
 ३ गजस्नानमिवेदं यन्नित्यं धनदाररहस्यादिरक्षणाधिकारो धनादिनाश-  
 चतुरनीचपरिग्रहश्चेत्यर्थः ॥

॥ ८६४ ॥ प्रेक्षध्वं विपरीतमिदं बद्धी मदिरा मदयति न तुं स्तोका ।  
 लक्ष्मीः पुनः स्तोका यथा मदयति न तथा किल प्रभूता ॥

॥ ८६५ ॥ ये निर्वृत्तगुणा अपि [खलु] श्रियं गताः प्राप्तास्तेपि  
 गतगुणा भवन्ति । ते पुनर्गुणानां दूरे अगुणा एव सन्तो ये गताः  
 ३ प्राप्ता लक्ष्मीम् ॥

[॥ ८६६ ॥ एके लघुकस्वभावाः नीचात्मानो गुणैः लब्धुं महन्ति  
 इच्छन्ति धनक्रद्धिम् । अन्ये विशुद्धचरिता विभवात् गुणान्  
 ३ विमृग्यन्ति ॥]

परिवार-दुज्जणाईं पहु-पिसुणाईंपि होन्ति गेहाईं ।  
 उहय-खलाईं तहच्चिय कमेण विसमाईं मण्णेत्था ॥ ८६७ ॥  
 ऐत्तिय-मेत्तेण गुणे णणु पडिवज्जन्ति णिव्विवेआवि ।  
 जेत्तिय-मेत्तेण पहु गरुयाण परम्मुहा होन्ति ॥ ८६८ ॥  
 तह अयसिणो गुणेहिं जाया सुयणा जणम्मि सयलम्मि ।  
 दोसायरणांपि ण गारवाय जह संपयं ताण ॥ ८६९ ॥

॥ ८६७ ॥ परिवारदुर्जनानि साधुप्रभूणि तथा प्रभुपिण्डानानि साधु-  
 परिवाराणि [अपि] भवन्ति गृहाणि । उभयखलानि तथैव । एतानि  
 ३ क्रमेण<sup>१</sup> [उत्तरोत्तरं] विषमाणि<sup>२</sup> मन्येथाः ॥

[॥ ८६८ ॥ एतावन्मात्रेण गुणान् ननु प्रतिपद्यन्ते अङ्गीकुर्वन्ति  
 निर्विवेका मूढा अपि यावन्मात्रेण प्रभवो गुरुणां गुरुभ्यः पराङ्मुखा  
 ३ भवन्ति ॥]

॥ ८६९ ॥ तथा तेन प्रकारेण नृपदुर्जनपरिवारत्वादिना अयश-  
 स्विनो<sup>३</sup> गुणैर्जाताः सुजना जगति सकले दोषाचरणमपि न गौरवाय  
 ३ यथा सांप्रतं तेषाम् ॥ एतदुक्तं भवति । गुणिनो गुणपण्यवृत्त्या<sup>४</sup>  
 'द्वेष्यत्वमापन्नाः सन्तो यथान्यवस्थितशास्त्रार्थज्ञानगुणमुपेक्ष्य<sup>५</sup> धनिनां  
 सतो दोषान् आच्छादयन्ति असतोपि च गुणान् आरोपयन्ति । ततश्च  
 ६ धनिभ्यो लाभरूपातिपूजादिगौरवं लभन्त इति धिकं संसारम् ॥

<sup>१</sup> MH. क्रमेणोव for क्रमेण [उत्तरोत्तरं]<sup>०</sup>. - MH. om. the visarga after  
 ०था. <sup>३</sup> MH. gives the following commentary which somewhat agrees  
 with the text of J. ( See *Various Readings* ) :—एतावन्मात्रेण प्रभो [ ? प्रभवो ]  
 गुरुणां पराङ्मुखा भवन्ति । निर्विवेका अपि प्रभव इति संबन्धः । सत्त्वपि गुणपरिज्ञानयोग्यत्वे  
 ईश्वराणां विभवमाहात्म्यात्तव [sic] परगुणज्ञानं गुणद्वेषैकफलमित्यर्थः ॥ <sup>४</sup> MH. अयस्थिनो.  
 ५ MH. जाः सुजना, thus omitting ताः, <sup>६</sup> MH. ०वृत्त्या, <sup>७</sup> MH. द्वेष्यमा<sup>०</sup>, <sup>८</sup> MH.  
 ०पेक्ष <sup>९</sup> MH. संतो,

गहिया गुणत्तणेणं फलन्ति दोसा फुडं णरिन्देसु ।  
 दोसच्चिय गुण-संभावणाएँ जइ ते ण जायन्ति ॥ ८७० ॥  
 मूढे जणम्मि अ-मुणिअ-गुण-सार-विवेय-वइअरुव्विग्गा ।  
 किं अण्णं सण्णुरिसा गामाउ वणं पवउज्जन्ति ॥ ८७१ ॥

॥ ८७० ॥ गृहीता गुणत्वेन फलन्ति दोषाः स्फुटं नरेन्द्रेषु  
 दोषा अपि च गुणसंभावनया यदि तेषां जायन्ते ॥ एतदुक्तं भवति ।  
 ३ नृपाधीनाखिलचेष्टत्वासंसारस्य नृपमूलत्वम् । नृपाश्चातिमूढाः पिशु-  
 नादिप्रिया गुणद्वेषिणश्च । ते हि दोषेषु गुणबुद्धयैव पक्षपातं कुर्वन्ति ।  
 पिशुनादिकं भक्तबुद्ध्या गृह्णन्तस्तस्याभिलषितत्वम्<sup>१</sup> अदण्ड्यस्यापि च<sup>२</sup>  
 ६ मार्यत्वं<sup>३</sup> व्यामोहादुपकारकत्वगुणबुद्ध्याभिमन्यमानाः<sup>४</sup> फलाभासमपि  
 कल्पनया फलं प्राप्नुवन्ति तथा दोषाणामर्जनमपि उत्पादनाख्यं गुण-  
 बुद्धयैव ते कुर्वन्ति । पिशुनादिकं हि उपकारकत्वगुणबुद्ध्या उपाद-  
 ९ दते । अतश्च दोषेष्वपि गुणबुद्ध्या प्रवर्तमाना गुणानां भद्रकत्वं मन्यन्ते ।  
 तात्त्विकगुणांश्च द्विषन्तीति धिक् पशुभ्योपि पशून् भूपांस्तद-  
 धीनं च संसारम् । गाथायां चात्र यदिशब्दो यस्मादर्थे । यस्मादेवं  
 १२ तस्माद्बुद्धत्वं प्रकृतसंसारस्य<sup>५</sup> सिद्धमित्यर्थः ॥ जइ ते ण 'मुणन्तीति  
 कचित्पाठः । तत्रायमर्थः । यदि दोषानेव गुणसंभावनया न  
 जानन्ति ते नरेन्द्राः तदा तेषु नरेन्द्रेषु दोषा गुणत्वेन गृहीताः सन्तः ।  
 १५ कथम् । स्फुटं कृत्वा । फलन्ति ॥

॥ ८७१ ॥ मूढे जने 'अज्ञातगुणसारविवेकव्यतिकरोद्धिमाः सन्तः

<sup>१</sup> MH. गृह्णन्तस्तस्याभिलषितमर्थं<sup>०</sup> The emendation is conjectural.

<sup>२</sup> MH. व. <sup>३</sup> अल्लोमकार<sup>०</sup>, <sup>४</sup> MH. <sup>०</sup>वृद्ध्या<sup>०</sup>. <sup>५</sup> MH. प्रकृतं सं<sup>०</sup>.

<sup>६</sup> So MH. Does not the commentator mean मणन्ति ? <sup>७</sup> MH.

दुक्खेहिं दोहिं सुअणा अहिऊरिज्जन्ति दिअसयंवेअ ।  
 सुपुरिस-काले य ण जं जं जाया णी अ-काले य ॥ ८७२ ॥  
 सुपर्णेण सुचरियाण य देन्ता आलोयणं पसङ्गं च ।  
 पहुणो जं नियय-फलं तं ताण फलंति मण्णन्ति ॥ ८७३ ॥  
 अण्णोवि णाम विहवी सुहाई लीला-सहाई णिव्विसइ ।  
 असमञ्जस-करणेवेय णवर णिव्वइइ पहु-भावो ८७४ ॥

किमन्यत् सत्पुरुषा 'वनाद्वनान्तरं' प्रव्रजन्ति ॥ व्यतिकरो भावः । 'पह-  
 ३ म्मन्तीति' पाठे हम्मतिः कम्बोजेषु प्रसिद्ध इति । स एवार्थः । इदमने-  
 नोक्तं भवति । न चैवम् अविवेकिषु नृपेषु तदनुयायिषु च गुणिजनेषु कर-  
 स्वापत्तिमालिनीकृतेषु<sup>३</sup> मोक्षकथा क्षीणेति शङ्क्यम्<sup>४</sup> अस्ति गुणिनां मुमु-  
 ६ क्षूणामुपायः पापिनः परित्यज्य परिव्रज्या तैर्ग्राह्येति ॥

॥ ८७२ ॥ दुःखाभ्यां द्वाभ्यां सुजना अभिपूर्यन्ते । अहिमूलि-  
 ज्जन्तीति<sup>५</sup> पाठे अभिपीडयन्त इत्यर्थः । दिवसकम्<sup>६</sup> । वीप्सागर्भमेतत् ।  
 ३ प्रतिदिवसम् [एव] सत्पुरुषकालमजननं<sup>७</sup> यत्ते<sup>८</sup> जाता यन्नीचकाले च ॥

॥ ८७२ ॥ सुमतीनां सुचरितानां च ददतः प्रयच्छन्तः सन्तः  
 अवलोकनं दर्शनं प्रसङ्गं च सत्कथावसरं प्रभवो यन्निजकफलं तत्  
 ३ तेषां सुमतिसच्चरितानां<sup>९</sup> फलमिति मन्यन्ते ॥

॥ ८७४ ॥ <sup>१०</sup>विद्यासंतोषविभवभाजनात्प्रभुविभविनः अतिपापी-  
 यस्त्वमाह । अन्योपि नाम विभवी विद्यासंतोषविभवयुक्तः सुखानि

<sup>१</sup> So MH. <sup>२</sup> MH. परिहम्मन्तीति. <sup>३</sup> So MH. <sup>४</sup> MH. शङ्कायाम्.

<sup>५</sup> So MH. <sup>६</sup> MH. दिवसकमवीप्सा<sup>०</sup>. <sup>७</sup> MH. omits <sup>०</sup>म<sup>०</sup>.

<sup>८</sup> MH. यत् for यत्ते. <sup>९</sup> MH. om. <sup>०</sup>स<sup>०</sup>. <sup>१०</sup> MH. <sup>०</sup>नौती<sup>०</sup> for नः अति<sup>०</sup>.

अन्दोलन्ताण. खणं गरुयाण अणायरे पहु-कयस्मि ।

हिययं खल-बहुमाणावलोयणे णवर णिव्वाइ ॥ ८७५ ॥

पत्थिव-घरेसु गुणिणोवि णाम जइ केवि सावयासव्व ।

जण-सामण्णं तं ताण किंपि अण्णंचिय निमित्तं ॥ ८७६ ॥

वच्चन्ति वेस-भावं जेहिंचिय सज्जणा णरिन्दाण ।

तेहिंचिय बहुमाणं गुणेहिं किं नाम मगन्ति ॥ ८७७ ॥

- ३ लीलासहितानि निर्विशति । असमञ्जसकरणमेव पापानुष्ठानमेव केवलम् उर्व्वरइ आरोहति प्रभुभावः प्रभुत्वविभवयुक्तः ॥ स्वाम्यविभूतिमानधनादियुक्त इत्यर्थः । अण्णोवीत्यपिशब्दः अवधारणे निपाता-  
६ नामनेकार्थत्वात् । अन्य एवेत्यर्थः ॥

॥ ८७५ ॥ आन्दोलतां चित्तखेदमनुभवतां क्षणमात्रं गुरूणां गुणगणगौरवभाजाम् अनादरे प्रभुकृते सति हृदयं खलसमानस्य  
३ स्वामिकृतस्य अवलोकने दर्शने केवलं निव्वाइ<sup>१</sup> निर्वृतिं लभते ॥ युक्तः सदृशेनुरागो विजातीये च विद्वेषः । शन इव श्वहंसयोः । इति बुद्ध्वा चेतोनिर्वृतिर्गुणिनां<sup>२</sup> भवतीत्यर्थः ॥

॥ ८७६ ॥ पार्थिवगृहेषु गुणिनोपि नाम यदि केपि सावकाशा इव दृश्यन्ते जनसामान्यं [तत्] तेषां किमप्यन्यदेव निमित्तम् पैश्रु-  
३ नादि न तु गुणाः ॥ संनिहितप्रोषिता हि तत्र ते विपर्ययहेतवो वा ॥

॥ ८७७ ॥ व्रजन्ति द्वेष्यभावं यैरेव सज्जना नरेन्द्राणां तैरेव<sup>३</sup> बहुमानं गुणैः कथं नाम मृगयन्ते ॥

को व्व ण परम्महो णिग्गुणाण गुणिणो ण कं व दूमेन्ति ।  
जो वा ण गुणी जो वा ण णिग्गुणो सो सुहं जियइ ॥ ८७८ ॥  
जं सुयणेसु णियत्तइ पहुण पडिवात्ति-णीसहं हिययं ।  
तं खु इमं रयणाहरण-मोयणं गारव-भएण ॥ ८८९ ॥  
अविवेय-सङ्किणोच्चेय णिग्गुणा पर-गुणे पसंसन्ति ।  
लद्ध-गुणा उण पहुणो वाढं वामा पर-गुणेषु ॥ ८९० ॥

॥ ८७८ ॥ को वा न पराङ्मुखो निर्गुणेषु<sup>१</sup> । गुणिनः कं [वा] न  
दुन्वन्ति । द्वेषपूर्वमुपतापं कस्य न जनयन्ति । तस्माद्यो वा न गुणी  
३ यो वा न निर्गुणः स सुखं जीवति ॥ सर्वत्र समदृष्टिः सुखं जीवती-  
त्यर्थः ॥

॥ ८७९ ॥ यत् सुजनेषु 'सुजनेभ्यो निवर्तते प्रभूणां प्रतिपत्ति-  
निःसहं भवाभासजनितगर्वगलितविवेकं हृदयं तत् खल्वेतत् रत्नाभ-  
३ रणविमोचनं गुरुत्वभयेन'<sup>२</sup> ॥ यथा किल रत्नस्वरूपानभिज्ञो ग्राम्यो  
रत्नाभरणं पाषाणमात्रनिर्विशेषं भारायमाणं<sup>३</sup> मन्यमानो गौरवभयेन  
त्यजति तथा अविवेकत्वाद्गुणिनमित्यर्थः ॥

॥ ८९० ॥ इदमधिकमाश्चर्यं दृश्यते य एते विभवमाजस्ते  
निर्गुणाः सन्तः कदाचिल्लोकविगर्हाभयात् पण्डितान् प्रशंसन्ति गुणिन-  
३ स्त्वीश्वरा<sup>४</sup> गुणिनां न सहन्त इत्याह । अविवेकशङ्किन एव  
अविवेकत्वप्रवादं लौकिकम् आत्मनः शङ्कमाना निर्गुणाः परगुणान्  
प्रशंसन्ति । लब्धगुणाः पुनः प्रभवो वाढं वामा अननुकूलाः<sup>५</sup> पर-  
६ गुणेषु ॥

<sup>१</sup> MH. सजनेभ्यो. <sup>२</sup> MH. गुरुत्वा<sup>०</sup>. <sup>३</sup> MH. ०गानं. <sup>४</sup> MH. तथाऽविवेकत्वा.  
<sup>५</sup> MH. ०श्वराणामपि for ०श्वरा. The emendation is mine.

सव्वोच्चिय स-गुणुकरिस-लालसो वहइ मच्छरुच्छाहं ।  
 ते पिसुणा जे ण सहन्ति णिगुणा पर-गुणुगारे ॥ ८८१ ॥  
 सुयणत्तणेण घेस्पइ थोएणांचिय परो सुचरिएण ।  
 दुक्ख-परिओसियव्वो अप्पाणोच्चेय लोयस्स ॥ ८८२ ॥  
 मोत्तुं गुणावलेवो तीरइ कहं पु विणय-ट्टिएहिं पि ।  
 मुक्कम्मि जम्मि सोच्चिय विउणयरं फुरइ हिययम्मि ॥ ८८३ ॥

॥ ८८१ ॥ सर्व एव स्वगुणोत्कर्षलालसः सन् वहति<sup>१</sup> मत्सरो-  
 त्साहम् । ते पिशुना ये न सहन्ते निर्गुणाः सन्तः परगुणोद्गारान् ॥

॥ ८८२ ॥ सुजनस्त्वेन गृह्यते स्तोकेनैव परः सुचरितेन । दुःख  
 परितोषयितव्य आत्मैव लोकस्य ॥ आत्मार्थ एवात्मा गुणनिर्भरो  
 ३ यथेष्टं कर्तव्यः । नेश्वरार्थः । निन्दितत्वादित्यर्थः ॥ तथा व्यासः ।

आत्मा संस्कृत्य [संस्कृत्य] परोपकरणीकृतः ।  
 अर्थलोभेन पुरुषैर्वैद्यास्त्रीभिरिव स्वयमिति ।

तत्तस्मान्निर्भरगुणगणार्जनेन आत्मैव परितोषयितव्यः न स्वीश्वरा-  
 नादरेण गुणोपेक्षा कर्तव्येत्यर्थः ॥

॥ ८८३ ॥ मोक्तुं गुणावलेपस्तीर्यते पार्यते कथं नु विनय-  
 स्थितैरपि । [मुक्ते] यस्मिन् स एव द्विगुणकं कृत्वा स्फुरति हृदये ॥  
 ३ अवलेपः अवज्ञा सर्वत्रैव संसारे वर्धतेतरां का संभावनैकदेशे ।  
 यथोक्तम् । योगिनो मुमुक्षोरपवर्गपुरद्वारवार्तिनः परिपक्वकषायस्य  
 प्राप्तासंप्रज्ञातयोगविशेषस्य तत्त्वज्ञानाभ्यासादरोपि निवर्तते तस्यापि  
 ६ गौणस्त्वेन हेयत्वादिति ॥

दूषिजन्ता हियएण किंपि चिन्तेन्ति जइ ण थाणापि ।  
किरियासु गुणं पयइन्ति सज्जणा णावरद्धेवि ॥ ८८४ ॥  
महिमं दोसाण गुणा दोसावि हु देन्ति गुण-णिहायस्स ।  
दोसाण जे गुणा ते गुणाण जइ ता नमो ताण ॥ ८८५ ॥

॥ ८८४ ॥ दूयमाना हृदयेन किमपि चिन्तयन्ति यदि तज्जानीमः । इयत्तु<sup>१</sup> जानीमः । चिन्तितद्वेष्ययोग्यक्रियासु पुनर्न प्रवर्तन्ते । सज्जना अपराधेपि\* । सत्यपराधेपि ॥ सज्जना विरूपकं न चिन्तयन्ति । यदि तु प्रमादास्संसारधर्मतया चिन्तयेयुरपि तथापि परुष-भाषणादिक्रियासु संयम्य कोपं न प्रवर्तन्त<sup>२</sup> इत्यर्थः ॥

॥ ८८५ ॥ महिमानं महत्त्वं दोषाणां गुणाः दोषा अपि च ददति गुणनिघातस्य गुणगणस्य । दोषाणां ये गुणास्ते [गुणानां यदि तत् तर्हि नमः नमस्कारस्ते]षां गुणानाम् । गुणेभ्य इत्यर्थो व्यत्ययेन ॥ एतदुक्तं भवति । दोषा अपि रागादयो गुणानां वैदिकस्वरादीनाम् उपकारकाः । वीतरागस्वे हि अध्येतृणाम् विनाशयमानस्य वेदस्म ६ अन्योन्यनिवारणेन रक्षा न स्यात् । यदाह भट्टः ।

इति यस्य हि सरंक्षाः सन्ति छिद्रगवेषिणः ।  
स कथं नाम निर्दोषं न पठेद्वेदमावृतः । इति ।

९ तथा गुणा अपि दोषाणां महत्त्वं संशययन्ति । गुणानवलोक्यापि प्रज्वलिततमद्वेषादिका<sup>३</sup> भवन्ति दुर्जना इति । एवमपि न कथंचिदु-  
र्गैर्दोषाणां साम्यं प्रशस्ततया प्रसिद्धमिति ॥

<sup>१</sup> MH. इयत्तु. <sup>२</sup> MH. चिन्तयन्ते. <sup>३</sup> MH. प्रवर्तयन्त इ०. <sup>४</sup> MH. अवलति तमहि०.  
The emendation is conjectural.  
३२ (Gāṇḍavaho.)



सुयणायन्ति खलावि हु सुयणावि खलत्तणं व दावेन्ति ।  
 एसोच्चिय सीमन्तो गुणाण दूरं फुरन्ताण ॥ ८८६ ॥  
 संसेविज्जण दोसे अप्पा तीरइ गुण-द्विओ काउं ।  
 निव्वडिय-गुणाण पुणो दोसेसु मई ण संहाइ ॥ ८८७ ॥  
 सुट्ठवि परिहीण-गुणो सुअणो अण्णेहि होइ सामण्णो ।  
 सहयारेगलिय-रसेवि भूय-कज्जं ठियंचे अ ॥ ८८८ ॥  
 कलहो आइम आइं णवरं महिलाण दप्पण-अत्ताइं ।  
 पुरिसाण दप्पणं चरिय-धारिणो सज्जनञ्चेय ॥ ८८९ ॥

॥ ८८६ ॥ सुजना<sup>१</sup> अपि खलायन्त इव । खला अपि सुजन-  
 वदाचरन्ति । [एष एव सीमन्तो गुणानां दूरं स्फुरताम् ] ॥ त एव  
 ३ श्लाघ्याः परिपूर्णा गुणा इत्यर्थः ॥

॥ ८८७ ॥ संसेव्यापि दोषान् आत्मा तीर्यते शक्यते गुणस्त्रिंशो  
 गुणयुक्तः कर्तुम् । निर्वृत्तगुणानां पुनर्दोषेषु मतिर्न संतिष्ठते ॥ गुणा  
 ३ बलवन्त<sup>२</sup> इत्यर्थः ॥

॥ ८८८ ॥ सृष्ट्वपि परिहीनगुणः सुजनः अन्यैरसुजनैर्गुणिभिरपि  
 भवतुं सामान्यस्तुल्यः । सहकारे गलितरसेपि भूतकार्यं स्थितमेव ॥  
 ३ सहकार आभ्रजातेरवान्तरविशेषः ॥ भवत्विति संभावनायां लोट् ।  
 क्वचित्तु भवतीति पाठः ॥

॥ ८८९ ॥ कलधौतादिमयानि केवलं महेलानां दर्पणतल्लानि ।  
 पुरुषाणां दर्पणं चरितधारिणः सज्जना एव ॥ तैरेव पुरुषगुणप्रका-  
 ३ शनात् ॥

<sup>१</sup> This *ohhāya* refers to J's text See *Various Readings*. <sup>२</sup> MH. वल्ल.

वयण-विमुक्तं पि खलो अण्णत्तो दारुणत्तणं बहइ ।  
 धारासु मुहुत्तिण्णां पि धरइ फरुसत्तणं दब्भो ॥ ८९० ॥  
 परिगय-पर गुण-सारत्तणेण वि-उणं विसूरमाणेण ।  
 होइ विवेओच्चिय दुज्जणाण पिमुणत्तण-णिमित्तं ॥ ८९१ ॥  
 अह मोहो पर-गुण-लहुअयाएँ जं किर गुणा पयट्ठन्ति ।  
 अप्पाण-गारवंचिय गुणाण गरुयत्तण-णिमित्तं ॥ ८९२ ॥  
 बुब्भन्ते जम्मि गुणुणयावि लहुयत्तणं व पावेन्ति ।  
 कह णाम णिगुणच्चिय तं वहन्ति माहप्पं ॥ ८९३ ॥

॥ ८९० ॥ वचनविमुक्तमपि खलः अन्यत्र दारुणत्वं बहति  
 धारयति । धारासु मुखोत्तीर्णमपि धारयति [ परुषत्वं ] दर्भः ॥  
 ३ कचिद्वसइ इति दब्भे इति च पाठः । स्वभावो दुस्त्यज इत्यर्थः ॥

॥ ८९१ ॥ परिगतपरगुणसारत्वेन हेतुना द्विगुणं विसूरयतां द्विगुणं  
 दुःखम् अनुभवतां भवति विवेक एव दुर्जनानां पिशुनस्वनिमित्तम् ॥

॥ ८९२ ॥ एष मोघो निष्फलप्रयासो व्यामोहो वा गुणार्जने  
 दुर्जनानाम् । कुतः । परगुणलघुताया हेतोः दुर्जनार्जितानां परमल-  
 ३ घुस्वात् । को मोहः । यत्किल गुणाः प्रवर्तन्त इति धीः । [ आत्म-  
 गौरवमेव गुणानां गुरुत्वनिमित्तम् ॥ ] आत्म [गौरव] गुरवो गुणः न  
 तु गौरवनिमित्तं भारप्रायाः ॥

॥ ८९३ ॥ उद्यमाने यस्मिन् यशैः समुन्नता अपि लघुत्वमिव  
 प्रामुबन्ति कथं नाम निर्गुणा एव तत् हन्त वहन्ति [ माहात्म्यं ]  
 ३ माहात्म्याभिमानं गर्वम् ॥

<sup>१</sup> MH कचिद्वसोति दर्भे इति. <sup>२</sup> MH. गुणयशैः<sup>०</sup>. where the word गुण<sup>०</sup> appears to have crept into the commentary from some marginal note referring to the reading given by us, <sup>३</sup> MH. त. <sup>४</sup> MH. गर्वः.

माहृप्ते गुण-कज्जम्मि अगुण-कज्जे निबद्ध माहृप्पा ।  
 विवरीयं उप्पसिं गुणाण इच्छन्ति कावुरिसा ॥ ८९४ ॥  
 गुण-संभवो मओ सुपुरिसाण संकमइ जेय हिययम्मि ।  
 तेण अणिब्बूढ-मयच्च ताण गरुया गुणा होन्ति ॥ ८९५ ॥  
 ताचेय मच्छर-मलं जाव विवेओ फुडं ण विप्फुरइ ।  
 जलियं च भयवया हुयवहेण धूमो य विणियत्तो ॥ ८९६ ॥

॥ ८९४ ॥ माहात्म्ये महत्त्वे पूज्यत्वे गुणकार्ये जगति स्थिते  
 सति परगुणकार्ये निबद्धमाहात्म्याः परेषां गुणिनां ये गुणास्तेषां यत्कार्यं  
 महत्त्वं पूजनीयत्वं तत्र निबद्धमाहात्म्या निबद्धादराः । माहात्म्यम्  
 विना गुणैः करणमूतैरात्मन इच्छन्तीति यावत् । अतश्च विपरी-  
 तासुत्पत्तिं गुणानामिच्छन्ति कापुरुषा दुर्जनाः ॥ गुणैर्माहात्म्यं क्रियते ।  
 ते तु माहात्म्याभासेन स्वाभिमानमात्रनिर्मितेन गुणिनम् आत्मानम्  
 अभिमन्यन्त इति तात्पर्यार्थः ॥ परगुणकज्जेवि' बद्धमाहृप्पा इति पाठे  
 स्फुटंतरोर्थः । आत्मनो निर्गुणत्वे परेषां ये गुणास्तत्कार्येपि माहात्म्ये  
 बद्धगर्वाः अत एव ते कुत्सितपुरुषाः विना कारणेन कार्यस्य स्वात्मानि  
 महत्त्वस्यारोपणात् कल्पिते च' माहात्म्ये गुणारोपणात् ॥

॥ ८९५ ॥ गुणसंभवो मदः सुपुरुषाणां संक्रामति नैव हृदये  
 [येन] यस्माद् अनिर्व्यूढमदा एव' तेषां गुरवो गुणा भवन्ति ॥  
 ३ 'इवशब्द एवार्थे निपातानामनेकार्थत्वात् ॥

॥ ८९६ ॥ तावदेव भवति मत्सरमलं यावद्विवेको न स्फुटं  
 विस्फुरति' । युक्तं चैतत् । यतः ज्वलितं च भगवता हुतवहेन धूमश्च  
 विनिवृत्तः ॥ विवेकोभिरिव । मत्सरो धूम इव ॥

१३३ MH. ०कज्ज० for ०कज्जे०. २ MH. कल्पितेन for कल्पिते च. ३ MH. 'ज्व.'  
 in spite of his remark इवशब्द &c. ४ MH. एवशब्द एवार्थे. ५ MH. निर्व्यूढ.

तुक्तावलोयणे होइ विम्हओ णीय-दंसणे सङ्गा ।  
जह पेच्छन्ताण गिरिं जहेय अबटं णियन्ताण ॥ ८९७ ॥  
इच्छामि विमुक्त-गुणं पिमुणासङ्गाएँ काउमप्पाणं ।  
विसहर-संखोहुक्खिक्ख-कुसुम-मालं व रयणीए ॥ ८९८ ॥  
जणमणहिगीय-गुण-गारवंपि गुण-गन्धियं णिण्ण ॥  
भुयणारूढ-गुणाणवि अप्पा अन्दोलइ गुणेसु ॥ ८९९ ॥  
गुणिणो विहवारूढाण विहविणो गुरु-गुणाण ण हु किपि ।  
लहुअखिय अप्पोण्णं गिरीण जे मूल-सिहरेसु ॥ ९०० ॥

॥ ८९७ ॥ तुक्कानां दर्शने [भवति] विस्मयो नीचदर्शने शङ्का  
भयम् । यथा प्रेक्षमाणानां गिरिं विस्मयः यथा च अवटं पश्यतां  
३ शङ्का ॥ इति दृष्टान्तः ॥

॥ ८९८ ॥ इच्छामि विमुक्तगुणं पिशुनाशङ्कया कर्तुम् आत्मानं  
विषधरसंक्षोभोत्क्षिप्तकुसुममालाभिव रजनीषु ॥ यथा कश्चिद्विदग्धः  
३ सर्पसंकुले प्रदेशे रात्रौ सर्पविभ्रमनिवारणाय मालां विमुक्तकुसुमां  
करोति तद्वत् ॥

॥ ८९९ ॥ जनम् अनभिगीतम् 'अप्रख्यातं गुणकृतं गौरवं अस्य  
तमपि गुणगर्वितं दृष्ट्वा भुवनारूढगुणानामपि आत्मा आन्दोलति  
३ [गुणेषु] सशयमनुभवति एतत्सादृश्यमस्माकमपि कश्चिद्भावयेदिति ॥

॥ ९०० ॥ गुणिनो विभवारूढानां नैव किञ्चित् । अन्योन्यम्  
असंश्लेष एवैषाम् अश्रमहिषवादित्यर्थः । तथा विमविनो गुरुगुणानां

ण तथा महागुणेषु माहस्पधरा हवन्ति णर-वइणो ।  
 साहंकारा जह पस्थिवेसु तेबेय दीसन्ति ॥ ९०१ ॥  
 जह-जह णग्घन्ति गुणा जह-जह दोसा य संपइ फलन्ति ।  
 अगुणायेरेण तह-तह गुण-सुणं होहिइ जयंपि ॥ ९०२ ॥  
 किं व णरिन्देहि विवेय-मुक-सयलाहिलास-णीसङ्का ।  
 ग्निहिणावि धीर-पडिबद्ध-परियरा होन्ति सप्पुरिसा ॥ ९०३ ॥  
 थोयारम्भेवि विहिम्मि आयसगोव्व खण्डणमुवेन्ति ।  
 स-परिप्फन्देणचिय णीआ भमि-दारु-सयलंव ॥ ९०४ ॥

३ नैव\* किंचित् । यत्ते लघयन्यन्योन्यम् निन्दन्तीत्यर्थः । यथा गिरीणां  
 ये मूलेषु शिखरेषु च व्यवस्थास्तेषां परस्परमसंबन्धः अन्योन्यं च  
 लघुत्वं पश्यन्ति ते ॥

॥ ९०१ ॥ न तथा महागुणेषु माहात्म्यधरा दर्पधारिणो भवन्ति  
 नरपतयः साहंकारा यथा पार्थिवेषु त एव दृश्यन्ते विद्वांसः ॥ पार्थि-  
 ३ वांस्तृणवन्मन्यन्तेतरामित्यर्थः ॥

॥ ९०२ ॥ यथायथा नार्धन्ति गुणाः यथायथा दोषाश्च संप्रति  
 स्फुरन्ति अगुणादरेण गुणादराभावेन तथातथा गुणश्रन्यं भवति  
 ३ जगदपि ॥

॥ ९०३ ॥ किं वा नरेन्द्रैः । कर्मपरतन्त्रत्वात्तेषामपीति जानन्तः  
 विवेकमुक्तसकलामिलाषनिःसङ्गा विधेरपि धैर्यप्रतिबद्धपरिकरा गुरु-  
 ३ गुणा भवन्ति ॥

॥ ९०४ ॥ स्तोकारम्भेपि स्वरूपप्रतिकूलेपि<sup>१</sup> विधौ आयसाग्र

<sup>१</sup> MH. distinctly so ! <sup>२</sup> MH. om. अपि.

विष्णाणालो ओच्चियं कुर्मईण विसारयं पयासेइ ।  
 कसणाण म्पणाणपिव तेज-स्फुरणं सियंचेय ॥ ९०५ ॥  
 हियय-वियइत्तणेणं गंरयाण ण णिव्वइन्ति बुद्धीओ ।  
 घोळन्ति महा-भवणेसु मन्द-किरणाविय पईवा ॥ ९०६ ॥

इव आयसं शस्त्रमयम् अग्रे प्रान्ते यस्य तदायसाग्रं तक्षकसंबन्धि समु-  
 १ द्रकादिघटनभाण्डं तस्मिन्प्रान्तलमाल्पशस्त्रोपि यथा अमयोजितं दारु-  
 शकलं खण्डनमुपैति तद्वत्खण्डनमुपयन्ति नीचाः स्वपरिस्पन्देनैव  
 स्वचेष्टयैव ॥ यथोक्तम् ।

६ स्तोकेन हानिमायाति<sup>१</sup> स्तोकेनैवातिरिच्यते ।  
 अहो सुसदृशी चेष्टा तुलान्तस्य खलस्य चेति ॥

॥ ९०५ ॥ विज्ञानालोक एव कुमतीनां [ विसारतां ] विगतसा-  
 रतां प्रकाशयति । कृष्णानां मणीनामिव तेजःस्फुरणं सितमेव<sup>२</sup> ॥  
 ३ एतदुक्तं भवति । यद्यपि दुर्जनानां दैवयोगाद्गुणयोगः स्यात् तथापि  
 नैसर्गिकदोषनिकरोत्कालितस्तेषु ज्ञानगुणालोको दोषच्छर्वि बहेत् नील-  
 मणिगणापतित इव रविकरनिकरो नीलमणिकान्तिम् ॥

॥ ९०६ ॥ हृदयस्य विकटत्वेन ज्ञानस्य गाम्भीर्येण अगाधत्वेन  
 गुरुणां सुगुणभाजां न निर्वर्तन्ते<sup>४</sup> बुद्धयः । हृदयगतं वस्तु न प्रकटी-  
 ३ भवतीत्यर्थः । किं तर्हि कुर्वन्ति । घूर्णन्ते<sup>५</sup> महाभवनेपिव गर्भगेहै-  
 ष्विव मन्दकिरणा इव प्रदीपाः ॥ महान्तोपि मन्दकिरणीभूताः  
 प्रदीपा इत्यर्थः ॥

<sup>१</sup> MH. स्फुर<sup>०</sup>.  
<sup>२</sup> MH. सगुण<sup>०</sup>.

<sup>३</sup> MH. °वाति.  
<sup>४</sup> MH. निवर्तते.

<sup>५</sup> MH. सतिमेव.  
<sup>६</sup> MH. घूर्णते.

अद्यन्त-विष्णुवि गुरुभाण ण णिव्वदन्ति संकल्पां ।  
 विज्जुज्जोओ बहलत्तणेण मोहेइ अच्छीइ ॥ ९०७ ॥  
 जे मेण्हन्ति सयंचिय लच्छि ण हु ते ण गारव-हाणं ।  
 ते उण केवि सयंचिअ दालिइं घेप्पय जेहिं ॥ ९०८ ॥  
 एके पावन्ति ण तं अण्णे पुरओब्ब तीएँ दीसन्ति ।  
 इयराण महग्घाणं च अन्तरे णिवसइ पसंसा ॥ ९०९ ॥  
 मरणमहिणन्दमाणेण अप्पणखेअ मुक्क-विहवाण ।  
 कुणइ कुविओ कयन्तो जइ विवरीयं सुपुरिसाण ॥ ९१० ॥

[॥ ९०७ ॥ अत्यन्तवितेजसापि महत्तमतेजसापि गुरुणां न  
 निर्वर्तन्ते संकल्पाः । विद्युद्द्योतः बहलत्वेन मोहयति अक्षीणि ॥]

॥ ९०८ ॥ ये गृह्णन्ति स्वयमेव लक्ष्मीं गुणसौन्दर्यादिना उत्पाद्य  
 नैव तेन कारणेन गौरवस्थानं पूजास्थितिः । अथवा नैव ते गौरव-  
 ३ स्थानं न । किं तर्हि । तेपि भवन्ति लोके 'स्तुत्याः । ते पुनः केपि  
 लोकातीतसच्चरिताः स्वयमेव दारिद्र्यं गृह्णते यैः ॥ आत्मीयया संपदा  
 परविषदं निघ्नन्ति ये स्वयमर्थविहानेन दुर्गतिं स्वीकृत्य ते अति-  
 ६ श्लाघ्या इत्यर्थः ॥ दारिद्र्यं दौर्गत्यम् ॥

॥ ९०९ ॥ एके हीनसत्त्वाः प्राप्नुवन्ति न तां प्रशंसाम् । अन्ये  
 उत्कटसत्त्वतमाः परंत इव तस्याः प्रशंसाया [दृश्यन्ते] । अगणित-  
 ३ गुणत्वेन स्तोतुमशक्या इत्यर्थः । तस्मादितराणां सत्त्वहीनानां महा-  
 र्घाणां च अन्तरे मध्ये निवसति प्रशंसा ॥

॥ ९१० ॥ मरणम् अभिनन्दताम् आत्मनैव मुक्तविभवानां कृ-

उवयरणीभूअ-जया ण हु णवर ण पाविआ पडु-ट्ठाणं ।  
 उवयरणंपि ण जाआ गुण-गुरुणो काल-दोसेण ॥ ९११ ॥  
 छाया सा इर मण्णे अणन्तरामामिणो कय-जुयस्स ।  
 कलि-काल-भरम्मिवि किंपि जेण विमलं पडिप्फुरइ ॥ ९१२ ॥  
 विसइश्वेय सरहसं जेसुं किं तेहिं खण्डियासेहिं ।  
 णिक्खमइ जेसु परि ओस-णिब्भरो ताई गेहाइं ॥ ९१३ ॥  
 उज्झइ उयार-भावं दक्खिणं करुणयं च आमुयइ ।  
 काणवि समोसरन्ती छिप्पइ पुहवीवि पावेहिं ॥ ९१४ ॥

तान्तः किं कुर्यात् । यदि तु [ कुपितः सन् ] करोति बाढं विपरी-  
 तमेव [ करोति ] संपुरुषाणाम् ॥ पापपरिचयपरिहाराय जीवनमनि-  
 ३ च्छतां गुणिदौर्गत्यनिवारणाय स्वयं त्यक्तविभवानां विभवदोषधिया  
 वा कृतान्तो विपरीतं करोति धर्मधनपूर्णं जीवनमेव संपादयति ।  
 सत्त्वातिशयाकृष्टः सन्नित्यर्थः ॥

॥ ९११ ॥ उपकरणीभूतं जगदेषां ते न खलु केवलं [ न ]  
 प्रापिताः प्रभुस्थानं यावत्<sup>१</sup> उपकरणमपि न जाता गुणगुरवः काल-  
 ३ दोषेण ॥ कालः कलिः ॥

॥ ९१२ ॥ छाया सा किल मन्ये अनन्तरागामिनः कृतयुगस्य  
 कलिकालभरेपि किमपि येन विमलं<sup>२</sup> परिरस्फुरति ॥

॥ ९१३ ॥ विशस्येव सरभसं येषु किं तैः न किञ्चित् खण्डि-  
 ताशैर्हतपरलोकैः । निष्क्रामति येभ्यः परितोषेण प्रहर्षितः फुल्लितव-  
 ३ दनस्तान्येव गृहाणि ॥

॥ ९१४ ॥ उज्जस्युपकारभावं दाक्षिण्यं चानुकूल्यं वागादिमा-

1 MH. बाढ<sup>०</sup>. 2 MH यावतोप<sup>०</sup> for यावत् उप<sup>०</sup>. 3 MII. मिमलपरि<sup>०</sup>.  
 33 ( Gaudavaho, )



अन्तोऽपि णिहुयं विहसिऊण अच्छन्ति विम्बिया ताहे ।  
 इयर-सुलहं पि जाहे गरुयाण ण किं पि संपडइ ॥ ९१५ ॥  
 दावेन्ति सज्जणाणं इच्छा-गरुयं परिग्गहं गरुया ।  
 मयण-विणिवेस-दिट्ठं महा-मणीणं पडिबिम्बं ॥ ९१६ ॥  
 साहीण-सज्जणावि हु णीय-पसज्जे रमन्ति काउरिसा ।  
 सा इर लीला जं काय-धारणं सुलह-रयणाण ॥ ९१७ ॥

धुर्यं कारुण्यं चामुञ्चति । केषांचित्पापिनां सम्यगपसरन्ती स्पृश्यते  
 ३ पृथिव्यपि पापेनै ॥ दाक्षिण्यादिसहितानि<sup>१</sup> पृथिव्यादीनि भूतानि  
 दाक्षिण्यादिविहीनान्यफलप्रदानि भवन्तीत्यर्थः ॥

॥ ९१५ ॥ अन्तरेव निभृतं निगूढं विहस्य तिष्ठन्त्युदासीना  
 भवन्ति विस्मितास्तदा इतरसुलभमपि यदा गुरुणां न किमपि  
 ३ संपद्यते ॥

॥ ९१६ ॥ दर्शयन्ति<sup>२</sup> सज्जनानामिच्छागुरुकं परिग्रहं गुरवो  
 मदनविनिवेशदृष्टो<sup>३</sup> महामणीनामिव प्रतिबन्धः ॥ प्रतिबध्यन्तेस्मि-  
 ३ निति प्रतिबन्धः । मदनकः सिक्थकः । स यथा संश्लेषकत्वेन व्यव-  
 स्थितः सन् महान्तमाटोपं<sup>४</sup> मणीनां दर्शयति तद्गुणशीलगुरवो विभ-  
 वानुसारेण अल्पमप्यावर्जनं<sup>५</sup> कुर्वन्तो विनयाद्यतिशयेन महदिव प्रका-  
 ६ शयन्तीत्यर्थः ॥

॥ ९१७ ॥ रवाधीनसज्जना अपि खलु नाचप्रसङ्गे रमन्ते कापु-  
 रुषाः । सा किल लीला यत् काचधारणं<sup>६</sup> सुलभरत्नानाम् ॥ द्यूत-  
 ३ क्रीडायामिव काचाभरणम्<sup>७</sup> । लीला अभासः । लीलाव्यामोह इत्यर्थः ॥

<sup>१</sup> MH. <sup>०</sup>द्वैरहितानि for <sup>०</sup>दिसहितानि. <sup>२</sup> MH. दर्शयति. <sup>३</sup> MH. <sup>०</sup>वध्यन्ते तरिम्<sup>०</sup>.  
<sup>४</sup> MH. <sup>०</sup>पा<sup>०</sup>. <sup>५</sup> MH. <sup>०</sup>स्यावर्जनं. <sup>६</sup> MH. सुरभ<sup>०</sup>. <sup>७</sup> MH. द्यूत<sup>०</sup>. <sup>८</sup> MH.  
 काचाभरणलीलाभासेलीलाव्यामोह इत्यर्थः for काचा<sup>०</sup>.

याम-स्थाम-णिवेसिय-सिरीण गरुयाण कह णु दालिहं ।  
 एका उण किविण-सिरी गया य मूलं च पम्हुसियं ॥ ९१८ ॥  
 किविणाण अण्ण-विसए दाण-गुणे अहिसलाहमाणाण ।  
 णिय-चाए उच्छाहो ण णाम कह वा ण लज्जावि ॥ ९१९ ॥  
 परिहोय-सहा ण बहुच्च ताण णव-संगमालसा लच्छो ।  
 इयरा लहिऊण सिरिं ण काम-लीला-परा तेण ॥ ९२० ॥  
 अच्छन्तिच्चिय किविणा अच्छिन्ता पास-गोअरं लच्छि ।  
 परिहारवइव पियं मइल-च्छायं णियच्छन्ता ॥ ९२१ ॥

॥ ९१८ ॥ स्थानेस्थाने पात्रेपात्रे निवेशितश्रीणां विलब्धलक्ष्मी-  
 काणां गुरुणां कथं नु दारिद्र्यम् । न कथंचित् । उतप्रशस्तबहुफल-  
 ३ बीजत्वात् । एका पुनरप्रसवा बन्ध्याप्राया कृपणश्रीः स्वरूपेण गता  
 च मूलमेव प्रपुंसितम् ॥ चशब्दोवधारणे ॥

॥ ९१९ ॥ कृपणानाम् अन्यविषयान् दानगुणान् 'अभिश्चाध-  
 मानानां निजत्यागे उत्साहो न नाम । कथं तौवन्न लज्जापि ॥  
 ३ पित्रादिकं मम 'त्यागगुरुत्ववन्नैवेति तत्स्पर्धया स्वयं त्यागं मा कार्षीत्  
 परदानस्तुतिं' कुर्वतः कथं न लज्जापीत्यर्थः ॥

॥ ९२० ॥ परिभोगहता नव्वधूरिव तेषां नवसंगमालसा  
 लक्ष्मीः । 'इतरा 'लब्ध्वा श्रियं न कामलीलापरास्तेन' कारणेन ॥ हता  
 ३ त्रस्ता पलायिता । नवग्रहेण कृपणेषु काकतालीयोपनतत्वमाह ॥

॥ ९२१ ॥ तिष्ठन्त्येव कृपणा अस्पृशन्तः पार्श्वगोचरां लक्ष्मीं

१ MH. <sup>०</sup>लाज्य<sup>०</sup>. २ MH. <sup>०</sup>गुरुकवन्नैवेति for <sup>०</sup>गुरुत्ववन्नैवेति which is a con-  
 jectural emendation. ३ MH. परदानस्तुतिं न कुर्वतः कथं न लज्जा<sup>०</sup>. ४ So  
 MH (1) for इतरे. ५ MH. लब्ध्वा. ६ MH. परास्तेन.

परमत्थ-पाविच-गुणा गरुयंपि हु पलहुयं व मण्णन्ति ।  
 तेण सिरीणं विरोहो गुणेहि णिक्कारणं ण उण ॥ ९२२ ॥  
 भुमया-भक्काणत्तावि सुवुरिसं जं ण तुरियमल्लियइ ।  
 तं मण्णे धावन्ती रहसेण सिरी परिक्खलइ ॥ ९२३ ॥  
 णणु णासमणवलम्बा एइच्चिय सावि सुवुरिसाभावे ।  
 देव्व-वसा तेण सिरीणं होइ णासंसिओ विरहो ॥ ९२४ ॥

परिहारवतीमिव प्रियां मलिनच्छायां निरीक्षमाणांः ॥ परिहारवती  
 ३ रजस्वला ॥

॥ ९२२ ॥ परमार्थप्राप्तगुणास्तौमेव<sup>१</sup> तृणवल्लर्ध्वी मन्यन्ते । तेन  
 श्रियो विरोधो गुणेषु निष्कारणो<sup>२</sup> न पुनः ॥ गुणिनः श्रियमुपे-  
 ३ क्षन्ते न तु सा तानित्यर्थः ॥

॥ ९२३ ॥<sup>३</sup> भ्रूमङ्गमात्रेणाज्ञापितापि सुपुरुषं यत्र त्वरितमालीयते  
 तन्मन्ये धावन्ती रभसेन श्रीः परिस्खलति<sup>४</sup> ॥

॥ ९२४ ॥ ननु निश्चितं कृत्वा नाशम् अनालम्बा अनाश्रया<sup>५</sup>  
 एत्येव प्राप्नोत्येव सापि सुपुरुषाभावे सति । दैववशात्तेन श्रिये भवति  
 ३ न त्वाशंसितो विरहो वियोगः ॥ यदि हि श्रीः सुपुरुषवियोग-  
 माशंसेत् अभाव एव तस्याः स्यात् आलम्बनाभावात् । न ह्यसत्पुरु-  
 षास्तस्या [ आलम्बनं तेषामा ] लम्बनाभासत्वात् ॥

<sup>१</sup> MH. <sup>०</sup>गुणास्तत एव. <sup>२</sup> MH. <sup>०</sup>कारणा. <sup>३</sup> MH. <sup>०</sup>स्खलिताः. <sup>४</sup> MH.  
 चास्यैव for अनाश्रया एत्येव which emendation is purely conjectural.

धम्म-पसूआ कह होउ भयवई वेस-सज्जणा लच्छी ।  
 ताओ अलच्छिओच्चिय लच्छि-णिहा जा अणज्जेसु ॥ ९२५ ॥  
 जा विउला जाओ चिरं जा परिहोउज्जला ओ लच्छीओ ।  
 आयारधराणंचिय ताओ ण उणो अ इयराण ॥ ९२६ ॥  
 अवणेइ देइ अ गुणे दोसे णूमेइ देइ य पयासं ।  
 दीसइ एस विरुद्धोच्च कोवि लच्छीएँ विण्णासो ॥ ९२७ ॥  
 समरे धारा-गोयरमुवेन्ति जे वइरि-मण्डलगाण ।  
 ते तम्मि बला खलु निवसिरीएँ लच्छीएँ छिप्पन्ति ॥ ९२८ ॥

॥ ९२५ ॥ धर्मप्रसूता सती कथं भवतु भगवती द्वेष्य [सज्जना]  
 सज्जनद्वेषिणी लक्ष्मीः । ता अलक्ष्म्य एव लक्ष्मीनिभा या अनार्येषु ॥

॥ ९२६ ॥ या विपुला याश्च चिरं याः परिभोगोज्ज्वला लक्ष्म्यः  
 आचारपराणामेव ता न पुनरितराणाम्<sup>१</sup> ॥

॥ ९२७ ॥ अपनयति गुणान् ददाति च दोषान् । दुर्जनविषये  
 तु गुणान् ददाति दोषान् आच्छादयति । दोषान् ददाति च प्रकाशं  
 ३ प्रकटम् । इति योयं दृश्यते एष विरुद्ध इव कोपि लक्ष्म्या विन्यासः  
 विविध आचारः ॥

॥ ९२८ ॥ समरे धारागोचरमुपयन्ति ये वैरिमण्डलाग्राणां ते  
 तस्मिन् बलात्खलु निवसन्शीलया लक्ष्म्या स्पृश्यन्ते ॥ अभ्युपगम-  
 ३ वादोयं तेन [ न ] पूर्वविरोधः ॥

<sup>१</sup> MH. द्वेष्यसज्जनद्वेषिणी, thus leaving out the letters<sup>०</sup>सज्जना.

<sup>२</sup> So MH. ( for शरेशाम् ! )

अण्फोडणाहिघाय-च्छलेण चिरमेक-भुय-कअसङ्गा ।  
 विणिवारेन्तिव वीयं भुयंपि दप्पेण सप्पुरिसा ॥ ९२९ ॥  
 अण्णोण्णं लच्छि-गुणाण णूण पिसुणा गुणाच्चिय ण लच्छी ।  
 लच्छी अहिलेइ गुणे लच्छि ण उणा गुणा जेण ॥ ९३० ॥  
 लच्छी-लयाए मूलं गुणात्ति एयं परिद्वियं चेय ।  
 जेण अहो-गमणं चेय ताण परिवङ्कणे तीए ॥ ९३१ ॥  
 अयसं दाऊण विसंटुलाण सज्झस-विसूरियव्वाण ।  
 पढमांचिय जीए पयाई ममुमहेच्चेअ खलियाइ ॥ ९३२ ॥

॥ ९२९ ॥ 'करास्फोटनाभिघातच्छलेन चिरम्' एकभुजकृता-  
 शंसाः सन्तो विनिवारयन्तीव द्वितीयं दर्पेण भुजमपि का गणना-  
 ३ न्यत्र सत्पुरुषाः ॥

॥ ९३० ॥ अन्योन्यं लक्ष्मीगुणानां केवलं पिशुना गुणा एव न  
 [ लक्ष्मीः ] । लक्ष्मीरभिर्लप्यते गुणान् लक्ष्मीं न पुनर्गुणाः येन यस्मात् ॥  
 ३ प्रायेण गुणिनां लक्ष्मीर्दृश्यते न तु श्रीमतां गुणाः इति लक्ष्मीं गुणा  
 द्विषन्ति न तु लक्ष्मीर्गुणानित्यर्थः ॥

॥ ९३१ ॥ लक्ष्मी एव लता तस्या मूलं गुणा इत्येतत् परिष्ठी-  
 तमेव येन यस्माद् अधोगमनम् [ एव ] तेषां भवति परिवर्धने सति  
 ३ तस्या लक्ष्म्याः ॥ लतावृद्धौ हि मूलान्यधस्ताद्वच्छन्ति ॥

॥ ९३२ ॥ अयशो दत्त्वा 'विसंभुलानां साध्वसविसूरयित-  
 व्यानां प्रथममेव यया पदानि मधुमथ एव स्खलितानि स्थापितानि  
 ३ हरावेवास्पदं कृतमित्यर्थः ॥

१. MH. करोस्फोटनाभि<sup>०</sup>. २. MH. <sup>०</sup>कृतसंभावनाशंसा for <sup>०</sup>कृताशंसाः.

३. MH. <sup>०</sup>सुदु<sup>०</sup>.

सा चटुला कह णु गुणुज्जलेसु लच्छी अकूणियं कुणउ ।  
 चिर-यालोसिय-पायाल-तिमिर-संवाहियं दीट्ठि ॥ ९३३ ॥  
 जीए समारम्भोच्चिय लच्छी पढम-द्वियावि विवलाइ ।  
 अण्णा तीएच्चिय पत्थणाएँ कह णाम संघट्टइ ॥ ९३४ ॥  
 दुक्खाभावो ण सुहं ताइँवि ण सुहाइँ जाइँ सोक्खाइँ ।  
 मोत्तूण सुहाइँ सुहाइँ जाइँ ताइँचिय सुहाइँ ॥ ९३५ ॥

॥ ९३३ ॥ सा चटुला कथं नु गुणोज्ज्वलेषु लक्ष्मीरकूणि-  
 ताम् 'उन्मीलितं' करोति । न कथंचित् । चिरकालोपितपातालति-  
 ३ मिरसंवाहितां दृष्टिम् ॥ गुणिनां श्रियावलोकनं [ न भवति । ] तत्पा-  
 तालतिमिरोपहतनयनतायाः<sup>१</sup> [ । एवं सत्यपि ] तथा पूर्वमेव दुष्टदैत्या-  
 दित्यागेन गुणवत्स्येव भगवति नारायणे वसतिः कृता तेन गुणवत्पक्ष-  
 ६ पातोऽस्याः स्फुटः ॥

॥ ९३४ ॥ <sup>२</sup>यस्याः समारम्भ एव लक्ष्मीः <sup>३</sup>प्रथमस्थितापि  
 शरीरशोभा विपलायते <sup>४</sup>अन्या तथैव प्रार्थनया कथं नाम संघटताम् ॥  
 ३ श्रीः शोभा लक्ष्मीश्च । प्रार्थनया च लक्ष्मीमिच्छतां शोभालक्षणायाः  
 श्रियो नाशं दृष्ट्वा उत्तरापि लक्ष्मीलक्षणापि श्रीः पलायत इत्यर्थः ॥

॥ ९३५ ॥ मोक्षावाप्तिमुखप्रशंसाम् इतरनिन्दया आह । दुःखा-  
 भावस्तावन्न सुखमिति स्थितं ब्रह्मसिध्द्यादौ । तान्यपि न सुखानि  
 ३ यानि दुःखानि दुःखमिश्रितानि वैषयिकाणि । यथोक्तम् । परिणाम-  
 तापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च सर्वम् [एव] दुःखं विवेकिनामिति  
<sup>५</sup>पतञ्जलिना ।

<sup>१</sup> MH. अनुन्मीलितं. <sup>२</sup> MH. <sup>०</sup>नयतास्तया for <sup>०</sup>नयनतायाः [ । एवं सत्यपि ] तथा.

<sup>३</sup> MH. यथा for यस्याः. <sup>४</sup> MH. प्रथमोस्थिता अपि for प्रथमस्थितापि. <sup>५</sup> MH. अनया. <sup>६</sup> MH. पातं<sup>०</sup>.

सुह-सङ्ग-गारवेक्ष्य हवन्ति दुःखाइं दारुणयराइं ।  
 आलोउकरिसेक्ष्यं च्छाया बहलत्तणमुवेइ ॥ ९३६ ॥  
 सुह-सङ्गो सुह-विणिवत्तिएक-चित्ताण अविरयं फुरइ ।  
 अङ्गुलि-पिहियाण रवो अब्बोच्छिण्णोव्व कण्णाण ॥ ९३७ ॥

६ तस्मान्मुक्त्वा सुखानि वैषयिकाणि सुखानि नित्यानन्दरूपाणि  
 मोक्षलभ्यानि । 'एकत्वेऽप्यौपाधिको भेदव्यवहारः । उपाधयस्तु मुच्य-  
 माना जीवात्मानः । अथ वा सुखानि मुक्त्वा 'सुखगौरवमाच्छिद्य  
 ९ यान्ययत्नोपनतानि तान्येव सुखानि बोद्धव्यानि । यथोक्तम् ।

अकृत्वा <sup>१</sup>परसंतापमगत्वा खलनम्रताम् ।  
 अविधाय परं दैन्यं यदल्पमपि <sup>२</sup>तद्वाक्येति ॥

॥ ९३६ ॥ सुखसङ्गगौरवेणैव दुःखानि भवन्ति दारुणतराणि ।  
 तथा हि आलोकोत्कर्ष <sup>३</sup>एव च्छाया सफलत्वमुपैति ॥ यावद्यावत्सु-  
 ३ 'स्वासक्त्यतिशयो भवति तावत्तावदरूपेणैव दुःखेन बाधा संविद्यते ।  
 गहनो' वैषयिकसुखभोग' इत्यर्थः ॥

॥ ९३७ ॥ सुखसङ्गः सुखविनिवर्तितैकचित्तानाम् अविरतं  
 स्फुरति । अधिकतरमिति च पाठः । अङ्गुलिपिहितानां 'रवोऽव्यु-  
 ३ च्छिन्न इव कर्णानाम् ॥ निवर्तिते <sup>४</sup>'वैषयिके सुखे महायाससाध्ये'  
 नित्यं सुखमुदासीनैर्भुक्तात्मभिरनुभूयते अङ्गुलिपिहितकर्णैरिव नित्य-  
 शब्द इत्यर्थः ॥

( MH. <sup>१</sup>स्वीपा<sup>०</sup> for <sup>०</sup>प्यौपा<sup>०</sup>. <sup>२</sup> MH. is corrupt here. It reads: सुख-  
 गवाच्छिद्यययान्यवत्तोपनतानि. The emendation is conjectural, <sup>३</sup> MH. <sup>०</sup>सताने  
 गत्वा खलनम्रताम् for <sup>०</sup>सतापमगत्वा खलनम्रताम्. <sup>४</sup> MH. तद्वदिति. <sup>५</sup> MH. <sup>०</sup>स्व-  
 णैव च्छा<sup>०</sup>. <sup>६</sup> MH. <sup>०</sup>सुखाशक्त्यति<sup>०</sup>. <sup>७</sup> MH. गहने. <sup>८</sup> MH. <sup>०</sup>सुखाभागा.  
<sup>९</sup> MH. रवोवाच्छिन्न. <sup>१०</sup> MH. वैषयिके. <sup>११</sup> MH. <sup>०</sup>समाध्येन for <sup>०</sup>सासध्ये,

दुर्मिज्जन्ताइंवि सुहमुबेन्ति गरुयाणु णियय-दुक्खेहिं ।  
 रस-बन्धेहिं कइणव विइण्ण-करुणाइं हिययाइं ॥ ९३८ ॥  
 अण्णणाइं उवेन्ता संसार-वहम्मि णिरवसाणम्मि ।  
 मण्णन्ति धीर-हिया वसइ-ट्ठाणाइंव कुलाइं ॥ ९३९ ॥  
 ससिएहिंचिय लोओ दुक्खं लहुएइ दुक्ख-जणिएहिं ।  
 आयास कएहिं करी आयासं सौअरेहिंव ॥ ९४० ॥  
 पहरिस-मिसेण बाहो जं बन्धु-समागमे समुत्तरइ ।  
 वोच्छेय-कायराइं तं णूण गलन्ति हिययाइं ॥ ९४१ ॥

॥ ९३८ ॥ दूयमानान्यपि सुखमुपयन्ति विवेकितया गुरुणां निज-  
 कदुःखैराध्यात्मिकादिभिः <sup>१</sup>रसबन्धनेव कवेर्विर्तार्णकरुणानि हृदयानि॥

॥ ९३९ ॥ <sup>२</sup>अन्यान्यानि अन्यानि अन्यानि उपयन्तः प्राप्नुवन्तः  
 संसारपथे निरवसाने मन्यन्ते धीरहृदया वसतिस्थानानीव कुलानि ॥  
 ३ <sup>३</sup>तत्तत्कर्मवशगतेषु ब्राह्मणादिकुलेषु जायमानाः प्रोषितवसतिस्थाना-  
 नीव कुलानीति मन्यन्ते । न <sup>४</sup>त्वं कुलजो ममैतत्कुलमित्यहंकारम-  
 मकारग्रहेण युज्यन्त इत्यर्थः ॥ संसारे न निमज्जन्तीति <sup>५</sup>यावत् ॥

॥ ९४० ॥ श्वसैरेव लोकः प्राकृतो दुःखं लघयति दुःखज-  
 नितैः । आयासकृतैः <sup>६</sup>करी आयासं शीकरैरिव ॥ हस्तिमूर्खाः पामरा  
 ३ इत्यर्थः ॥

॥ ९४१ ॥ प्रहर्षमिषेण बाष्पो यद् बन्धुसमागमे समुच्चरति  
 व्युच्छेदो वियोगस्तत्कातराणि सन्ति तन्नूनं <sup>७</sup>गलन्ति हृदयानि ॥

<sup>१</sup> MH <sup>०</sup>बद्धनेकचेर्विर्तार्ण<sup>०</sup>. <sup>२</sup> MH. अन्योन्यन्यायुप<sup>०</sup> for अन्यान्यानि अन्यानि अन्यानि  
 उप<sup>०</sup>. <sup>३</sup> MH तत्तत्कर्मवशे गतेषु<sup>०</sup>. <sup>४</sup> MH. नन्वई for न त्वहं. <sup>५</sup> MH. om. इति.

<sup>६</sup> MH. <sup>०</sup>करिः (=करैः) for <sup>०</sup>कृतैः. <sup>७</sup> MH. गलितहृदयानि.



मूढ सिद्धिलक्षणं ते सणेह-वासेण कह णु बद्धस्स ।  
 बाढं गाढयराअइ जो इर मोत्तुं तणन्तस्स ॥ ९४२ ॥  
 होऊणावि हन्त णिरन्तराई दूरन्तराई जायन्ति ।  
 उम्मोइय-रसणन्तोवमाई घडियाई लोयस्स ॥ ९४३ ॥  
 पढमं ण गुणा गुण-हेउणो परं ते तओ सह गुणेहिं ।  
 संपइ ताण गुणच्चेअ नवर हा ते उण ण सन्ति ॥ ९४४ ॥

॥ ९४२ ॥ हे मूढ संसारनिगडनिबद्ध शिथिलत्वं स्वातन्त्र्यं ते तव  
 स्नेहपाशेन कथं नु बद्धस्य । न कथंचित् । बाढं गाढतरायते यत् किल  
 ३ मोक्तुं तृणं तस्य । गृह्यत इति शेषः ॥ तैलादिना स्नेहेन युक्तस्तृणा-  
 दिग्रन्थिर्दुःखेन विमुच्यते यथा यथा स्नेहयुक्तपुत्रादिपाश इत्यर्थः ॥

॥ ९४३ ॥ भूत्वापि हन्त निरन्तराणि दूरान्तराणि जायन्ते  
 उन्मोचितरशनान्तोपमानि घटितानि लोकस्य ॥ संबन्धजातानीति  
 ३ शेषः ॥

॥ ९४४ ॥ प्रथमं बाल्योपक्रमे तावन्न गुणा दृश्यन्ते । नापि  
 गुणहेतवः अध्ययनादयः । परं ते हेतवो दृश्यन्ते । ततः सह गुणैस्ते  
 ३ हेतवो दृश्यन्ते । संप्रति तेषां गुणा एव दृश्यन्ते व्यतीतशरीराणाम् ।  
 नवरि हा ते उण न सन्ति अनन्तरं कष्टं तेषां न सन्ति भूयासि काले  
 गते ॥ पुनःशब्दः अपिशब्दस्यार्थः । नवरोति पाठे केवलमित्यर्थः ।  
 ६ धिक संसाराधमम् इति यावत् ॥

<sup>1</sup> MH. न for नु.

<sup>2</sup> MH. उन्मावितरस<sup>०</sup>.

<sup>3</sup> MH. ततो सह.

<sup>4</sup> MH. नवरिति.

काल-वसा णासमुवागयस्स सप्पुरिस-जस-सरीरस्स ।  
 अट्ठि-लवायन्ति कर्हिपि विरल-विरला गुणुगारा ॥ ९४५ ॥  
 थिर-वासणा-समुत्था दोसा बन्धाय णीय-चरियाण ।  
 सप्पुरिसाणं च गुणा मोहाय न जेहि विरमन्ति ॥ ९४६ ॥  
 एस विराओ हिययं जं रमइ जहागएसु विहवेसु ।  
 णिन्मच्छणं तु लच्छीएँ णवर थिर-मच्छरो राओ ॥ ९४७ ॥  
 सोच्चेय किं ण राओ मोत्तूण बहु-च्छलाईं गेहाईं ।  
 पुरिसा रमन्ति बहुज्जरेसु जं काणणन्तेसु ॥ ९४८ ॥

॥ ९४५ ॥ कालबशेन नाशमुपागतस्य<sup>१</sup> सत्पुरुषयशःशरीरस्य  
 अस्थिलवायन्ते कस्मिन्नपि विरलविरला गुणोद्गाराः ॥ यथा नष्टस्य  
 ३ शरीरस्य कचिःप्रदेशे अस्थिलवाः स्मारका भवन्ति तथा यशसो  
 गुणलेशा इत्यर्थः ॥

॥ ९४६ ॥ स्थिरवासनासमुत्था दोषा बन्धाय नीचचरितानाम् ।  
 सत्पुरुषाणां च गुणा मोहाय न भवन्ति<sup>२</sup> । किं तर्हि कुर्वन्ति । शैंगिति  
 ३ विरमन्ति ॥ <sup>३</sup>विरसमयसंसारदुःखमोक्षं कुर्वन्तीत्यर्थः । अनादिका-  
 लप्रथितत्वेन<sup>४</sup> स्थिरत्वं वासनायाः । दोषा रागादयः । बन्धः संसारः ।  
 गुणाः करुणादयः ॥

॥ ९४७ ॥ एष एव विरागो रागाभावः हृदयं यद् रमते यथा-  
 गतेषु अप्रयत्नोपनतेषु विभवेषु । निर्भर्त्सनं तु लक्ष्म्याः केवलं स्थिर-  
 ३ मत्सरो रागः ॥

॥ ९४८ ॥ स एव किं न रागः मुक्त्वा बहुच्छलानि गृहाणि

<sup>१</sup> MH. <sup>०</sup>मुपग<sup>०</sup>. <sup>२</sup> MH. भवाते. <sup>३</sup> MH. विरसमयं संसारदुःखं मोक्षं.

<sup>४</sup> MH. <sup>०</sup>प्रवित्तत्वेन.

किं व सख्य-वरोच्चय सेवा-निंदा-वरो व्व अह मग्गो ।  
 जं महइ विन्ज्ज-वण गांयराण लोओ पुलिन्दाण ॥ ९४९ ॥  
 सरियाओ अणेय-विहङ्गमाओ तल-णिम्मलाई य वणाई ।  
 मायङ्ग-कलह-मुहला गिरिणो य रइं विरल्लन्ति ॥ ९५० ॥  
 सीलेण जइवि विमलो तहवि हु मा दुग्गयं जणं छिबसु ।  
 कालन्तर-विव्वडियं वसइच्चिय मङ्गलं तम्मि ॥ ९५१ ॥  
 को तेसु दुग्गयाणं गुणेसु अण्णो कयायरो होइ ।  
 अप्पावि णाम णिव्वेय विमुहयं जेसु दावेइ ॥ ९५२ ॥

पुरुषा रमन्ते गिरिकन्दरेषु [यत्] काननान्तेषु च हृद्येषु रमन्ते' ॥  
 ३ 'बद्धोज्जरोष्विति पाठे बद्धनिर्क्षरेष्वित्यर्थः ॥

॥ ९४९ ॥ किं वा स्वरूपपर एव अभिधेयमात्रपर्यवसित एव  
 सेवानिन्दापरो वा अथ मार्गः यं शंसन्ति विन्ध्यवनगोचराणां  
 ३ लोकः पुलिन्दानाम् ॥ वनवासमात्रं मोक्षोपायः प्राणिवध-द्वर्गवेषु  
 पुलिन्देष्वपि भवेत् । किं तर्हि वीतरागत्वम् । तच्च गृहेष्वन्यत्र  
 ३ वास्वित्यर्थः ॥

॥ ९५० ॥ सरितः अनेकविहंगमास्तलनिर्मलानि<sup>३</sup> च वनानि  
 मातङ्गकलभमुखरा गिरयश्च रतिं विस्तारयन्ति ॥ अथ वा अरतिं  
 विस्तारयन्ति [इति] छेदे काक्का नेयम् ॥

॥ ९५१ ॥ शीलेन यद्यपि विमलस्तथापि<sup>४</sup> खलु मा दुर्गतियुक्तं  
 जनं सप्राक्षीः । कालान्तरनिर्वृत्तं<sup>५</sup> वसत्येव मङ्गल्यं पापं तस्मिन् ॥

॥ ९५२ ॥ कस्तेषु दुर्गतानां गुणेषु अन्यः कृतादरो भवति ।

<sup>१</sup> MH. रमेतो.

<sup>२</sup> MH. बद्धोद्गारे<sup>०</sup>.

<sup>३</sup> MH. 'मास्थल'<sup>०</sup>

<sup>४</sup> MH. om. 'पि.

<sup>५</sup> MH. 'निवृत्तं.

इरइ परिहीण-विहवस्स पूण णिय-पणइणीवि अप्पाणं ।  
 सव्वङ्गमसंपुण्णस्स घडइ किं जामिणी ससिणो ॥ ९५३ ॥  
 हियय कहिंपि णिसम्मसु कित्तियमासा-हओ किलिम्मिहिसि ।  
 दीणोवि वरं एकस्स ण उण सयलाए पुहवीण ॥ ९५४ ॥  
 अच्छउ ता विहलुद्धरण गारवं कत्थ तं अगुरुसु ।  
 अप्पाणयस्सवि पियं इयरा काउं ण पारन्ति ॥ ९५५ ॥

आत्मापि नाम निर्वेदविमुखतां येषु दर्शयति ॥ दुर्गतियुक्तं स्वयमेवा-  
 १ स्मानं विरूपकं मन्यन्ते । कथं तत्रान्यस्य आदरबुद्धिर्भविष्यतीत्यर्थः ।  
 अवश्यकर्तव्यनित्यनैमित्तिककर्मकरणावश्यभर्तव्यभरणसामान्यमात्ममपि  
 यत्र न निर्वहति तत्र गुणवत्यपि <sup>१</sup>पूर्वजन्मपापचयकल्पनेत्याभि-  
 ६ प्रायः ॥

॥ ९५३ ॥ हरति नार्पयति परिहीनविभवस्य नूनं निजप्रणयि-  
 न्यपि स्ववधूरपि आत्मानम् । तथा हि सर्वाङ्गं कृत्वा अपरिपूर्णस्य  
 ३ घटते शोभते किं यामिनी शशिनः ॥

॥ ९५४ ॥ हे हृदय कस्मिन्नपि अचिन्त्यशक्तिके भगवति ब्रह्मणि  
 निशम्यतां <sup>१</sup>विश्रान्तिः क्रियाताम् । कियत् <sup>२</sup>आशाहतः क्लान्तिमनु-  
 ३ भवष्यसि । यतो दीनोपि वरम् एकस्य न पुनः सकलायाः पृथिव्याः ॥

॥ ९५५ ॥ आस्तां तावद्विह्वलोद्धरणगौरवम् । कुतस्तद् अगु-  
 रूणाम् ॥ आत्मनोपि <sup>१</sup>हितैमितराः कर्तुं न पारयन्ति ॥ संसारक्ले-  
 ३ शपरिहरणादिहितमशक्यं तैः कर्तुम् ॥

<sup>१</sup> MH. <sup>०</sup>बन्म<sup>०</sup>.

<sup>२</sup> MH. om. the visarga.

<sup>३</sup> MH. <sup>०</sup>हस्तङ्काति<sup>०</sup>.

<sup>४</sup> So MH. !

गाढ-मय-मूढ-हियया लहिऊण धणं गुणं व जं किंपि ।  
 कह ते भरिहिनित परं अप्पावि हु जाणं पम्हुसइ ॥ ९५६ ॥  
 जह परिययम्मि लोओ तह भुज्जन्तोवि दुकरं कोवि ।  
 पाणि-सिसिराई पाणम्मि अण्णहा होन्ति सलिलाई ॥ ९५७ ॥  
 भूरि-गुणा विरलच्चिय एक-गुणोवि हु जणो न सव्वत्थ ।  
 णिहोसाणावि भई पसंसिमो विरल-दोसंपि ॥ ९५८ ॥  
 सामण्ण-सुन्दरीणं विब्भममावहइ अविणओच्चेय ।  
 धूमोच्चिय पज्जालियाहि बहु-मओ सुरहि-दारूण ॥ ९५९ ॥

॥ ९५६ ॥ गाढमदमूढहृदया लब्ध्वा धनं गुणं वा यं कर्मपि  
 कथं ते स्मरिष्यन्ति परम् आत्मापि खलु येषां प्रविस्मरति ॥ खलो  
 ३ हि विद्याधनादिमदयुक्तं क्षीब इव आत्मानमपि विस्मरति ॥

॥ ९५७ ॥ यथा प्रथमपरिचये लोकः उपभुज्यमानः परिशी-  
 ल्यमानोपि<sup>१</sup> दुष्करं तथैव<sup>२</sup> । पाणिशिशिराणि पानेऽन्यथा भवन्ति स-  
 ३ लिलानि ॥

॥ ९५८ ॥ भूरिगुणा<sup>३</sup> विरला एव । एकगुणोपि खलु जनो  
 न सर्वत्र ।<sup>४</sup> निर्दोषाणामपि भद्रम् । प्रशंसामः अल्पदोषमपि<sup>५</sup> ॥  
 ३ गुणोत्र यः कश्चिद्धर्मः परोपकारपर्यवसायी विवक्षितः । भद्रोप्येवम् ॥

॥ ९५९ ॥ सामान्यसुन्दरीणां वेश्यानां विभ्रमं विलासम् आव-  
 हति अविनय एव केशकर्षणादिः । धूम एव प्रज्वलितानां बहुमतो  
 ३ भवति सुरभिदारूणाम्<sup>६</sup> अगुरुप्रभृतीनाम् ॥ सदोषाणां दोषा एवालं-  
 कारा दृष्टा इति दुर्जनानां परोपतापित्वमनुगुणमित्यर्थः ॥

<sup>१</sup> MH. om. अपि. <sup>२</sup> MH. ०गुणो. <sup>३</sup> MH. निर्दोषाणामपि मध्ये भद्रं प्रशंसामः  
 अल्पदोषमपि. <sup>४</sup> MH. ०दारूणा०.

योबागय-दोसाच्चिय ववहार-वहम्मि होन्ति सत्पुुरिसा ।  
 इहरा णीसामण्णेहिं तेहिं कह संगयं होइ ॥ ९६० ॥  
 उकारिसोच्चैय ण जाण ताण को वा गुणाण गुण-भावो ।  
 सो वा पर सुचरिय-लङ्घणेण ण गुणत्तणं तहवि ॥ ९६१ ॥  
 णवरं दोसा तेच्चैय जे मयस्सवि जणस्स सुव्वन्ति ।  
 णज्जन्ति जियन्तस्सवि जे णवर गुणावि तेच्चैय ॥ ९६२ ॥  
 ववहारेच्चियं छायं णिएह लोयस्स किं व हियएण ।  
 तेउग्गमो मणीणवि जो बाहिं सो ण भङ्गम्मि ॥ ९६३ ॥

॥ ९६० ॥ स्तोकागतदोषा एव व्यवहारपथे भवन्ति सत्पुरुषाः ।  
 इहरा इतरथा निःसामान्यैस्तैः सह कथं 'संगमः समागमो' भवतुं  
 ३ सामान्यजनानामर्थात् ॥ इयराणमसामण्णेहीति तु पाठे 'इतराणाम-  
 सामान्यैस्तैः सहेत्यर्थः । अत्रापि अन्यथा इति अर्थाद्गम्यते ॥

॥ ९६१ ॥ उत्कर्ष एव न येषां तेषां [को वा] गुणानां गुणभावः ।  
 अर्थे वा परसुचरितलङ्घनेन [न] गुणत्वं कथमपि ॥ 'तद्वेति पाठे  
 ३ तथैवेत्यर्थः । उत्कर्षः साधूपकारपयंवसायित्वम् । चरितस्य लङ्घनं  
 न्यकारः ॥

॥ ९६२ ॥ केवलं दोषास्त एव ये मृतस्यापि जनस्य गृह्यन्ते ।  
 शायन्ते जीवतोपि ये केवलं गुणा अपि त एव ॥

॥ ९६३ ॥ व्यवहार एव च्छायां पश्यत लोकस्य । किं वा  
 हृदयेन । तेजउद्गमो मणीनां यो बहिः स न भङ्गे सति मध्ये दृश्यते ॥

१ MH. इतरा.

२ MH. संगमः समागमो भवतु.

३ ५० MH. !

४ MH. तद्वेति पाठे, Should it be तद्वेति पाठे ?

सम-गुण-दोसा दोसेक-दंसिणो सन्ति दोस-गुण-वामा ।  
 गुण-दोस-वेइणो णत्थि जे उ गेण्हन्ति गुण-मत्तं ॥ ९६४ ॥  
 दीसइ सामायन्तोव्व कोवि हियएण णिम्मलो अह य ।  
 हरियंचिय चूय-फलं गयं च परिणाम-परमत्थं ॥ ९६५ ॥  
 दीसन्त-णिम्मलो जइवि कोवि कज्जे जणो समो तहवि ।  
 पिङ्गपि केसरं कुक्कुमस्स राएण सामण्णं ॥ ९६६ ॥

३ किंथ हिअएणेति पाठे किमत्र हृदयेन साक्षान्निरूपितेनेत्यर्थः । यादृशं बहिश्चरितं बहिर्दृश्यते तादृशं न मनसो नैर्मल्यं दुराचारे संसारे इत्यर्थः ॥

॥ ९६४ ॥ सम्दोषैर्गुणैः पशुप्रायाः दोषैकदर्शिनः अतिदुर्ज-  
 नाश्च सन्ति । तथा सन्ति दोषगुणानां वामा अननुकूलाः । सर्वद्वेषिण  
 ३ इत्यर्थः । गुणदोषवेदिनश्च<sup>१</sup> मध्यस्था न सन्ति ये गृह्णन्ति गुणमात्रम्  
 दोषं तु त्यजन्ति राजहंसप्रायाः ॥ राजहंसः किल जलसमिश्रं क्षीरं  
 निष्कृष्य पिबति जलं तु त्यजति ॥

॥ ९६५ ॥ दृश्यते श्यामायमान इव कोपि<sup>१</sup> उत्तमप्रकृतिर्हृदयेन  
 निर्मलस्तैथापि । कचित् अथवेति<sup>२</sup> पाठः । हरितमेव चूतफलम् अथ  
 ३ च गतं च परिणामपरमार्थं<sup>३</sup> पाकत्वम्<sup>४</sup> ॥ विदुषो लोकसामान्यव्यवहा-  
 रावसरे तदनुसारेण व्यवहरमाणस्य<sup>५</sup> श्यामायमानत्वेपि नास्ति विर-  
 सत्वमित्यर्थः ॥

॥ ९६६ ॥ दृश्यमाननिर्मलो यद्यपि कोपि कार्ये [ जनः समः ]

<sup>१</sup> MH. को<sup>०</sup> for को<sup>०</sup>, <sup>२</sup> So MH., <sup>३</sup> MH. परिणामे पर<sup>०</sup>.

<sup>४</sup> MH. पाकत्वम्, <sup>५</sup> MH. व्यवहार<sup>०</sup>.

सञ्चवियासयल-गुणंपि सज्जणं सुवुरिसा पसंसन्ति ।  
 पढिबन्ध-णूमियद्धं को वा रयणं वियारेइ ॥ ९६७ ॥  
 सोहइ अदोस-भावो गुणोव्व जइ होइ मच्छरुत्तिण्णो ।  
 विहवेसुं व गुणेषुवि दूमेइ ठिओ अहंकारो ॥ ९६८ ॥  
 जेण गुणग्घवियाणवि ण गारवं धण-लवेण रहियाण ।  
 तेण विहवाण णमिमो तेणंचिय होउ विहवोहिं ॥ ९६९ ॥

जनमात्रसमस्तथापि । कार्येण न समस्तथापीति कचित्पाठः । का-  
 र्यम् अनिर्मलं तस्य लक्ष्यत इत्यर्थः ॥ पि न केशरं कुङ्कुमस्य  
 ३ मूलप्रदेशे तथापि पिष्टं सत्<sup>१</sup> रागेण सामान्यं प्रान्तभागे तुल्यम् ॥  
 अन्यथाप्रतिभासमानानामपि प्रकृत्यनुसारि पदार्थानां कार्यमित्यर्थः ॥

॥ ९६७ ॥ परिदृष्टासकलगुणमपि सज्जनं<sup>२</sup> साधुजनं पुंरूपाः  
 प्रशंसन्ति । प्रतिबन्धस्थगितार्थं को वा रत्नं विदारयति भिनत्ति  
 ३ उपहसति वा ॥ प्रतिबन्धः प्रतिघातः । नूमिअम् आच्छादितम् ॥

॥ ९६८ ॥ शोभते अदोषभावोपि गुण इव यदि भवति मत्सरो-  
 तीर्णः । विभवेष्विव गुणेष्वपि दुनोति दूयते<sup>३</sup> स्थितः अहंकारः पर-  
 ३ धिक्कारान्महत्त्वाभिमानलक्षणः ॥

॥ ९६९ ॥ येन यस्माद्गुणार्धितानामपि न गौरवं धनलवै\* रहि-  
 तानाम् तेन तस्माद्धेतोर्विभवान्<sup>४</sup> प्रैणमामः । तेनैव कारणेन भवतु  
 ३ विभवैः ॥ कृतं विभवैर्न किञ्चिद्विभवैरिति विभवनिन्दापर्यवसानम् ॥

१. MH. सद्रोगेण for सत् रागेण.

२. MH. सज्जणं.

३. MH. दूयति.

४. MH. भवत् for भवान्.



दक्विणोवयार-तुच्छावि सज्जणा एत्तिण्ण धीरेन्ति ।  
 जं ते णिय-गुण-लेसेहिं देन्ति काणंपि परिओसं ॥ ९७० ॥  
 दूमन्ति सज्जणाणं पम्हुसिय-दसाण तोस-कालम्मि ।  
 दाणायर-संभम-दिट्ठ-पास-सुण्णाइं विलियाइं ॥ ९७१ ॥  
 सइ जाठर-चिन्तायड्डियं व हिययं अहो-मुहं जाण ।  
 उद्धुर-चित्ता कह णाम होन्तु ते सुण्ण-ववसाया ॥ ९७२ ॥

॥ ९७० ॥ द्रविणकृतेनोपकारेण उपचारेण वा तुच्छा अपि  
 सज्जना एतावता धैर्यमायान्ति यत् ते निजगुणलेशैर्देदति केषामपि  
 ३केभ्योपि परितोषम् ॥

॥ ९७१ ॥ दुन्वन्ति खेदयन्ति सज्जनानां<sup>१</sup> विस्मृतदशावसान-  
 काले परोपकारोल्लासविस्मृतदशावसानसमये दानादर [संभ्रम] दृष्टपा-  
 ३र्श्वशून्यानि बलितानि<sup>१</sup> व्रीडितानि वा । पाठद्वयदर्शनात् ॥ किल  
 उदारप्रकृतयो दौर्गत्यावस्थायामपि अर्थिन्युपगते परोपकाररसरभसेन  
 अर्थाभावं विस्मृत्य धनदानबुद्ध्या पार्श्वमवलोकयन्ति । ततो धनशून्यं  
 ६तदृष्ट्वा लज्जन्त इत्यर्थः ॥

॥ ९७२ ॥ [ 'सदा जाठरचिन्ताकृष्टमिव हृदयम् अधोमुखं  
 येषाम् उत्तुङ्गचित्ताः कथं नाम भवन्तु ते ] <sup>३</sup>अवसन्नपरोपकारसमा-  
 ३रम्भाः ॥ शून्यव्यवसाया इति पाठे निष्फलचेष्टा इत्यर्थः ॥

<sup>१</sup> MH. बलितानि, which is obviously a blunder for वलितानि. Do has a marginal note on its reading विलियाइं, viz, वलियाइं पा. (=वलियाइं पाठान्तरम्)

<sup>२</sup> MH. omits the portion included within brackets, i. e., nearly the whole commentary on the stanza, <sup>३</sup> MH. अवसन्नपरोप०.

दिष्णं पुरा जहिच्छं तओ अदेन्तेहिं संद्वियमभावा ।  
 गहिअं च पराहितो तओ अ ओ लोह-पणएण ॥ ९७३ ॥  
 लोए अमुणिय-सारत्तणेण खण-मेत्तमुव्वियन्ताण ।  
 णियय-विवेअ-द्विविया गरुयाण गुणा पयट्ठन्ति ॥ ९७४ ॥  
 गेण्हउ विहवं अवणेउ णाम लीलावहे वय-विलासे ।  
 दूमेइ कह णु देव्वो गुण-परिउट्ठाई हिययाइं ॥ ९७५ ॥  
 अघट्टिय-परावलम्बा जह-जह गरुयत्तणेण विहट्ठन्ति ।  
 तह-तह गरुयाण हवन्ति बद्ध-मूलाओ किन्तीओ ॥ ९७६ ॥

॥ ९७३ ॥ दत्तं पुरा आदौ यथेच्छम् इच्छानतिक्रमेण<sup>१</sup> विभ-  
 वकाले । ततोपि<sup>२</sup> दैवता [सं]स्थितम् अवश्यकर्तव्यकुटुम्बभरणार्थादि  
 ३धनादतिरिक्ताभावकाले<sup>३</sup> अभावाद्दानयोग्यस्य । सोढं च परावृत्तम्  
 उपनतानामकृतार्थानां गमनम् ततोपि<sup>४</sup> च<sup>५</sup> दैवगत्या कुटुम्बभरणार्था-  
 र्थाभावे लोभार्थाः स्वल्पप्रणतयः सोढा महाजनेन । इति धिक् संसारम् ॥

॥ ९७४ ॥ लोके अज्ञातसारत्वेन क्षणमात्रम्<sup>६</sup> उद्विजमानाना-  
 मपि निजकविवेकस्थापिताः सन्तो गुरुणां गुणाः प्रवर्तन्ते ॥

॥ ९७५ ॥ [ गृह्णातु विभवम् अपनयतु नाम लीलावहान् व्यय-  
 विलासान् । दुनोति कथं नु दैवं गुणपरितुष्टानि हृदयानि ॥ ]

॥ ९७६ ॥ अघटितपरावलम्बा अनाश्रितपराधीनत्वाः सन्तो<sup>७</sup>

<sup>१</sup> MH. ०क्रमेणा. <sup>२</sup> MH. ०धनादिर<sup>०</sup> for ०धनादतिरि<sup>०</sup>. <sup>३</sup> MH. य for च.  
<sup>४</sup> MH. ०मानागामपि. <sup>५</sup> MH. omits all commentary on this couplet,  
 though it is found in Do J K P, <sup>६</sup> So MH. .

आगम-लम्भे वय-परिणर्णै भङ्गेषु धन-विलासाण ।  
 थोवमसमञ्जसाईवि हिययाई वहन्ति परिणामं ॥ ९७७ ॥  
 ण सहन्ति णिय-गुणा इर पुरओ गरूयाण इय विइन्तन्ता ।  
 णीयाहिगमे लहुआ गुणाण भावंचिअ हरन्ति ॥ ९७८ ॥  
 असलाहणे खलुच्चिय अलिय-पसंसाएँ दुज्जणो विउणं ।  
 अपयत्त-गुणे सुयणो दुहावि पिमुणत्तणं लहइ ॥ ९७९ ॥

इयथायथा गुरुत्वेन विघटन्ते सर्वसङ्गत्यागं<sup>१</sup> कुर्वन्ति तथातथा<sup>२</sup> गुरुणां  
 भवन्ति बद्धमूलाः कीर्तयः एकान्तनिवासिनां सताम् ॥

॥ ९७७ ॥ आगमलम्भे उपनिषदादिशास्त्रपरिचये वयःपरि-  
 णत्या भङ्गे चैस्तनविलासानां स्तोकम् असमञ्जसानि हृदयानि धनम-  
 र्ज्ञानामपि बहून्ति माहात्म्यम् ॥ स्तोकं माहात्म्यं वहन्तीति संबन्धः ॥

[॥ ९७८ ॥ न शोभन्ते निजगुणाः किल पुरतो गुरुणाम् इति  
 विचिन्तयन्तो नीचाभिगमे लघवो गुणानां भावमेव हरन्ति अपह-  
 रन्ति ॥ लघवो गुरुणां पुरतो निजगुणा न्हस्वतरा विभास्यन्तीति  
 भीत्या मूलत एव तांस्त्यजन्ति नाचैश्च सह वर्तन्त इति भावः ॥ ]

[॥ ९७९ ॥ अश्लाघने श्लाघनानर्हे पुरुषे । निन्द्य इत्यर्थः । खल्वेव  
 निश्चयेनैव अलीकप्रशंसया दुर्जनो द्विगुणम् अपवृत्तगुणे अविद्यमान-  
 १गुणे पुरुषे सुजनो द्विधापि पिशुनत्वं लभते ॥ निन्द्यस्य अलीकप्र-  
 शंसया दुर्जनो यथा द्विगुणं पैशुन्यं प्राप्नोति तथैव गुणहीनस्य  
 धनाढ्यादेरलीकप्रशंसया सुजनोपि द्विगुणं पैशुन्यं प्राप्नोतीत्यर्थः ॥]

<sup>१</sup> MH, <sup>०</sup>संत्याग for <sup>०</sup>सङ्गत्यागं,

<sup>२</sup> MH, om, second तथा,

अप्पाण-निव्विसेसोत्ति एस मे जंपि भणइ नेहेण ।  
 ॥पि खलो अत्थ-गईएँ ठवइ पिसुणत्तणेच्चेय ॥ ९८० ॥  
 उवरिप्पहो य धरन्तेहिं कव्व-कणउज्जले अलंकारे ।  
 सीसइ सार-विसेसो विज्जा-विहवाण सवणेहिं ॥ ९८१ ॥  
 ण सिरी चला महग्घेसु ते ण तेच्चेय सावि जं मुयइ ।  
 ते उण ते तंचिय जइ मुयन्ति इह तीएँ को दोसो ॥ ९८२ ॥  
 तन्हा अखण्डियच्चिय विहवे अञ्चुण्णएवि लहिऊण ।  
 सेलंपि समारुहिऊण किं व गयणस्स आरूढं ॥ ९८३ ॥

[॥ ९८० ॥ आत्मनिर्विशेषः आत्मना समः इति एष मे यमपि  
 भणति स्नेहेन तमपि खलः अर्थगत्या स्थापयति पिश्रुनस्त्वे एव ॥ यं  
 ३कमपि जनम् एष जनो मम प्राणवत् प्रिय इत्युक्त्या दुर्जनोऽङ्गीकरोति  
 तं जनं स दुर्जनः अर्थात् आत्मवत् दुर्जनस्त्वे स्थापयति । अत एव  
 दुर्जनस्य स्तुतिः प्रीतिर्वा सज्जनानां त्याज्या भवतीत्यर्थः ॥]

[॥ ९८१ ॥ उपरि अधश्च धारयद्भिः काव्यकनकोज्ज्वलान् अलं-  
 कारान् शिष्यते कथ्यते सारविशेषः विद्याविभवानां श्रवणैः कर्णैः ॥]

[॥ ९८२ ॥ न श्रीश्चला महार्घेषु । तान् न तानेव सापि यत्  
 मुञ्चति । ते पुनस्ते तामेव यदि मुञ्चन्ति इह तस्याः को दोषः ॥ ]

[॥ ९८३ ॥ तृष्णा अखण्डितैव विभवान् अत्युन्नतानपि लब्ध्वा ।  
 शैलमपि समारूढ किं वा गगनस्यारूढम् ? अत्रोक्तं भवति ।  
 ३अत्युन्नतानपि विभवान् लब्ध्वा न कोपि शान्ततृष्णो भवति । तत्रार्था-  
 न्तरन्यासः । यदि येन केनचित् पुरुषेण शैलशिखरमारूढं भवेत्  
 तर्हि तेन गगनं समारूढमिति भवति किम् । नैव भवतीत्यर्थः । किं व  
 ६गयणस्स आरूढं इत्यत्र गगनस्य को भाग आरूढः न कोपीत्यर्थः ॥]

पुर ओ सिरीएँ पिय-पङ्कयाइ कमलायरंपिव रयन्ति ।  
 मन्ने किविणा पहुणो पणाम-घडियञ्जलि-मिसेण ॥ ९८४ ॥  
 कुसुम-फलोसारिय-पायवेहिँ विणियत्त-सउण-पणएहिँ ।  
 नं किर ण मयंचिय महिहरेहिँ जलहिँ विसन्तेहिँ ॥ ९८५ ॥  
 सोवाए सुह-दुक्खागममि आरम्भिणो फलमइन्ति ।  
 चिन्ता-णह-कण्डू-संभवमि विहिणो ण कण्डुयणे ॥ ९८६ ॥

[ ॥ ९८४ ॥ पुरतः श्रियाः प्रियपङ्कजायाः कमलादरमिव  
 रचयन्ति मन्ये कृपणाः प्रभवः प्रणामघटिताञ्जलिमिवेषण ॥  
 ३ कमलानि श्रियाः प्रियाणीति कृत्वा कृपणा धनिनः प्रणामकृता-  
 ञ्जलिव्याजेन तस्याः पुरतः कमलपूजां रचयन्तीति मन्ये इति  
 समन्वयः ॥ ]

[ ॥ ९८५ ॥ कुसुमफलापसारितपादपैः विनिवृत्तशकुनप्रणयैः  
 तत् किल न मृतमेव महीधरैः जलधिं विशद्भिः ॥ अत्रोक्तं भवति ।  
 ३ फलपुष्पविहीनैः पक्षिविहीनवृक्षकैः पर्वतैर्यत्समुद्रे प्रवेशनं न किं तत्  
 तेषां मृत्युप्रायं भवति । भवत्येवेति । महतां दानसामर्थ्यनाशः पला-  
 यनं च मृत्युवदिति भावः ॥ ]

[ ॥ ९८६ ॥ सोपाये सुखदुःखागमे आरम्भिणः फलम् अयन्ते  
 गच्छन्ति चिन्तानखकण्डूसंभवे विहिणो विधेः सकाशात् दैवात् जना  
 ३ न कण्डूयने ॥ फलमइन्ति इत्यनुषङ्गः । सुखागमवाञ्छा दुःखापगम-  
 वाञ्छा च उपायताध्ये भवतः । अतः उपायिनः स्वकीयस्योपायस्य  
 फलं सुखागमरूपं दुःखापगमरूपं च प्राप्नुवन्ति । दैवावलम्बिनस्तु  
 ६ चिन्तया कण्डूयनं कृत्वा तादृशं फलं न लभन्त इत्यर्थः ॥ ]

मोहाहिभवेण सिरिं चिर-बोलीणं विमग्गमाणाण ।  
 दूरीभवन्तु आगन्तुयाउ कह मा समिद्धीओ ॥ ९८७ ॥  
 आयार-पेसलाणवि हुवन्ति एमेय विहि-णिओएण ।  
 विणियत्तीओच्चिय आवईओ मन्ने समहिलेत्ति ॥ ९८८ ॥  
 जम्मि अविसण्ण-हिययत्तणेण ते मारवं बलगन्ति ।  
 तं विसममणुप्पेन्तो गरुयाण विही खलो होइ ॥ ९८९ ॥  
 हिययस्स विणिव्ववणे इह लोएच्चिय समप्पिय-फलाइ ।  
 बीयं पर-ल्लोय-फलं ण रण्ण-वसहीइ सहिहिमो ॥ ९९० ॥

[॥ ९८७ ॥ मोहाभिभवेन श्रियं चिरातिक्रान्तां विमार्गमाणानां  
 दूरीभवन्तु आगन्तुकाः कथं मा समृद्धयः ॥ भवन्त्येवेत्यर्थः ॥]

[॥ ९८८ ॥ आकारपेशलानामपि भवन्ति एवमेव विधिंनियो-  
 गेन विनिवृत्तय एव आपदो मन्ये समखिला इति ॥]

[॥ ९८९ ॥ यस्मिन् विषमे दुःखे अविषण्णहृदयत्वेन ते गौर-  
 वम् अवलगन्ति तद् विषमं दुःखम् अनुत्प्रयन् गुरुणां विधिः खलो  
 ३ भवति ॥ प्राप्तेपि दुःखे ये अविषण्णहृदयाः सन्तो गौरवं न त्यजन्ति  
 तेषां गुरुणां दुःखम् अनपनयत् दैवं दुष्टं मन्तव्यम् इत्यर्थः ॥]

[॥ ९९० ॥ हृदयस्य विनिर्वपणे श्रद्धास्यामः इह लोक एव  
 समर्पितफलायां बीजं परलोकफलं न अरण्यवसत्यां श्रद्धास्यामः ॥  
 ३ परलोकः फलं यस्य तत् सदाचारतपश्चर्यादिरूपं बीजम् इह लोक  
 एव दत्तफलायामरण्यवसत्यां न क्षिपामः अपि तु हृदयस्य विनि-  
 र्वपणे ईश्वराधीनीकरणे क्षिपाम इत्यर्थः । अरण्यवसतिः केवलम्

रमइ विहवी विसेसे थिइ-मेत्तं थोय-वित्थरो महइ ।  
 मगइ सरीरमधणो रोई जीएच्चिय कयत्थो ॥ ९९१ ॥  
 मूले निबिडायन्ता विरलुगारा तओ पसङ्गेसु ।  
 कालेण सउरिसाणावि कहाणुबन्धा निमिल्लन्ति ॥ ९९२ ॥  
 विरसायन्ता बहलत्तणेण हियए खलन्ति परिओहा ।  
 थोय-विहवत्तणेणं सुहंभरप्पच्चिय सुणन्ति ॥ ९९३ ॥  
 विरसम्मिवि पडिलगं ण तरिज्जइ कहवि जं नियत्तेउं ।  
 हिययस्स तस्स तरलत्तणम्मि मोहो इह जणस्स ॥ ९९४ ॥

६ ऐहिकफलानां शान्तिसुखादिरूपाणां दात्री न तु परलोकार्जनरूपाणां सुखानाम् इति भावः ॥]

[॥ ९९१ ॥ रमते विभवो विशेषे । स्थितिमात्रं स्तोकविस्तारः इच्छति । मार्गयति शरीरम् अधनः । रोगी जीव एव कृतार्थः ॥]

[॥ ९९२ ॥ मूले निबिडायमानाः विरलोद्गारास्ततः प्रसङ्गेषु कालेन सत्पुरुषाणामपि कथानुबन्धा निमीलन्ति ॥]

[॥ ९९३ ॥ विरसीभवन्तो बहलत्वेन हृदये स्खलन्ति विमिश्रयन्ति अनुपभुक्ता एव विनष्टा भवन्ति परिओहा (?) परिभोगाः ३ परिभोग्यवस्तूनि । स्तोकविभवत्वेन सुखंभरास्मान एव सुणन्ति (?) शृण्वन्ति श्रूयन्ते ॥]

एवशब्दो भिन्नक्रमः । बहला विभवा जनान् विरसान् कुर्वन्ति अनुपभुक्ता एव सन्तः । अल्पविभवत्वेनैव जनाः सुखिन इति श्रूयन्ते इति भावार्थेन भवितव्यम् ॥]

[॥ ९९४ ॥ विरसेपि प्रतिलग्नं न तीर्यते शक्यते कथमपि यत्

हिययस्मि गाढ-घटिएहिं दोवि मण्णे समं ठविज्जन्ति ।  
 बुद्धीओ उहय-लोयम्मुहीओ जुयईण थणएहिं ॥ ९९५ ॥  
 पहरइ कह णु अणङ्को कह णु हु विन्धन्ति कौसुमा बाणा ।  
 इय कामेच्चिय अफुडे फुडाइं तत्तो कह सुहाइं ॥ ९९६ ॥  
 हिययस्स निट्ठुरत्तणमिणमो किं संठवेहिं महिलाण ।  
 अत्तो पओहराणं वज्जंचिय वसइ एयाण ॥ ९९७ ॥

निवर्तयितुं हृदयं हृदयस्य तस्य तरलत्वे चञ्चलत्वे मोहः इह जनस्य ॥  
 ३ हृदयं चञ्चलं भवतीति या जनस्य बुद्धिः सा मोहात्मिका । विरसा-  
 दपि हृदयस्य अनपकर्षणीयत्वात् । इति भावः ॥ ]

[ ॥ ९९५ ॥ हृदये गाढघटितैः द्वे अपि मन्ये समं स्थाप्येते  
 बुद्धी उभयलोकोन्मुखौ युवतीनां स्तनकैः ॥ इदमुक्तं भवति ।  
 ३ उभयलोकोन्मुखौ ऐहिकपारत्रिकश्रेयः संबन्धिन्यौ बुद्धी युवतीनां  
 स्तनकैस्तासां हृदये गर्त इव स्थाप्येते ते च स्तनकाः पिधानस्थान-  
 भूता हृदयरूपस्य गर्तस्य मुखे तिष्ठन्ति तथा च कृत्वा ते उपरि  
 ६ उदेतुमसमर्थे कुर्वन्तीति । युवतिस्तनलम्पटा ऐहिकपारत्रिकनिःश्रेय-  
 सपराङ्मुखा भवन्तीत्यर्थः ॥ ]

[ ॥ ९९६ ॥ प्रहरति कथं नु अनङ्गः ? कथं नु खलु विध्यन्ति  
 कौसुमा बाणाः ? इति काम एव अस्फुटे स्फुटानि तस्मात् कथं  
 ३ सुखानि ? अनङ्गः कौसुमैर्बाणैः कामिनः प्रहरतीत्यादिः सर्व एव  
 कविकल्पनालापः । स एव नास्ति अनङ्गः परमार्थतः । अतस्तस्मात्  
 कविसमयेन भाव्यानि सुखान्यपि तथैव अपरमार्थानीति भावः ॥ ]

[ ॥ ९९७ ॥ हृदयस्य निष्ठुरत्वम् इदं हृदयं किं कथं संस्थापयि-  
 ष्यति आत्मनि धारयिष्यति महिलानाम् ? अतः पयोधराणां वज्रमेव  
 36 ( Gāṇḍavaho ),



रमइ य चरिए अप्फुल्लयम्मि खिज्जइ य नियय-सीलेण ।  
 निन्दइ य पर-सहावं सिंहइ य लोओ पर-गुणाण ॥ ९९८ ॥  
 मग्गव्व दीह-धवला मण्णे चिहुरा जणस्स जायन्ति ।  
 बोलन्ताण अणुदिणं जहागयं हियय-भावाण ॥ ९९९ ॥  
 सब्बङ्गं विणिवेसो णईइ पलिण्हिं णूण दावेइ ॥  
 आसन्नमिमम्मि जरा-करङ्क-भावं सरीरम्मि ॥ १००० ॥

३ वसतिः एतासाम् ॥ इदमुक्तं भवति । स्त्रीणां निष्ठुरत्वस्य वसतिः  
 वसतिस्थानं तासां कोमलहृदये कथं भवेत् ? नैव भवति । अतः पयो-  
 धरद्वयोपलक्षितस्य कठिनत्वस्य वसतिर्वज्रम् एव भवति । तासां  
 ६ पयोधराभ्यामधो वज्रं वर्तते न तु कोमलं हृदयम् इति यावत् ।  
 कोमलं मन्यमानमपि स्त्रीहृदयं वज्रवत्कठिनं भवतीति ॥ ]

[ ॥ ९९८ ॥ रमते च चरिते आत्मसंबन्धिनि स्वर्काये सिद्यते  
 च निजकशीलेन निन्दति च परस्वभावं स्पृहयति च लोकः परगु-  
 ३ णानां परगुणेभ्यः ॥ विरुद्धवर्तनो लोक इत्यर्थः ॥ ]

[ ॥ ९९९ ॥ मार्गा इव दीर्घधवला मन्ये चिकुरा जनस्य जायन्ते  
 अतिक्रामताम् अनुदिनं यथागतं हृदयभावानां कामादिचेष्टानां यौव-  
 ३ नसहचारिणाम् ॥

कामादिचेष्टाशक्तयो हि यौवनदशायां यथा क्रमेण आगच्छन्ति  
 तथा ता वार्द्धक्ये क्रमेणैव अपगच्छन्ति । तासामागमनगमनैरिव  
 ६ केशा मार्गा इव धवला भवन्तीत्युत्प्रेक्ष्यते ॥ ]

[ ॥ १००० ॥ सर्वाङ्गं विनिवेशो नत्याः पलितैर्नूनं दर्शयति  
 आसन्नम् अस्मिन् जराकरङ्कभावं शरीरे ॥

सन्व-त्थामोणमियं ओहुरमायङ्गियं वलि-लयाहिं ।  
 धरणि-अलाहिमुहंपिव सरीरमिणमो जरी वहइ ॥ १००१ ॥  
 अङ्गेषु बिन्दु-णिबिडा णिवहइ परिणाम-जज्जरिज्जन्ती ।  
 तिलय-च्छलेण मण्णे कसण-च्छायव्व चिहुराण ॥ १००२ ॥  
 गम्भुगम-लङ्घिय-जोव्वणाण धरिणीएँ विमण-पिय-दिहं ।  
 थणयाण दुद्ध-धारा-णिहेण पलियंव णिक्खमइ ॥ १००३ ॥  
 सयलं विसम-विरसत्तणेण दुक्खं सुहं चिय ण णाम ।  
 दुक्खाभावो सोक्खं ण जेण ण हु तेण दुक्खंपि ॥ १००४ ॥

३ सर्वाङ्गे वक्रत्वस्य यः प्रवेशो वाद्धक्ये जायते स जरायाः करङ्क  
 इवेत्युत्प्रेक्ष्यते । करङ्कः नारीकेलादिमयं दीर्घवक्रं भाण्डं कापालिका-  
 दिभिर्भिक्षाग्रहणार्थं भृतम् ॥]

॥ १००१ ॥ सर्वस्थामावनतम्<sup>१</sup> अधोमुखम् आकृष्टं वलिलताभिः  
 धरणितलाभिमुखमिव शरीरमेतत् जरी वहति ॥ स्थाम बलं शरीरै-  
 ३ कदेशश्च ॥

॥ १००२ ॥ अङ्गेषु बिन्दुनिबिडा निपतति परिणामेन<sup>२</sup> जर्ज-  
 रीक्रियमाणा तिलकच्छलेन मन्ये कृष्णच्छायेव<sup>३</sup> चिकुराणाम् ॥ 'जर-  
 ३ या जर्जरीकृता केशकृष्णतैव विगलिता देहबिन्दुत्वमापनेत्युत्प्रेक्षा ॥

॥ १००३ ॥ 'गर्भोद्गमलङ्घितयौवनानां<sup>४</sup> 'गृहिणीनां<sup>५</sup> विमनस्क-  
 प्रियदृष्टं स्तनानां दुग्धधारानिभेन पलितमिव निष्क्रामति ॥ जीर्ण-  
 ३ यौवनत्वेन प्रियतमायाः विमनस्करं प्रियतमस्य ॥

॥ १००४ ॥ सकलं विरामविरसत्वेन दुःखं सुखं वापि न  
 नाम । सुखलेशस्य वैषयिकदुःखभरणानुविद्धत्वात् । किं च दुःखा-

१ MH, <sup>०</sup>वमत<sup>०</sup> for <sup>०</sup>वनत<sup>०</sup>. २ MH, <sup>०</sup>छायेव. ३ MH, जराया. ४ MH,  
 गलोद्गलित<sup>०</sup>. ५ MH, धरिणीनां.

फुरइ य फुडो अभावस्स एस भुवण-च्छलेण आयारो ।  
 आलोयण-णिव्वडिओव्वणील-भावो णह-यलस्स ॥ १००५ ॥  
 इय विरसमिमं संसारमावसन्ताण वो फलममोळं ।  
 णिव्वडउ पावणाणं गुणाण पढुणो णिसमणेण ॥ १००६ ॥

अवि य ।

आसा-गय-दाणायन्त-कसण-कण्ठ-प्पहा-हओ लइइ ।  
 केसर-कलाव-करणिं सोच्चिय सिट्ठिलो जडा-निवहो ॥ १००७ ॥

३ भावमात्रं सुखम् न तु वस्त्वन्तरम् एवं येन यस्मात् तेन तस्मान्न न  
 खलु दुःखं सर्वमपि । किं तर्हि । सर्वमेव दुःखं विवेकिनामिति सं-  
 सारविवेकिभिर्व्यापारमात्रं<sup>१</sup> हेयम् ॥

॥ १००५ ॥ स्फुरति च स्फुटम् अभावस्यैष भुवनच्छलेन आ-  
 कारः । आलोकनेन अविद्यावासनानिर्मितावभासेन निर्वृत्तः कल्पित  
 ३ इव नीलभावो नभस्तलस्य ॥ सर्वं शून्यमिति<sup>२</sup> माध्यमिकाः । तेन  
 संसारग्रहो न युक्तः ॥

॥ १००६ ॥ इति विरसम् इमं संसारम् आवसतां [वो] युष्माकं  
 फलम् अमैल्लम् अप्रतिपक्षम् अमलं वा निर्वर्ततां<sup>४</sup> पावनानां गुणानां  
 ३ प्रभोर्यशोवर्मणः संबन्धनां निशमनेन आकर्षणेन ॥ महाकुलकम् ॥

अपि च ।

[॥ १००७ ॥ आशागजदानायमानकृष्णकण्ठप्रभाहतो लभते  
 केसरकलापसादृश्यं स एव शिथिलः जटानिवहः ॥

३ शिवस्य यो जटानिवहः स शिवसिंहस्य केसरतां प्राप्त इति  
 यावत् ॥]

<sup>१</sup> MH. ननु. for न तु <sup>२</sup> MH. संसारविवेकिव्यापारसर्वं जेयम्, which seems corrupt. The emendation is conjectural. <sup>३</sup> MH. सर्वम्मिति The emen-  
 dation is conjectural. <sup>४</sup> MH. निर्वर्ततां,

बहइ मणि-किरण-रञ्जित-सीस-निवेशित-फणा-समोसरिओ ।  
 भुयइन्दो पट्टि-पहोलि-रुद्ध-लङ्गूल-बेलम्बं ॥ १००८ ॥  
 ताओखिय रहस-विसट्ट-वयण-कुहरोयराओ<sup>१</sup> पावेन्ति ।  
 जालावली-विलासं उत्तंस-कपाल-मालाओ ॥ १००९ ॥  
 पडिमा-मग्गा सिर-ससि-यलाए<sup>१</sup> सच्चविय-णह-मुहोइण्णा ।  
 तेच्चिय हत्थेसु णहङ्कुसत्तणं एन्ति णिन्तूण ॥ १०१० ॥

[॥ १००८ ॥ बहति मणिकिरणरञ्जितशीर्षनिवेशितफणासमप-  
 सृतो भुजगेन्द्रः पृष्टिप्रभावलिरुद्धलाङ्गूलविडम्बनाम् ॥

३ स्वशिरोमणिना शिवशिरो रञ्जितं कृत्वा तत्र फणां निवेश्य  
 शिष्टशरीरेण शिवपृष्ठोपरि पादपर्यन्तमपसरन् वासुकिः शिवसिं-  
 हस्य पुच्छतां गत इत्यर्थः । पृष्टिप्रभावलिः प्रभावती पृष्टिततिः ।  
 ६ सा विभक्ता येन तादृशस्य पुच्छस्य विडम्बनामनुकरणमिति यो-  
 ज्यम् ॥]

[॥ १००९ ॥ ता एव रभसविशिष्टवदनकुहरोदराः प्राप्नुवन्ति  
 जालावलीविलासम् उत्तंसकपालमालाः ॥

३ अत्यन्तोद्धाटितवदनकुहरा याः शिवशिरःस्थकपालमालास्ता एव  
 शिवसिंहस्य जालावलीत्वं प्राप्ताः । जालावत्यः जालरूपापन्नाः  
 सिंहाश्रिःस्थाः केशा दृष्टप्रसिद्धाः ॥]

॥ १०१० ॥ प्रतिमामार्गाः शिरःशशिकलायां सत्यापितनख-  
 मुखावतीर्णाः त एव हस्तयोः नखाङ्कुशत्वं यन्ति निर्गम्य ॥

<sup>१</sup> Dc, the only MS. in which stanzas 1007-1011 occur, wrongly omits  
<sup>०६</sup> which we restore by conjecture.

इय तुलिउमाहिलसन्तेण जस्स बल-विभ्रमं.ति-णयणेण ।  
 भेत्तिय-गोरि-मइन्दं मइन्द-रूवेण परिणमियं ॥ १०११ ॥  
 खुडिया इमेण समरङ्गणेषु रिउ-वारणाण कर-दण्डा ।  
 नासा-विमुक्क-जीहाह-रुहिर-धारा विसहरव्व ॥ १०१२ ॥  
 मह-धूम-लया एयस्स सुचरियाहूय तियस-णाहस्स ।  
 सुर-करिणो बहल-मयम्बु-सामला सहइ सरणिव्व ॥ १०१३ ॥  
 लहुईकयावि गुण-गारवेण गरुयावि णियय-कुल-उव्वा ।  
 अप्पाण-गारवेणं पुणोवि गुरुईकया जेण ॥ १०१४ ॥

- ३ शिवस्य नस्त्राग्राणां ये प्रतिमानिवेशाः शिरःशशिकलायां कृतास्त  
 एव ततो निर्गम्य शिवसिंहस्य हस्तयोस्तीक्ष्णनस्त्रत्वं प्राप्ता इति  
 भावः ॥]

[॥ १०११ ॥ इति तोलितुम् अभिलषता यस्य बलविभ्रमं त्रिन-  
 यनेन भीषितगौरीमृगेन्द्रं मृगेन्द्ररूपेण परिणमितम् ]

- ॥ १०१२ ॥ खण्डिता अमुना यशोवर्मणा समराङ्गणेषु जय-  
 वारणानां करदण्डा नासाविमुक्तरुधिराः स्फुरज्जिह्वा विषधरा इव ॥  
 ३ नासाविमुक्तजिह्वा[भ]रुधिरधारा इति पाठान्तरम् ॥

॥ १०१३ ॥ मस्त्रधूमलता एतस्य सुचरिताहूतत्रिदशनाथस्य  
 सुरकरिणः 'ऐरावणस्य बहलमदाम्बुश्यामला शोभते सरणीव' ॥

- ३ सुचरितं शोभनमाचरितं यज्ञादि । तत्र साक्षादाहूत इन्द्रः ससेन  
 आयातीति दर्शितम् ॥

॥ १०१४ ॥ लघूकृता अपि [गुणगौरवेण गुरवोपि निजककु-

<sup>१</sup> MH. परावणस्य.

<sup>२</sup> MH. सरणिव्व.

<sup>३</sup> MH, omits the words shown in brackets,

पहु-धम्म-बन्धणे संठियस्स विवरीय-सासिय-जयस्स ।

करुणा-णीसास-सहा सहन्ति संरम्भ-भिउडीओ ॥ १०१५ ॥

अह वा २४

कुम्माहिवेण दीसइ उण्णामिय-सङ्ख-रयण-वलएण ।

तियसाण संभमुग्गाहिअग्य-वत्तोव्व-सलिल-णिही ॥ १०१६ ॥

लपूर्वे आत्मगौरवेण पुनरपि गुरुकृता येन ] ॥ गुरुकृताः पूर्वं  
३ स्ववंश्या यशोवर्मणेत्यर्थः ॥

॥ १०१५ ॥ प्रभुधर्मेण यहुष्ठानां नीत्यर्थं बन्धनं तत्र [सं]स्थिते  
चौरादिवर्गे विपरीतानुशिष्टजगतो <sup>१</sup>बन्धनादिनैरपेक्ष्येण आज्ञामात्र-  
३ 'मार्गस्थापितलोकस्य करुणानिःश्वाससहाः शोभन्ते संरम्भभृकुटयः ॥  
एकान्तिककारुण्येन' न 'जगत् मार्गे तिष्ठतीति भृकुटियोगेन रसद्वयामु-  
प्रवेशो वर्णितः ॥ <sup>२</sup>पहुधम्मबन्धने संठियस्स वि[वरी]अमासिनो जस्से-  
६ ति पाठान्तरम् ॥ प्रभुधर्म एव बन्धनमिव । परायत्तत्त्वारिस्वात् ।  
प्रभुत्वं भयानकरसव्यतिरेकेण न निर्वहतीति कृत्वा अनभिमतदारुणं  
रूपं करोस्यत एवाह विपरीतमर्शकारिण इति । मर्शो विमर्शः ॥

॥ १०१६ ॥ अथ हर्यवतारयशोवर्मकर्तृकोदधिमथनं चतुर्विंश-  
तिकुलकेन [ आह ] । कूर्माधिपेन दृश्यते उन्नामितशङ्खरत्नवलयेन  
३ त्रिदशानां संभ्रमोद्गाहितार्घपात्र<sup>०</sup> इव<sup>१</sup> सलिलनिधिः ॥ मन्दरधारणा-  
र्थपातालोद्भवकूर्माधिपयुतः समुद्रः एवम् उत्प्रेक्षितः ॥

<sup>१</sup> MH. बन्धनादिनिरपेक्षेनाज्ञामात्र<sup>०</sup>. The correction is supplied by the same note quoted in the margin of Dc. <sup>२</sup> MH. मार्ग. <sup>३</sup> MH. एका<sup>०</sup>. <sup>४</sup> MH. जरान्मार्गतीति. The correction is supplied by the same note quoted in the margin of Dc. <sup>५</sup> MH. बहुधम्मवन्धने संठियस्स विअ सासिनो यस्येति <sup>६</sup> MH. संभ्रमोद्गातीतार्घ <sup>१</sup> MH. reads the इव after सलिल<sup>०</sup> thus: सलिल इव निधिः.

उन्मिष्टस्सवि चिर-याल-मुक्क-णीसास सिडिल-देहस्स ।  
 पट्टी पुणो तरङ्गेहिं लङ्घिया कमठ-णाहस्स ॥ १०१७ ॥  
 दीसन्ति कुम्म-तुळिया घणव्व पुणरुत्त-विज्जु-विष्फुरणा ।  
 ऊसास-दिट्ठ-तम्बिर-कण्ठ-च्छेया महा-मीणा ॥ १०१८ ॥  
 पेच्छन्ति सुर-दइच्चा घटिय-धरा-मग-गोर-परिणाहं ।  
 पट्ठिं पेरन्त-सहाव-सामलं कमठ-णाहस्स ॥ १०१९ ॥  
 कुम्म-द्वियस्स दीसइ जलहिम्मि तरङ्ग-भङ्गुर-निवेशा ।  
 ण-पहुत्त-रसा-यल-कुञ्चियव्व फडिमा महि-हरस्स ॥ १०२० ॥

॥ १०१७ ॥ उन्ममस्थापि चिरकालं मुक्तनिःश्वासशिथिलदे-  
 हस्य पृष्ठं पुनस्तरङ्गैर्लङ्घितं कमठनाथस्य कूर्मपतेः ॥ भूभारस्वेदकृतो  
 ३ निःश्वासः ॥

॥ १०१८ ॥ दृश्यन्ते उन्मज्जता कूर्मेण तुलिता उन्नमिता घना  
 इव पुनरुक्तविद्युद्विस्फुरणा उच्छ्वासदृष्टताम्रकण्ठच्छेदा महामीनाः ॥  
 ३ पुनरुक्तमभ्यस्तम् ॥

॥ १०१९ ॥ प्रेक्षन्ते सुरा दैत्याश्च घटितधरामार्गगौरवपरि-  
 णाहं [पृष्ठं] पर्यन्तस्वभावश्यामलं कमठनाथस्य ॥ आश्रितया भूम्या  
 ३ यो घृष्टः पृष्ठप्रदेशः स गौरीभूतः । पार्श्वानि तु स्वभावश्यामलानि  
 कूर्मस्य ॥

॥ १०२० ॥ कूर्मस्थितस्य दृश्यते<sup>१</sup> जलधौ तरङ्गभङ्गुरनिवेशा  
 न प्रभवता<sup>२</sup> अवर्तमानेनापर्यवासितेन रसातलेन कुञ्चितेव साकुञ्चनेव<sup>३</sup> ।

<sup>१</sup> MH. दृश्यते. <sup>२</sup> MH. आवर्तमानेन. <sup>३</sup> MH. साकुञ्चनेव.

बलइअ-भुयङ्ग-बलयाववीड-पुञ्जिय-गमन्त-साहगा ।

अगोहिं सेल-घडिया मूलेहिं दलन्ति दुम-णिवहा ॥ १०२१ ॥

भुययाहिवस्स णिहसा झिज्जन्ति उरम्मि रुर-हरन्तीओ ।

वण-गण्ठि-गयाओ विहङ्ग-णाह-णह-कोडि-कीलाओ ॥ १०२२ ॥

फुट्टन्ति पायवाणं रय-विस्तारावबद्ध-परिवेसा ।

विणियात्ति-समय-ताडिय-तडाओ पारोह-मालाओ ॥ १०२३ ॥

अट्टिय-गिरि-वलण-गयागयम्बुवोच्छिण्ण-णिवडिय-तडाओ ।

पत्ताओ विअड-भावं तलिणाओवि कडय-सरियाओ १०२४

३ प्रतिमा प्रतिबिम्बं महीधरस्य ॥ कल्लालकस्य 'वशेन चन्द्रादिप्रति-  
बिम्बं भङ्गुरनिवेशं चलं' दृष्टम् ॥

॥ १०२१ ॥ वलयीकृतभुजंगवल्यावपीडमुक्तनमच्छास्त्राः  
अग्रैः शैलघटिता मूलैर्दलन्ति द्रुमनिवहाः ॥

॥ १०२२ ॥ भुजगाधिपस्य गिरिनिघर्षात्<sup>१</sup> क्षीयन्ते [ उरसि ]  
खरखराशब्दं कुर्वन्त्यः व्रणग्रन्थिगता विहंगनाथनखकोटिकीलाः ॥  
३ गरुडेन सह युद्धे घातव्रणत्वं वासुकेः ॥

॥ १०२३ ॥ स्फुटन्ति पादपानां रयविस्तारावबद्धपरिवेषा  
विनिवृत्तिसमयताडिततटाः प्ररोहमालाः ॥ रयो वेगः भ्रमितमन्द-  
३ रस्य । तत्रैतत्वेन च व्यवस्थितेन वासुकिना स्वीक्रियमाणाः प्ररोहाः  
परिवेषत्वं वलयाकृतस्वमापद्यन्ते । ततः पुनः प्रत्यावर्तमानेन मुक्ता  
उद्वेष्टनयोगात्<sup>२</sup> गिरितटाः प्रान्ति ॥

॥ १०२४ ॥ <sup>३</sup>अस्थितगिरिवलनगताम्बुव्युच्छिन्ननिपतित-

<sup>१</sup> MH. कशेन.

<sup>२</sup> MH. बलं.

<sup>३</sup> MH. <sup>०</sup>घर्षाः for <sup>०</sup>घर्षात्.

<sup>४</sup> MH. खरहरा<sup>०</sup>. <sup>५</sup> MH. <sup>०</sup>योगा for <sup>०</sup>योगात्. <sup>६</sup> MH. गतानां तु पुच्छिन्न  
37 (Gaṇḍavaho)



परिसिद्धिल-वियड-मूला तेच्चेय वहन्ति पढम-तणु-धारा ।  
 भुयइन्द-णिहस-विहडन्त-विवर-मूला जलुप्पीला ॥ १०२५ ॥  
 वीसाम-मन्थरायन्त-सेल-वोछिण-दूर-वडणाओ ।  
 मडहं कमेण वलयं णिज्झर-धाराओ<sup>१</sup> बन्धन्ति ॥ १०२६ ॥  
 पावन्ति बलिय-वित्थय-गिरि-कडय-णिहंसणा तलिण-मूला ।  
 वित्थारं दसण-च्छेय-मण्डला दिग्गइन्दाण ॥ १०२७ ॥  
 णिहस-विरिक्क-दुम-लओ जह-जह सेलम्मि घडइ भुयइन्दो ।  
 तह-तह दीहायन्तो पुणोवि बलइज्जइ गिरिम्मि ॥ १०२८ ॥

तटाः प्राप्ता विकटभावं तन्व्यो नितम्बसरितः ॥ अस्थितमनवरतम् ।  
 ३ गतागतयुक्तेरम्बुभिस्तटविघटने अल्पा अपि महत्यो नद्यो जाताः ॥

॥ १०२५ ॥ प्रैतिशिथिलविकटमूलास्त एव वहन्ति प्रथमतनु-  
 धाराः भुजगेन्द्रनिघर्षविघटमान<sup>१</sup>विवरमूला<sup>२</sup> जलोत्पीडाः ॥ उत्पीडः  
 ३ समूहः प्रवाहः ॥

॥ १०२६ ॥ [ विश्राममन्थरायमाणशैलव्युच्छिन्नदूरपतनाः  
 अल्पं क्रमेण वलयं निर्झरधारा बध्नन्ति ] ॥ अमति मन्थाने सति  
 ३ प्रतिहतोत्पतिता धारा दूरं पतन्ति । विश्रान्त्यर्थावरोधे तु सति न  
 दूरं गच्छन्ति वलयाकारं च स्वाधारलम्बं बध्नन्ति ॥

॥ १०२७ ॥ प्राप्नुवन्ति बलितविस्तीर्णगिरिकटकनिघर्षणतनु-  
 मूला विस्तारं दशनच्छेदमण्डला<sup>३</sup> दिग्गजेन्द्राणाम् ॥ मन्दरमहत्त्वमत्र  
 ३ तात्पर्यार्थः । दिग्गजेन्द्रदशनव्यापादनात् ॥

॥ १०२८ ॥ निघर्षणेन<sup>४</sup> विरिक्तास्त्रोटितपतिता<sup>५</sup> द्रुमलता येन स

१ MH. <sup>०</sup>विकटमान<sup>०</sup>. २ MH. <sup>०</sup>च्छेदं मण्डला. ३ MH. विरक्ता<sup>०</sup>. ४ MH. ब्रूम<sup>०</sup>

णिहस-परिगलिय-वासुइ-णिम्मोय-रयावबद्ध-परिवेसो ।  
 कुम्मम्मि होइ खण-विरइ आलवालोच्च सलिल-निही ॥ १०२९ ॥  
 क्रम-लद्धालोयं फाणि-णिहंस-झिज्जन्त-तड-पणट्टासु ।  
 णिन्ति अविणिकखमन्तावि वण-यरा महिहर-दरीसु ॥ १०३० ॥  
 होन्ति गिरि-वलण-भावा अण्णण-दिसा घडन्त-कडयाण ।  
 सरलंपि पडन्तीणं सिलाण कुडिलच्च गइ-मग्गा ॥ १०३१ ॥

यथायथा शैले घटते संबध्यते भुजगेन्द्रः तथातथा दीर्घायमाणः पुम-  
 ३ विवैल्यते<sup>१</sup> वेष्टयते गिरौ ॥ अपस्तुततरुविटपे मन्दरमन्थने<sup>२</sup> तनुत्वं यथा-  
 यथा उत्पद्यते तथातथा नेत्रत्वमापन्नो वासुकिः अन्यान्यानि<sup>३</sup> वेष्ट-  
 नानि भजत इत्यर्थः ॥

॥ १०२९ ॥ निघर्षपरिगलितवासुकिनिर्मांकरयावबद्धपरिवेषः  
 कूर्मे मन्दरमूलाधिकपरिमाणे मन्दरमूलस्थे भवति क्षणाविरचितालः  
 ३ वालमिव गिरिमूलम् ॥ निर्मोकः सर्पचर्म ॥

॥ १०३० ॥ <sup>४</sup>क्रमलब्धालोकं कृत्वा <sup>५</sup>फणिनिघर्षणक्षीयमाणप्रन-  
 ष्टतटासु सतीषु निर्यान्ति अविनिष्क्रामन्तोपि<sup>६</sup> वनचरा महीधरदरीषु ॥

॥ १०३१ ॥ भवन्ति <sup>७</sup>गिरिवलनभावाद्धेतोः अन्योऽयदिग्घटमान-  
 कटकानां सरलमपि कृत्वा पतन्तीनां [ शिलानां ] कुटिला इव गति-  
 ३ मार्गाः ॥ वलतो मन्थनमन्दरस्य<sup>८</sup> उत्तरदिग्व्यवस्थिताः कटका दक्षि-  
 णया दिशा अन्योन्यं संबध्यन्ते ॥ दक्षिणदिग्गतास्तु उत्तरया [ इति ]  
 अन्योन्यदिग्घटमानकटकत्वं शिलानाम् । यतश्च प्रदेशाच्छिलाः

<sup>१</sup> MH. <sup>०</sup>कल्पते for <sup>०</sup>वैल्यते. The emendation is conjectural. <sup>२</sup> MH. मथने.  
<sup>३</sup> MH. अन्यान्यानि, <sup>४</sup> MH. <sup>०</sup>लब्धालोहं. <sup>५</sup> MH. <sup>०</sup>प्रणष्ट<sup>०</sup>. <sup>६</sup> MH. <sup>०</sup>निष्क्राम  
 तोपि. <sup>७</sup> MH. <sup>०</sup>वलण<sup>०</sup>. <sup>८</sup> MH. मंथन<sup>०</sup>.

उच्छलिय-सलिल-पूरिय-गयण'दिसा-वलय-पडिहओयासो ।  
 खण-तुच्छम्मि पडिरवो णवर समुद्देखिय वलगो ॥ १०३२ ॥  
 वासुइ-णिहसुम्मूलिय-पक्ख-च्छेय-वण-गण्ठि-णिव्वडिया ।  
 णिवडन्ति सेल-कडयाउ वज्ज-धारा-तड-क्खण्डा ॥ १०३३ ॥  
 पसरान्ति वलन्तोअहि-मण्डलइज्जन्त-कड्डिय-सरीरा ।  
 सुंकार-सरलिआवत्त-पसिडिला णवर भुयइन्दा ॥ १०३४ ॥

६ पतन्ति तस्मिन् गच्छति<sup>१</sup> सति अपादानापेक्षया स्पष्टमपि कृत्वा पतन्त्यः  
 कुटिलमार्गा इव लक्ष्यन्ते ॥

॥ १०३२ ॥ उच्छलितसलिलपूरितगगनदिग्बलयत्वात्प्रतिहता-  
 वकाशः 'क्षणतुच्छे प्रतिरवः केवलं समुद्र एवावलम्बः ॥ मन्द्रा-  
 ३ घातादुच्छलितेन जलधिजलेन गगने पूरिते सति तत्रानवकाशः [सन्]  
 क्षणमात्ररित्ते समुद्रे एव प्रतिशब्दः समुल्लासेत्यर्थः ॥

॥ १०३३ ॥ नेत्रत्वापन्नवासुकेर्निघर्षोन्मूलिता ये<sup>२</sup> पक्षच्छेदव्रणा  
 'इन्द्रप्रहारकृताः [ तत्संबन्धिभ्यो ग्रन्थिभ्यो 'निर्वर्तिताः ] पृथग्भूताः  
 ३ निपतन्ति शैलकटकात् नष्टशल्यत्वापन्नवज्रधारामिश्रास्तटखण्डाः ॥

॥ १०३४ ॥ प्रसरन्ति वलदुद्धिमण्डलीक्रियमाण [कृष्ट] शरीराः  
 'सूत्कारसरलीकृतावर्तस्वेन प्रशिथिलीभूतशरीराः केवलं भुजगेन्द्राः ॥  
 ३ नवरं केवलम् । एवं नाम महान्तो जलधौ सर्पाः ये<sup>३</sup> 'सूत्कारैर्मन्दरव-  
 लनोत्पन्नानावर्तान् सरलान् कुर्वन्ति<sup>४</sup> ॥

१ MH. गमसितसपदानापेक्षया. २ MH. क्षणातुच्छे. ३ MH. वासुकिर्नि<sup>०</sup>.

४ MH. 'प्रमाण<sup>०</sup> for 'प्रहार<sup>०</sup>, which is a conjectural emendation. ५ MH. is apparently mutilated here. The addition is conjectural. ६ MH. 'शरीरास्तत्कार<sup>०</sup>. ७ MH. सर्पायो for सर्पा ये. ८ MH. is here mutilated, reading 'वलनोत्पन्नानाव. Doubtless the copyist left out some words after नव. The correction is conjectural.

तरु-बलिय-लया-लच्छि लहन्ति सेलम्मि कडय-सरियाओ ।  
 उम्मोइय-वासुइ-णिहस-मग-संदाणि अ-जलाओ ॥ १०३५ ॥  
 कडएहिं तहेय मही-सिहरेहिं णहंव पेलियं गिरिणो ।  
 अल्लीणं णवर दिसाहिं णिहस-तणुयम्मि मज्झम्मि ॥ १०३६ ॥  
 कुम्म-विणिहिद्व-मूलो भुययाहिव-णिहस-तणुइयाहोओ ।  
 कह-कहवि पढम-णिमिओ सुहेण ओसारिओ सेलो ॥ १०३७ ॥  
 घडियं मन्दर-दर-दूमियम्मि संसुहिय-जलहि-तण्णायं ।  
 सिसिरोवयार-पङ्कव कुम्म-वीढम्मि महि-वेढं ॥ १०३८ ॥

॥ १०३५ ॥ बलिततरुलतालक्ष्मीं लभन्ते शैले कटकसरितः  
 उन्मोचितवासुकिनिघर्षमार्गसंदानितजलाः ॥ लक्ष्मीः शोभा ॥

॥ १०३६ ॥ कटकैस्तथैव महीशिखरैर्नभः प्रेरितं मन्दरगिरेः  
 समुद्रादुत्तीर्णस्य<sup>१</sup> [ आलीनम् आश्लिष्टमिव केवलं ] दिग्भिर्निघर्षतनौ  
 ३ मध्ये ॥ कटकशिखरनेत्रनिघर्षस्थानमहत्त्ववर्णनमत्र<sup>२</sup> तात्पर्यार्थः ॥

॥ १०३७ ॥ कूर्मविनिघृष्टमूलो भुजगाधिपनिघर्षतनूकृताभोगः  
 सन् यः पूर्वं कथंकथमपि निमित्तः समुद्रे क्षिसोभूत्<sup>३</sup> स सुखेनापसा-  
 ३ रितः उत्कालितः [शैलः] ॥ तले कूर्मनिघर्षेण मध्ये च वासुकिनो-  
 रक्षेपणेन लघूकृतत्वात् ॥

॥ १०३८ ॥ घटितं संबद्धं मन्दरेण मनाग्दूमितं खेदितम् [अपि]  
 संश्लुब्धेन समुद्रेण तन्नायम्<sup>४</sup> आर्द्रं शिशिरोपचारार्थं पङ्कमिव कर्दम इव

1 MJH. समुद्रादुत्तीर्णदिग्मानं<sup>०</sup>. The emendation and addition are conjec-  
 tural 2 MH. 'नेत्री'. 3 MH. क्षित्योतत् for क्षित्योभूत्. 4 MH. तन्नायं मात्र.

इय कम-णिम्महिया-मुक्क-विहुर-खीरोअ-सरहसुव्वूहा ।  
लच्छी अज्जवि वच्छ-त्थल-ट्टिया वुब्भइ इमेण ॥ १०३९ ॥

किं च । ४

दीसइ कर-ताडण-मूढ-रुहिर-संगलिय-सामल-च्छायं ।  
हियय ट्टिय-विरह-हुयास-धूम-मइलंव थण-वट्ठं ॥ १०४० ॥  
वयणुव्वहण णिवेसिअ-करुद्ध-णह मणि-मऊह-बोच्छेए ।  
संधन्ति णिरञ्जण-णिम्मलाओथोरंसु-धाराओ ॥ १०४१ ॥

३ संतापनिवृत्तये<sup>१</sup> कमठः<sup>२</sup> कूर्मः<sup>३</sup> पीठमिव तत्र महीपीठम् ॥ महोदधि-  
मथनसमये किल<sup>४</sup> कूर्मः सर्वात्मना जलधितलं प्राप्तो मन्दरभरधार-  
णाय । ततः पुनरपि पृथ्वी तत्र विश्रान्ता<sup>५</sup> क्षुब्धजलधिना आर्द्रा  
६ विरता एवमुत्प्रेक्षिता<sup>६</sup> ॥

॥ १०३९ ॥ इति क्रमेण निर्माथितमुक्तो विधुरः<sup>७</sup> क्षीणो यः  
क्षीरोदस्ततः सरभसमुद्गता<sup>८</sup> लक्ष्मीरद्यापि वक्षःस्थलस्थिता उद्यते  
३ एतेन यशोवर्महरिणा ॥ २४ ॥ कुलकम् ॥

॥ १०४० ॥ अथ राजप्रतापवर्णनार्थं चक्रकम् । दृश्यते कर-  
ताडनरूढरुधिरसंवलित [श्यामल] च्छायं हृदयार्धांते विरहाम्निधूमम-  
३ लिनमिव स्तनपृष्ठम् ॥

॥ १०४१ ॥<sup>९</sup> वदनोद्वहननिवेशितकरोर्ध्वनखलक्षणमणिमयूख-  
व्युच्छेदान् संदधति निरञ्जनत्वेन<sup>१०</sup> निर्मलाः स्थूलाश्रुधाराः ॥

<sup>१</sup> MH. 'निर्वृतये.'

<sup>२</sup> MH. कमठकूर्मपीठमिव for कमठः कूर्मः पीठमिव.

<sup>३</sup> MH. महापीठ ! <sup>४</sup> MH. कूर्मसर्पा<sup>१०</sup> <sup>५</sup> MH. क्षुब्धजलधिजात्रे विरतवमुत्प्रेक्षिताः

<sup>६</sup> MH. क्षीन्तो. <sup>७</sup> MH. सरससमुद्गता. <sup>८</sup> MH. 'करोर्ध्व' <sup>९</sup> MH. निरञ्जनत्वे.

घण-लम्बाल अ माला-णिरोह-खण-मेत्त-पुञ्जइज्जन्ता ।  
 उम्हविय-गण्ड-वासं चक्कलइज्जन्ति णीसासा ॥ १०४२ ॥  
 इय लीला-रोमुगम विसामिय-भुमयम्मि जम्मि बुम्भन्ति ।  
 वेरि रमणीहिं वेहव्व-लम्भ विहुराई अङ्गाई ॥ १०४३ ॥  
 जस्स मुह-मारुयाहय-विसन्त-भुयणन्तरेण उअराओ ।  
 पुब्भइ अयण्ड-वम्भण्ड-हम्बरो पञ्च-अण्णेण ॥ १०४४ ॥

॥ १०४२ ॥ [ घनाः निबिडाः तैलाभावात् लम्बाश्च शिरसः  
 सकाशाद्द्वदनभागे लम्बमानाः ] । अयोजनात् । [ ताभिः ] अलक-  
 ३ मालाभिर्निरोधेन क्षणमात्रं पुञ्जीक्रियमाणाः उष्णीकृतगण्डपार्श्वं  
 कृत्वा चक्रीक्रियन्ते निःश्वासाः ॥

॥ १०४३ ॥ इति लीलारोषोद्धमविकसितभ्रूके यस्मिन् राज्ञि  
 उह्यन्ते वैरिरमणीभिर्वैधव्यलाभविधुराण्यङ्गानि ॥ ४ ॥ चक्रकम् ॥

॥ १०४४ ॥ जस्सेति युगलकम् । यस्य मुखमारुतेन शङ्खा-  
 ध्मानार्थेन<sup>१</sup> आहतं सत् विशत् प्रविशत् भुवनान्तरम् अन्यतमं भुवनं  
 ३ यत्र तत् मुखमारुताहतविशद्भुवनान्तरम्<sup>३</sup> तेन उदरात् उह्यते च  
 धार्यते<sup>४</sup> च अन्यतमब्रह्माण्डसादृश्यं पाञ्चजन्येन शङ्खेन ॥

भगवतो हि हरेरुदरे त्रयो लोकाः स्थिताः तेन तदाधारत्वेन

<sup>१</sup> MH, is corrupt here, omitting some part and misreading another of the ohhâyâ, it has घे योजनात् अलकमालाभित्तिरोधेन. <sup>२</sup> MH. ०ध्मानार्थेन. <sup>३</sup> So MH ! <sup>४</sup> MH. उह्यतेव धार्यते च which can hardly be a mistake for उह्यत इव धार्यत इव which if read by MH, would explain the reading of J, the only MS, that reads बुम्भइव, all others having बुम्भइ अयण्ड<sup>०</sup>.

सो एस केसवो उवसमुद्दमुद्दाम-दाविया आमे ।

अह सोहइ सेसम्मिव णिययम्मि जसम्मि विणिसण्णो ॥ १०४५

अह वा । १८

भारुव्वहणा-जोगायरेण तारेहिं णह-मऊहेहिं ।

सेस सिस्सुहिं च लणारविन्द-घट्टिण्हिं सोहन्ति ॥ १०४६ ॥

अण्डत्रयमपि तत्र स्थितमिति 'कोष्ठयपवनप्रेरितः अन्यतमो लोकः  
३ शङ्खाभ्यन्तरे प्रविष्टः' इति शङ्खः अन्यतमब्रह्माण्डत्वेनोत्प्रेक्षितः  
अतिमहत्त्वात् ॥

॥ १०४५ ॥ स एष केशवः । केशवावतारत्वात् । उपसमुद्रं  
समुद्रसमीपे 'उद्दामदर्शितायामे' एष शोभते शेष इव निजके यशसि  
१ 'विनिषण्णः ॥ यशो जलधिपर्यन्तवैतत्याच्छौकल्याच्च 'समुद्रशायिना-  
रायणशय्यात्वापन्नशेषत्वेनोत्प्रेक्षितम्' ॥ २ ॥ युगलकम् ॥

॥ १०४६ ॥ अथ षोडशभिः कुलकम् जनोपतापसमय-  
निदर्शिताधिष्ठातृरूपपृथिवीशरीरदर्शितया धर्मप्रधानत्वं 'यशोवर्मणो  
३ वर्णयितुम् ॥ अथवेति' निपातसमुदायः अर्थान्तरप्रस्तावनार्थः ।  
भारोद्धहनयोग्यादरेण तारैर्नखमयूखैः शेषशिशुभिरिव चरणारवि-  
न्दघटितैः शोभमानाम्

किल तरुगिरिसागरसारस्वहितां भुवं गोलकरूपां<sup>१०</sup> शेषो धारयते  
शरीरिणीं तु नूनं<sup>११</sup> शेषसुतकाः इत्युत्प्रेक्षाबीजम् ॥ १ ॥

i MH. <sup>०</sup>पवनः प्रे<sup>०</sup>. <sup>२</sup> MH, seems very corrupt here, reading इत्यन्य-  
तमलोकः शङ्खाभ्यन्तम<sup>०</sup> for इति शङ्खः अन्यतम<sup>०</sup>. Our emendation is merely  
conjectural <sup>३</sup> MH. उद्दाम<sup>०</sup>. <sup>४</sup> MH<sup>०</sup> दर्शितायामे. <sup>५</sup> MH. विनिषण्णः  
<sup>६</sup> MH. <sup>०</sup>शायिना नारायण<sup>०</sup>, <sup>७</sup> MH, <sup>०</sup>पन्ना शेष<sup>०</sup>, <sup>८</sup> MH, <sup>०</sup>छातृस्ततपृथिवी-  
शरीरदर्शितया धर्मप्रधानत्व यशो<sup>०</sup>, <sup>९</sup> MH, अथवेति च, <sup>१०</sup> MH, <sup>०</sup>रूपा शेषो,  
ii MH, <sup>०</sup>सुतका.

भुयइन्द-फणा-मण्डल-णिवेस-पडिलग-रयण-रायंव ।  
 चलण-जुयमावहन्ति पज्जत्तालत्तय-च्छायं ॥ १०४७ ॥  
 लीला-घोलाविय-चलण-मुहल-मज्जीर-रव-मिलन्तेहिं ।  
 बुब्भन्ति सेस-फणा-वलएहिंव राय-हंसेहिं ॥ १०४८ ॥  
 कारण-किरि-खन्धुक्खेव-लग्ग-परिकविल-केसर-च्छायं ।  
 वहमाणं किरण-कलावमिरिण-रसणा-गुणुगिण्णं ॥ १०४९ ॥  
 सेविज्जन्ति सरयण-रसणा-पडिणिव्वडन्त-पडिमेण ।  
 आढत्त-रोहणुइलण-वइयरेणांपिव जणेण ॥ १०५० ॥

॥ १०४७ ॥ भुजगेन्द्रफणामण्डलनिवेशनेन प्रतिलम्बरत्नराग-  
 मिव चरणयुगं<sup>१</sup> प्रबहन्तीं पर्याप्तालक्तकच्छायम्

॥ १०४८ ॥ लीलाघूर्णितचरणमुखरमञ्जीररवेण<sup>२</sup> मिलद्विः संघट-  
 मानैः सजातीयभ्रान्त्या उद्धमानां सेव्यमानां<sup>३</sup> तद्वाहनां वा शेषफणा-  
 ३ वलयैरिव राजहंसैः

शौक्यात् शेषफणासादृश्यं राजहंसानाम् । चरणसंचारिणीं च  
 दृष्ट्वा वाहनभूता हंसा उपसर्पन्ति भगवतीं भूदेवताम् ॥

॥ १०४९ ॥ कारणम् भूम्युद्धरणम् तेन यः किरिर्वराहस्तस्य  
 स्कन्धेन य उल्क्षेपः उल्क्षेपणं तेन लम्बा ये परिकपिशाः<sup>४</sup> केसराः  
 ३ स्कन्धकेशास्तच्छायं तत्सदृशकान्तिं बहन्तीं किरणकलापम्<sup>५</sup> इरिण-  
 रसनागुणोद्गीर्णम्  
 इरिणं सुवर्णम् ॥

॥ १०५० ॥<sup>६</sup> सेव्यमानां<sup>७</sup> सरत्नरसनाप्रतिनिर्वर्तमानप्रतिमेन  
 आरब्धरोहणोच्छलनव्यतिकरेणेव जनेन

<sup>१</sup> MH. चलन<sup>०</sup>. <sup>२</sup> MH. <sup>०</sup>मजरीमंजरवेण for मञ्जीररवेण. <sup>३</sup> MH. तद्वाहनान्  
<sup>४</sup> MH. हरण<sup>०</sup>. <sup>५</sup> MH. सेव्यमानानां. <sup>६</sup> MH. प्रतिवर्तमान<sup>०</sup>.  
 38 (Gāṇḍavaho)



णाहि-विवरेण कारण-वराह-दाढा-वहेणव सहन्ति ।  
 पायाल-तमुच्चेयायमाण-रोमावलीएण ॥ १०५१ ॥  
 अज्जवि अणह-द्विय-राम-रमाण-णिग्गमण-सीर-मग्गंव ।  
 उयरमहिराम-वलि-वीइ-भङ्ग-विसमं पआसेन्ति ॥ १०५२ ॥  
 सोहन्ति हारावलि-वलन्त-रोमावली-तरङ्गेण ।  
 जउणा-संगय-गङ्गा-सोत्तेणव मज्झ-एसेण ॥ १०५३ ॥  
 लायण-परिप्फुरमाण-परियणुक्खित्त-चामर-चएहि ।  
 अन्तो-पायड-भूरुह-मूल-कलावंव दंसिन्ति ॥ १०५४ ॥

प्रतिमा प्रतिबिम्बम् । रोहन्त्यस्मिन् रत्नानीति रोहणं रत्नाकरः ।  
 तस्योच्छलने<sup>१</sup> मथने व्यतिकरो व्यापारो यस्य तेनेव<sup>२</sup> । 'संचालित-  
 ३ रत्नाकरेणेवेत्यर्थः

॥ १०५१ ॥ नाभिविवरेण कारणवराहदंष्ट्रापदेनेव शोभमानां  
 पातालतमउद्भेदायमानरोमावलीकेन

॥ १०५२ ॥ अद्याप्यनघस्थितरामरमणीनिर्गमनसीरमार्गमिव  
 उदरम् 'अभिरामवलिवीचिभङ्गविषमं प्रकाशयन्तीम्

सीता हलविलिखनैर्भुवो जातेति प्रसिद्धिः । वलित्रयं 'चोदरे  
 तरुणी धारयत इति स्थितम् । 'तत् हललेखात्वेनोत्प्रेक्षितम् ॥

॥ १०५३ ॥ शोभनानां हारावलीषु वलन्तो रोमावलीतरङ्गा  
 'यत्र तेन गङ्गासंगतयमुनास्रोतसेव मध्यदेशेन

॥ १०५४ ॥ [ <sup>४</sup>ल वण्यपरिप्फुरत्परिजनोत्क्षिप्तचामरचयैः  
 अन्तःप्रकटभूरुहमूलकला ] 'पमिव दर्शयन्तीम्

<sup>१</sup> MH. तस्योच्छलनेन<sup>१</sup> or तस्योच्छलने मथने, which is a purely conjectural reading. <sup>२</sup> MH. तेनेव. <sup>३</sup> MH. संचालित<sup>३</sup>. The emendation is conjectural. <sup>४</sup> MH. <sup>५</sup>वाची<sup>५</sup>. <sup>६</sup> MH. चोदारतरुणी for चोदरे तरुणी. <sup>७</sup> MH. तद्रललेखात्वेन<sup>७</sup> <sup>८</sup> MH. यच्च. <sup>९</sup> MH. omits the portion shown in brackets. <sup>१०</sup> MH. <sup>११</sup>पामिव दर्शयती.

पहु-दंसण-रस-पसरिय-ससेय-रोमञ्च-संचय-निहेण ।  
 सलिलाहय-दंसुस[सियं] वीय-लयंव दंसन्ति ॥ १०५५ ॥  
 अन्तोवरिं च परिसंठिएण णह-णिण्णआएव जलेण ।  
 पडिमा-पडिएण सियंसुएण संवलिय-थण-विम्बं ॥ १०५६ ॥  
 कण्ठ-कुसुमेसु बहुसो लीणुड्डीणेहिं महुयर-कुलेहिं ।  
 आयासियङ्ग-लेहं सवक्ख-सेलेहिं पुणोवि ॥ १०५७ ॥  
 मुत्ता-पेरन्तत्तण-पाविय-पायार-मण्डल-गुणेहिं ।  
 दिव्व-पुरेहिं मणि-कुण्डलेहिं संभावियाहोयं ॥ १०५८ ॥

भूमिशरीरे तरुमूलान्यन्तर्गतानि किल भवन्तीत्यौचित्यात्प्रक्षेपा ॥

[॥ १०५५ ॥ प्रभुदर्शनरसप्रसूतसस्वेदरोमाञ्चसंचयनिभेन सलि-  
 लाहतदेशोच्छ्वसितां जलयुक्तप्रदेशे समुद्रतां बीजलतामिव दर्शयन्तीम्

३ बीजलता बीजकार्यकारिणी लता इक्षुदण्डादिका । इक्षवो  
 हि भूम्यां रोपितेभ्यो लताखण्डेभ्यः प्रजायन्ते न तु बीजेभ्यः  
 इतरवृक्षवत् ॥ ]

॥ १०५६ ॥ १अन्तरूपरि च परिसंस्थितेन २नभोनिम्नगाया इव  
 जलेन प्रतिबिम्बितेन सितांशुकेन ३संवृतस्तनबिम्बाम्

॥ १०५७ ॥ कण्ठकुसुमेषु बहुशो लीनोड्डीनैर्मधुकरकुलैराया-  
 सिताङ्गलेखां सपक्षैः शैलैरिव पुनरपि

॥ १०५८ ॥ मुक्तापर्यन्तस्वेन प्रापितप्राकारमण्डलार्धान्तैः ।  
 मण्डलगुणैरिति कचिच्छाठः । दिव्यपुरैरिव मणिकुण्डलैः संभावितः  
 १ आभोगः शरीरं विस्तरश्च स्थावरावस्थायां यस्यास्ताम्

1 MH. अंतउपरिष्ठितेन for अन्तरूपरि च परिसंस्थितेन. 2 MH. ०भिन्नागाया  
 for ०निम्नगाया, 3 MH. संवृत्तं स्तनबिम्बम्.

कुण्डल-ससि-सुरन्तर-णिसण्ण-कवरी-णिसा-विणीलद्धं ।  
 मुह-मण्डलं सुमेरुं कणय-गोरं पयासेन्ति ॥ १०५९ ॥  
 सव्वत्तो हार-मऊह-दण्ड-पडियगियङ्ग-भावेण ।  
 उम्मिल्ल-णिम्मलाणेय-पह-समूहं दीसन्ति ॥ १०६० ॥  
 अवयंस-कुसुम-णीसन्दमाण-रय-विन्दु-कलिय-मूलेण ।  
 गण्ड-स्थलेण दूर-गलिय-रेणु-भावेणव सहन्ति ॥ १०६१ ॥  
 माला-वलएहि पइण्ण-सुरहि-कवरी-लयं महुयराण ।  
 वेणी-बन्धेहिं बहु-णरिन्द-वेहव-पिसुणेहिं ॥ १०६२ ॥

॥ १०५९ ॥ कुण्डले शशिसूराविव तयोरन्तरे मध्ये निषण्णं  
 च तत् कवर्येव निशा रात्रिः तमः तथा विशेषणं नीलार्धं नीलैक-  
 ३ भागं मुखमण्डलं सुमेरुमिव कनकगौरं प्रकाशयन्तीम्  
 मेरुरेव सुमेरुः । मेरौ किल वामदक्षिणभागयोः सूर्याचन्द्रमसौ  
 व्यवस्थितौ पश्चिमभागे तु तमः इति मुखेन कुण्डलाभ्यां पश्चात्प्रल-  
 ६म्बमानकवर्या च युक्तेन सादृश्यम् ॥

॥ १०६० ॥ सर्वतो हारमयूखमण्डलप्रतिजागरिताङ्गस्वेन  
 उन्मीलितनिर्मलानेकप्रभासमूहमिव दृश्यमानाम्

[ ॥ १०६१ ॥ अवतंसकुसुमानिःप्यन्दमानरजोविन्दुकलितमूलेन  
 गण्डस्थलेन ईषद्वलितरेणुभावेनेव शोभमानाम्

३ अवतंसार्थानि केशेषु धारितानि यानि कुसुमानि तेभ्यः सकाशा-  
 द्वहतां रजसां विन्दुभिलिप्तमूलेन गण्डस्थलेन किञ्चिदार्द्रभूतपांसुमत्त्व-  
 मिव दर्शयन्तीमित्यर्थः ॥ ]

॥ १०६२ ॥ मालावलयैः प्रकीर्णसुरभिकवरीलतां मधुकराणां  
 संबन्धिभिः [ वेणीबन्धैरिव बहुनरेन्द्रवैधव्यपिशुनैः ]

इय सुव्वइ एसो इर सरीर-भाव-परिसंठियं बहुसो ।  
पच्चक्खं चिय देवि पुहइं पुलएइ पीढासु ॥ १०६३ ॥

किं च । २

सीसइव जस्स ताराणुसारि-णिग्गय-कलङ्क-वलएण ।  
अत्ति-णयणाहि अज्जवि समुब्भवो णियय-विम्बेण ॥ १०६४ ॥  
वंसम्मि तस्स रयणी-रमणस्स पुरा परिट्ठिया पहुणो ।  
जे ताण अह पणामो एसो उण किंपि णिव्वडिओ ॥ १०६५ ॥

मालावल्यैर्हेतुभूतैः प्रकीर्णसुरभिकबरीलतामिति संबन्धः । ताश्च  
मधुकर्माला विमुक्तवेणीसादृश्याद्बहवो ये नरेन्द्रा मेदिन्या भर्तारो  
३ व्यतीतास्तत्कृतवैधव्यसूचकत्वेन कल्पिताः ॥

॥ १०६३ ॥ कुलकम् । [ 'इति श्रूयते एष किल शरीरस्वप-  
रिसंस्थितां बहुशः प्रत्यक्षमेव देवीं पृथिवीं पुलकयति पीढासु ॥  
३ पीडा उपतापस्तत्कथनार्थमागतां प्रत्यक्षं भूमिं पश्यतीत्यर्थः ] ॥

॥ १०६४ ॥<sup>१</sup> सीसइ इति युगलकम् । शिष्यत इव कथ्यत  
इव यस्य<sup>२</sup> तारानुसारिर्निर्गतकलङ्कवलयेन अत्रिनयनादद्यापि समुद्भवां  
३ निजकाबिम्बेन

॥ १०६५ ॥ वंशे तस्य रजनारमणस्य पुरा परिष्ठिताः प्रभो-  
र्यशोवर्मणो ये तेषामेष प्रणामः । स एष तु यशोवर्मा कौपि निर्वृत्तः

1 The MH. omits all. chhâyā on this couplet. That given above is conjectural, the last portion commencing with पीडा उप<sup>०</sup> being, however, from a marginal note copied from Do.

२ MH. सीस इति for सीसइ इति.

३ MH. तरोनु<sup>०</sup>.

अवि अ । ४

सज्जस-संवेउम्मीलणेवि अलसुम्मुहा समुत्तरइ ।  
 दिट्ठी पहरिस-विरलायमाण-पम्हन्तरालेसु ॥ १०६६ ॥  
 तत्तोहुत्त-गयागय-हियय-वहाअन्त-णह-मऊहेण ।  
 कर-किसलएण लोलंसुयम्मि थण-मण्डले वसियं ॥ १०६७ ॥  
 गाढ-जहण-त्थल-क्खलण-मुहल-मणि-किङ्किणीअमुक्कम्पो ।  
 पडिकुसुमन्दोलिअ-कण्ठ-दाममङ्गं तरङ्गेइ ॥ १०६८ ॥

३ संपन्नः प्रकटीभूतः ॥ किल अत्रिनेत्राच्चन्द्रो जातः । ततश्च <sup>१</sup>कारण-  
 भूतकृष्णनयनतारानुरूप्येण चन्द्रे कलङ्कः । तेनैव च बिम्बकलङ्के-  
 नासौ व्यपदिश्यते शशीति । छायायां <sup>२</sup>शशशब्दप्रवृत्तेः । अहेति  
 शब्दः एष इत्यस्यार्थे । तेषां तावत् एष लोकसिद्ध एव प्रणामो  
 निर्वृत्तः चन्द्रवंशसमुद्भूतत्वादेव । स एष पुनर्यशोवर्मा कोपि सर्वाति-  
 शायी संपन्नः । यस्यापरिमितो गुणगणो <sup>३</sup>नारायणावतारत्वाद्विभज्य  
 ९ गणयितुं न पार्यत इति पुनःशब्दात् <sup>४</sup>अध्याहारेण नेयम् ॥ २ ॥  
 युगलकम् ॥

॥ १०६६ ॥ नृपसौभाग्यं चक्रकेणाह । साध्वससंवेगोन्मीलनेपि  
 अलसोन्मुखा समुत्तरति । <sup>५</sup>बाल्येनाप्रागल्भ्यात् । [ दृष्टिः ] प्रहर्षवि-  
 ३ रलायमानपद्मान्तरालेषु ॥ साध्वसं भयम् । कुतूहलमिति <sup>६</sup>केचित् ॥

॥ १०६७ ॥ तदभिमुखगतागतहृदयपथायमाननखमयूखेन कर-  
 किशलयेन लोलांशुके स्तनमण्डले उषितम् ॥

॥ १०६८ ॥ गाढजघनस्थलस्खलनमुखरमणिकिङ्किणीकम्  
 उत्कम्पः कामजः परिकुसुमान्दोलितकण्ठदाम अङ्गं तरङ्गयति ॥

१ MH. कारणभूतं कृष्णनयननारानुरूप्येण चन्द्रे कलङ्कस्तेनैव च बिम्बे कलङ्केनासौ.

२ MH. प्रवृत्ते.

३ MH. विमेष गणितुं.

४ MH. पुरः शब्दाध्याहारेण for

पुनःशब्दात् अध्याहारेण.

५ MH. बाल्येन प्रागल्भ्यात्.

६ MH. इह for इति,

इय णिव्वत्तिय-सेज्जा-परिणयणाण पडिवक्ख-कुमरीण ।  
जायन्ति जस्स पुरओ ससज्झसा वम्मह-वियारा ॥१०६९॥  
केऊर-मरगओगिण्ण-किरण-कलिले भुयम्मि अप्पाणं ।  
सा जस्स विणोएइव णलिणि-वणुक्कण्ठिया लच्छी ॥१०७०॥  
अहियाराणल-कुण्डम्ब-मण्डलं ताव णं समक्कमइ ।  
तिमिरं कुलमिव तारा-फण-रयण-वहं विसहराण ॥१०७१॥

॥ १०६९ ॥ इति निर्वर्तितशय्यापरिणयनानां प्रतिपक्षकुमारीणां  
जायन्ते यस्य पुरतः ससाध्वसा मन्मथविलासाः

शय्यापरिणयो गान्धर्वविवाहः । परिणयनं [ परिणयः ] ॥ तस्य  
के वयमिति वक्ष्यमाणेनात्र संबन्धः कर्तव्यः ॥ ४ ॥ चक्रकम् ॥

॥ १०७० ॥ अथ युगलकम् । केयूरमरक्तोद्भिन्नकिरणैः क-  
लिले व्याप्ते भुजे आत्मानं सा यस्य विनोदयतीव [ नालिनीव ] नो-  
३ त्कण्ठिता लक्ष्मीः

कमलधनप्रियत्वात्सदृशे भुजे लक्ष्मीरात्मानं विनोदयतीव ।  
नित्यनिवासेत्यर्थः ॥

[ ॥ १०७१ ॥ अभिचारानलकुण्डताम्रमण्डलं तावत् एतं  
यशोवर्माणं समाक्रामति तिमिरं कुलम् इव ताराफणरत्नवहं विषध-  
३ राणाम्

मण्डलं शत्रुमण्डलम् । ताराफणरत्नवहं तारासदृशफणारत्न-  
धारि सर्पाणां कुलम् । उक्तं त्वेतत् । तारासमुदायसदृशरत्नशिरः  
६ सर्पाणां कुलं प्रति समाक्रामत् तिमिरं यथा नश्यति तथैव अभिचार-  
कर्माभिकुण्डेन ताम्रं यशोवर्मशत्रुमण्डलं तं समाक्रामत् नश्यतीति ॥ ]

पुहई-वइणो अम्हे सच्चरियावेयणम्मि के तस्स ।  
 सुव्वइ ण-पहुत्तंचिय तस्सवि फणिणो मुह-सहस्सं ॥१०७२॥  
 तह्वि णिसामेह णराहिवस्स भुय-दप्प-दप्पणं एयं ।  
 रयाणि-विरमम्मि णवरं पुरुमिल्ल-णारिन्द-णिह्वणं ॥ १०७३ ॥  
 साहिज्जइ गउड-वहो एस मए संपयं महारम्मो ।  
 णिसुए मुयन्ति दप्पं जम्मि णारिन्दा कइन्दा य ॥१०७४॥  
 एत्ताहे उण रविणो उव्वत्तिय-कमढ-पिङ्गल-च्छाओ ।  
 परिघोलइ वियलिय-किरण-कन्दलो बिम्ब-परिणाहो ॥१०७५॥

॥ १०७२ ॥ पृथ्वीपतेर्वयं सच्चरितावेदने के । न केचित् । तस्य  
 यस्मिन्<sup>\*</sup> प्रभवैत्येव तस्यापि फणिनो जिह्वासहस्रद्वययुक्तं मुख-  
 ३ सहस्रम् ॥ शेषोपि यस्य गुणकीर्तने न समर्थस्तस्य यश्चेवर्मणो  
 मानुषमात्रा एकवदनाश्च कथं समर्था वयमित्यर्थः ॥ युगलकम् ॥

॥ १०७३ ॥ तथापि निशमयत शृणुत नराधिपस्य भुजदर्प-  
 दर्पणम् एतं वक्ष्यमाणकथाप्रबन्धं रजनीविरमे बहुपूर्वदेशीयनरे-  
 ३ न्द्राणां निष्ठापनं मारणम् ॥

॥ १०७४ ॥ साध्यते गौडवध एष [ मया ] सांप्रतं महारम्मः  
 निश्रुते<sup>१</sup> आकर्णिते मुञ्चन्ति दर्पं यस्मिन् नरेन्द्राः कवीन्द्राश्च ॥ यशो-  
 ३ वर्मचरितमाकर्ण्य नरेन्द्रा दर्पं मुञ्चन्ति काव्यगुणांश्च श्रुत्वा कवीन्द्रा  
 दर्पं मुञ्चन्ति । रजनीविरम इति उपोद्धातप्रायम्<sup>२</sup> आभाषितम् ॥

॥ १०७५ ॥ ततः प्रदोषवर्णितं<sup>३</sup> षट्त्रिंशकुलकमाह । इदानी-  
 मस्मिन्प्रदोषकाले पुनः रवेरुद्वर्तितकमठपिङ्गलच्छायः परिघूर्णते विग-  
 ३ लितकिरणकन्दलो बिम्बपरिणाहः ॥ परिणाह आयातः ।<sup>४</sup> कमठः

<sup>१</sup> MH. आकर्णिते.

<sup>२</sup> MH. <sup>०</sup>भासितम् for <sup>०</sup>भाषितम्, which is conjectural

<sup>३</sup> MH. षट्त्रिंश<sup>०</sup>.

<sup>४</sup> MH. कमठः.

एष छाया-परियत्त-मुहल-पारावया पसञ्जन्ति ।  
 गिरि-कुञ्जुष्णिग् मइन्द-गान्दिणो रष्ण-परेन्ता ॥ १०७६ ॥  
 मइलिञ्जइ दियसाहिब-किरणाइष्णस्य-सेल-गलिएहि ।  
 आयस-रस-विसरेहिँव छाया-पग्गेहिँ महि-वेढं ॥ १०७७ ॥  
 सरिआण णिरन्तर-मिलिय-विहय-णिवहोवरोह-मुच्चन्ता ।  
 उव्वेल्लमितव णिव्वडिय मण्डला पुलिण-वित्थारा ॥ १०७८ ॥

कूर्मः । तस्योद्वर्तितस्य उत्तानस्थापितस्य उदरमीषपाण्डुपिञ्जरं  
 भवति । अस्तसमये रविबिम्बमपि तादृगेव ॥

॥ १०७६ ॥ एते 'स्वेच्छापरावृत्तमुखरपारावताः' प्रसीदन्ति  
 प्रसन्ना भवन्ति 'रविकररजोरचितपाण्डुस्वनिवृत्ता' 'गिरिकुञ्जोन्निद्र-  
 ३ मृगेन्द्रनन्दिनः अरण्यपर्यन्ताः ॥

[॥ १०७७ ॥ मलिनीक्रियने दिवसाधिपकिरणाकीर्णास्तशैल-  
 गलितैः आयसरसविसैररिव छायामार्गैर्महीपृष्ठम् ॥ अत्रोक्तं भवति ।  
 ३ दिनकरास्तमये सूर्यकिरणैराकीर्णत्वादस्तशैलाद्गलिता याञ्छाया अन्ध-  
 कारास्तासां मार्गैः प्रवाहैः पर्वताद्गलद्भिरयोरसप्रवाहैरिव पृथ्वीतलं  
 मलिनीक्रियत इति मन्ये । इति ॥]

॥ १०७८ ॥ सरितां निरन्तरमिलितविहगनिवहोपरोधमुच्य-  
 मानाः उद्वेल्लन्तीव निर्वृत्तमण्डलाः पुलिनविस्ताराः ॥ 'उपरुणद्धीत्यु-  
 ३ परोधः । निवहश्चासावुपरोधो 'निवहोपरोधः । उद्वेल्लनमुद्वेष्टनम् ।  
 'निर्वृत्तमभिव्यक्तम् ॥

<sup>१</sup> MH, So ! <sup>२</sup> MH. <sup>३</sup> मुखपारावताः. <sup>४</sup> MH, रविकरजो. <sup>५</sup> MH. <sup>६</sup> निवृत्तः.  
<sup>७</sup> MH. <sup>८</sup> गिरिकुञ्जोन्निद्र. <sup>९</sup> MH. अपरुणद्धीत्युपरोधः । निवहश्चासावुपरोधो निवहो-  
 परोधः, thus exhibiting much uncertainty between उप<sup>१०</sup> and अप !  
<sup>११</sup> MH. निवृत्त.



दूरत्तण-पढम-णियत्त-गो-हणा होन्ति णयर-मग्गेसु ।  
 सालम्ब-दिणयरच्चेअ धूसरा दिअस परिणामा ॥ १०७९ ॥  
 थोयमिव वियड-गमणा गरुयायन्त-जहणालसमुवेन्ति ।  
 धेणु-धवलीओ<sup>१</sup> पण्हुय-पीणापीणा वणन्ताओ ॥ १०८० ॥  
 संवेल्लिऊण एकं दियसारम्भ-पडिसारियं विञ्ज्झो ।  
 विडयं पक्खं पुणो छाया-वल्लयं पसारोइ ॥ १०८१ ॥

॥ १०७९ ॥ दूरत्वेन<sup>१</sup> प्रथमनिवृत्तगोधना भवन्ति नगरमार्गेषु  
 सालम्ब एव दिनकरे अस्तम् अगतेपि धूसरा दिवसपरिणामाः ।  
 ३ गवादिधूलीधूसरितत्वात् ॥

॥ १०८० ॥ स्तोकमिव । स्तोकमिति वीप्सा ज्ञेया । विकटग-  
 मनाः । वस्सोत्कण्ठया स्वरितगमनम्<sup>२</sup> क्षीरभरेण सुतृप्तत्वेन च स्तोक-  
 ३ मिव च तत् । अत एवाह ।<sup>३</sup> गुरुयमाणजघनेनालसं कृत्वेति । क्षीर-  
 पूर्णोधस्त्वेन च गुरुजघनत्वम् । उपयन्ति ग्रामनगरसमीपमुपसर्पन्ति<sup>४</sup> ।  
 धेनुधवल्यः धेनवश्च ता धवल्यः उत्तमगव्यः<sup>५</sup> प्रस्तुतापीनमौला वना-  
 ६ न्तात् ॥ आपीनम् ऊधः ॥

॥ १०८१ ॥ संवेल्य संवेष्ट्य संवृत्य एकं<sup>६</sup> दिवसारम्भप्रतिसा-  
 रितं पक्षं विन्ध्यो द्वितीयपक्षमिव<sup>७</sup> तैत्तच्छायावलयात्मकं रात्रिरूपं  
 ३ प्रसारयति प्रदोषसमये ॥ आदित्यपरिवृत्तिनिबन्धनोयं दिनरजनी-

<sup>१</sup> MH. दूरत्वेन वा प्रथम<sup>०</sup>. If the वा is not spurious, its presence indicates the loss of two alternative explanations of the word दूरत्वेन. <sup>२</sup> MH. गमनाक्षीरं. <sup>३</sup> MH. गुरुयमाण<sup>०</sup>. <sup>४</sup> MH. उपसर्पति. <sup>५</sup> MH. प्रस्तुता<sup>०</sup>.  
<sup>६</sup> MH. प्रसारितं for प्रतिसारित, <sup>७</sup> MH. तत्तच्छाया<sup>०</sup>. तत्तः refers to J's text.

अन्दोलइ दिण-लच्छी पच्छिम-सेल-स्थलावलम्बासु ।  
 जरठ-सर-गण्ठि-रेहारणासु रवि-किरण-मालासु ॥ १०८२ ॥  
 पच्छ-द्वियायवत्तण-सुण्णइय-गवक्ख-मग्ग पइरिका ।  
 जाया समुज्जलालेक्ख-सुन्दरा मन्दिरद्धन्ता ॥ १०८३ ॥  
 तंसागय-रवि-यर-णिव्वइन्त-मूलन्तराल-वियडाइ ।  
 विरलायन्तिवँ छाया-णिग्गम-सिढिलाइं रण्णाइं ॥ १०८४ ॥

विभागः । प्रदोषसमये च यस्यां दिशि दिवसपक्ष आसीत्तत्र दिव-  
 सपक्षसंकोचेन रात्रिपक्षः प्रसरति ॥

॥ १०८२ ॥ आन्दोलति दोलामधिरोहति 'संनिहितप्राया भवति  
 दिनलक्ष्मीर्दिवससंपत् । पश्चिमशैलः अस्ताचलः । स एव छलस्तदव-  
 ३ लम्बासु जरठशरग्रन्थिरेखावदरुणासु रविकिरणमालासु ॥

॥ १०८३ ॥ प्रच्छादितातपस्वेन शून्यीकृतगवाक्ष[मार्ग] प्रैतिरि-  
 क्ता जाताः समुज्ज्वलालेख्यसुन्दरा मन्दिरार्धान्ताः चित्रगृहाभ्यन्तर-  
 ३ भागाः ॥ दिवा हि रविकरसंसर्गविषणीभावभयेन वातायनान्याच्छाद्य  
 स्थाप्यन्ते । अपराह्णे तु गवाक्षावरणं जालकादिकम् अपसार्यते इत्या-  
 वारकशून्यत्वेन तमसः विरिक्ताः<sup>१</sup> शून्या भवन्ति चित्रगृहान्तःप्रदेशाः ।  
 ६ आलेख्यं च चिरमुज्ज्वलं प्रथते तदा ॥ पेच्छा<sup>२</sup> आवत्तणेति पाठे पू-  
 र्वाभिमुखवातायनगृहेषु पश्चादपराह्णे तिष्ठत्यातप इति दीर्घप्रतिघाति-  
 तापाभावेन चित्रस्योज्ज्वलत्वमिति योजनीयम् ॥

॥ १०८४ ॥ त्र्यश्रागतरविकरत्वेन निर्वर्तमानानि<sup>३</sup> प्रकटीभवन्ति

1 So MH. 2 MH. विरक्ताः 3 This is doubtless corrupt. Does the  
 commentator refer to our reading above ? If so, the emendation ought  
 to be पच्छद्वियायवत्तण<sup>०</sup>. 4 MH. निर्वर्तमानानि.

सेलङ्ग-खण विहत्ता रवि-वदण-कमेण दूरमुच्छलिता ।

घम्म-च्छेया इव तार अचणं एन्ति मउलिन्ता ॥ १०८५ ॥

एन्ति गह-मोत्तियङ्गे पओस-सीहाइए दिणेहम्मि ।

ल्हसिअ-द्विय रुहिराअम्ब-कुम्भ करणिं रवि-मियङ्का ॥ १०८६ ॥

जामवई-मुह-भरिण संज्झा-मइराइ दिणयराहारे ।

आयास-केसरं दन्तुरेन्ति णक्खत्त-कुसुमाइं ॥ १०८७ ॥

यानि मूलान्यन्तरालानि च तैर्विकटानि विस्तीर्णत्वेन दृश्यमानानि  
३ विरलायन्त इव छायानिर्गमेन शिथिलानि कोमलानि शीतलान्यर-  
ण्यानि ॥

॥ १०८५ ॥ शैलाग्रे अस्ताचलशिरसि क्षणमात्रं विभक्ताः  
रविपतनक्रमेण दूरमुच्छलिताः शैलाद्<sup>१</sup> दूरमूर्ध्वं शलिता गता घर्म-  
३<sup>२</sup>च्छेदा इव आतपांशा इव तारारूपत्वं यन्ति प्राप्नुवन्ति मुकुलीभवन्तः ॥  
प्रदोषसमये तारानिकरस्तावच्छनैरभिव्यज्यते । तत्रेयमुत्प्रेक्षा । अधो  
गच्छति रवौ ऊर्ध्वं धावितास्तस्किरणा इव मुकुलीभूताः<sup>३</sup>संचलिताः  
६ सन्तः तारानिकररूपत्वमापन्ना इति ॥

॥ १०८६ ॥ एतः प्राप्तः ग्रहा एव मौक्तिकानि<sup>४</sup>तदर्थं प्रदोष एव  
सिंहस्तेनाहते दिनमेव इमो हस्ती तस्मिन् हसितः स्थितः पतितः स्थितो  
३ यो रुधिरणात्प्रकुम्भः तत्स्करणि तस्मादृश्यं रविमृगाङ्कौ ॥

[॥ १०८७ ॥ यामवतीमुखेन रात्रिमुखगण्डूपेण भरिते संध्याम-

<sup>१</sup> MH. is very corrupt here. It reads: शैलद्रुलपत्रिगतौ दूरमूर्ध्वं सल्लि-  
गता for शैलाद् दूरमूर्ध्वं शलिता गता. The emendation is purely conjectural.

<sup>२</sup> MH. °च्छेया. <sup>३</sup> MH. संचलिताः. <sup>४</sup> MH. inserts, doubtless from the  
previous line, the words कररूपत्वमा [पन्नाः] after मौक्तिकानि,

आयव-किलन्त-महिसच्छि-कोण-सोष्णाग्रं दिणन्तस्मि ।  
 उव्वत्तइ रविणो भू-कलम्ब-पुड-पाडलं बिम्बं ॥ १०८८ ॥  
 संज्जालत्तय-धरियम्मि उअह जलणोवलेव्व रवि-बिम्बे ।  
 णिव्वडइ धूम लेहव्व मासला जामिणि-च्छाया ॥ १०८९ ॥

दिरया दिनकराधारे दिनकररूपालवाले सति आकाशकेसरम् आकाश-  
 ३ रूपं बकुलवृक्षं दन्तुरयन्ति नक्षत्रकुसुमानि ॥

बकुलः किल युवत्या मदिरागण्डूषसेकेन प्रकुलतीति उत्प्रेक्षा-  
 बीजमत्र । यामवती युवतिरिव । आकाशो बकुलवृक्ष इव ।  
 ६ अस्तं गच्छन् दिनकरः आधार इव आलवालम् इव । संध्या मदि-  
 रेव । नक्षत्राणि पुष्पाणीव ॥]

॥ १०८८ ॥ आतपक्कान्तमहिषाक्षिकोणशोणातपं दिनान्ते अपै-  
 वर्तते अस्तमेति 'रवेर्भूकदम्बवरपरिपाटलं [ बिम्बम् ] ॥ भुवि यत्'  
 ३ कदम्बं पुष्पविशेषस्तदभूकदम्बम् । [ कदम्बं ] हि किञ्चिज्जलेपि भव-  
 तीति भूविशेषणम् ॥

॥ १०८९ ॥ संध्यैवालक्तकं तत्र कलिते\* धृते उअह पश्यत  
 ज्वलनोपल इव <sup>१</sup>वह्निशक्तियुतसूर्यकान्ताख्यपाषाण इव रविबिम्बे  
 ३ निर्वर्तते धूमलेखेव मांसला घना यामिनीच्छाया यामिन्येव छायारूपा  
 तस्या वा कान्तिः ॥ धूमलेखा हि वह्निनिमित्ताश्रितोत्पद्यते इत्येव-  
 मुत्प्रेक्षा । संज्जालयत्तेति<sup>४</sup> पाठे संध्यैव लता दाहदारु<sup>५</sup> तत्र कलित  
 ६ इति ज्ञेयम् ॥

<sup>१</sup> MH. om. <sup>०</sup>परि<sup>०</sup>. <sup>२</sup> MH. भुवति यः for. भुवि यत्. <sup>३</sup> MH. बन्धि<sup>०</sup>.  
 The emendation is conjectural. <sup>४</sup> So MH. <sup>५</sup> MH. तत्र.

जायंव धूम-संचय-कलुसारुण किरण-दन्तुरं रविणो ।  
 तिमिरोवयार-मुञ्जन्त-विसम-संज्ञायवं बिम्बं ॥ १०९० ॥  
 काली-कय-सरस-गल-च्छेय-महा-महिस-विम्भमो मिलइ ।  
 अत्थायम्बिर-रवि-बिम्ब-चुम्बिओ तिमिर-संघाओ ॥ १०९१ ॥  
 लहइ ससन्दण-तुरओ तिमिरकम्मन्त-पिञ्जर-सरीरो ।  
 महुमहण-गारवुव्वत्त-पिच्छ-गरुल-च्छविं सूरु ॥ १०९२ ॥

३ [॥ १०९० ॥ जातमिव धूमसंचयकलुषारुणकिरणदन्तुरं रवेः  
 तिमिरोपचारमुद्यद्विषमसंध्यातपं बिम्बम् ॥

तिमिरस्य उपचारेण उपगमनेन मन्दीभवन् अत एव विषमः  
 अन्धकारेण मिश्रः संध्यातपो यस्य तत् रविविम्बं धूमसंचयेन अनच्छैः  
 आरक्तैश्च किरणैर्दन्तुरमिव जातमिति उत्प्रेक्ष्यते ॥]

॥ १०९१ ॥ काल्या कालरात्रिरूपधारिण्या गौर्या कृतो यः  
 सरसगलच्छेदो [ महा ] महिषस्तत्सदृशो मिलति' संघटते अस्तसमये  
 ३ आताम्रं यद्रविविम्बं [ तेन ] चुम्बितः स्पृष्टस्तिमिरसंघातः ॥

॥ १०९२ ॥ लभते सस्यन्दनतुरगस्तिमिराक्रम्यमाणपिञ्जरश-  
 रीरः मधुमथनगौरवोद्वृत्तपिच्छो यो गरुडस्तच्छविं सूरः आदित्यः ॥  
 ३ [आदित्यः] स्वतो रक्तः संसृष्टं संध्यातिमिरं कृष्णम् । स्यन्दने रथे  
 ये तुरगास्ते हरिताः । गरुडोपि स्वरूपेण सौवर्णस्वादृक्तः तदुपरिस्थो  
 हरिः कृष्णः । हरिभराक्रान्तगरुडोन्नमितं पिच्छं हरितम् । इति  
 ६ तुल्यता रविविम्बस्य उन्नामितपुच्छेन हरिभराक्रान्तेन गरुडेन ॥

जाए गिरायवे दिण-यरम्मि गिरि-रेणु-पाडल-मऊहे ।  
 घोलइ मिलन्त-तिमिरा कुलीर-कविला दिण-च्छाया ॥ १०९३ ॥  
 णिय-कर-किलिञ्च-णीडत्थमत्थ-गिरि-पायवाहि रवि-बिम्बं ।  
 णिवडइ संज्झा-कललोल्ल-विहय-णाहण्ड-पिण्डं ॥ १०९४ ॥  
 थोउव्वत्तण-लक्खिय-संज्झारुण-मयण-तालु-पेरन्तो ।  
 कवलेइ पओस-करी विहाण-पिण्डं रवि-बिम्बं ॥ १०९५ ॥

॥ १०९३ ॥ जाते 'निरा'शनयने दिनकरे गिरिरेणुभिस्तद्गद्वा  
 पाटलमयूखे धूसरकिरणे घूर्णते मिलत्तिमिरा कुलीरवस्कापिला दिन-  
 ३ च्छाया ॥ मालईति पाठे निमीलति । विलीयत इत्यर्थः । प्रियतममलानौ  
 कान्ताम्लानिरत्र द्योतिता । अत एव निराशनयन इत्युपात्तं साधार-  
 णम् । नयनानि रविकिरणा अपि । ते निराशाः दिक्ष्वप्रसारणात् ।  
 ६ विगते च निराशनयने<sup>१</sup> नायके नायिका घूर्णते । कुलीरं कुसुमविशेषः ।

॥ १०९४ ॥ निजकरा एव किलिञ्चलतानिचयस्तन्मयं यन्त्री-  
 डमालयस्तत्स्थम् अस्तगिरिरेव पादपस्तस्माद्रविबिम्बं निपतति  
 ३ संध्या [ कललार्द्र ] विहगनाथाण्डपिण्डार्भम् ॥

॥ १०९५ ॥ <sup>२</sup>स्तोकोद्वर्तनं मनाग्मुखप्रसारणम् करिपक्षे । प्रदो-  
 षपक्षे च असमस्तकिरणप्रसारणम्<sup>३</sup> । तेन लक्षितं यत् संध्यया 'तद्गद्वा  
 अरुणगगनमेव तदवच्छिन्नं'<sup>४</sup> [ वा ] तालुपर्यन्तो यस्य स [ कवल-  
 यति ] प्रदोषकरी विधानपिण्डमिव भक्ष्यकवलमिव रविबिम्बम् ॥

<sup>१</sup> MH. निरास<sup>०</sup>. <sup>२</sup> MH. निराशनयने. <sup>३</sup> MH. स्तोकोद्वर्तनेन मनाग्मुखप्रसास्येन  
 करिपक्षे प्रदोषपक्षे च समस्तोद्वर्तसमस्तकिरणप्रसारणम् । The correction is based  
 on a note in the margin of Do, which runs thus;—स्तोकोद्वर्तनं मनाग्मुखप्र-  
 सारणं करिपक्षे प्रदोषपक्षे चासमस्तकिरणप्रसारणम्. <sup>४</sup> MH. तद्गद्वा<sup>०</sup>. <sup>५</sup> MH. So.

णह-बहं दूरुण्य-संज्ञा-परिवेस-परियरं सहइ ।

अहिणव-पडिबन्धायम्ब-बिम्ब-वियडावड च्छायं ॥ १०९६ ॥

पुरुमिल्ल-दिसा-गय-तिमिरमवर-भायावलम्बि-रवि-बिम्बं ।

गरुडमिव गहिय-गय-कुम्भमुअह परितम्बिरं गयणं ॥ १०९७ ॥

पलहस्यइ तिमिर-महा-वराह-पडिपेल्लिओ सुमेरुव ।

संज्ञालोओ पडिल्लम केसराअन्त-रवि-किरणो ॥ १०९८ ॥

वियडण्डम्मिव रवि-मण्डलम्मि मुक्कम्मि पढममरुणङ्के ।

णह-सिरि-वाणयाइ ससी बुअइ वीयण्ड-पिण्डोव्व ॥ १०९९ ॥

[॥ १०९६ ॥ नभःपृष्ठं दूरोन्नतसंध्यापरिवेषपरिकरं शोभते  
अभिनवप्रतिबन्धाताम्रबिम्बविकटावटच्छायम् ॥

३ दूरोन्नतं दूरम् अत्यन्तमुच्चैः दिङ्मण्डलमूलादुद्गता या संध्या स  
एव परिवेषपरिकरो यस्य तत् नभःपृष्ठं शोभते । किमिव । अभिनवः  
प्रतिबन्धः अपूर्वः प्राकारो यस्य स तथा च आताम्रबिम्बः ईषत्ताम्र  
६ बिम्बं सूर्यरूपं यस्मिन् तादृशः तथैव च विकटो महान् योऽवटः  
तद्वदित्यर्थः ॥]

॥ १०९७ ॥ पूर्वदिगागततिमिरम् अपरभागावलम्बैरविविम्बम्  
गरुडमिव गृहीतगजकूर्मं पश्यतः परिताम्रं गगनम् ॥ पूर्वं गरुडेन  
३ गजकूर्मौ भक्षयितुमुपक्रान्ताविति प्रसिद्धिः तदभिप्रायेण्यम् उत्प्रेक्षा ॥

॥ १०९८ ॥ पर्यस्यति विशरारुतां भजते तिमिरमेव [ महा ]-  
वराहः । मलिनत्वात् । तेन प्रतिप्रेरितः सुमेरुरिव । रक्तत्वात् ।  
३ संध्यालोकः प्रतिलम्बकेसरायमाणरविकिरणः ॥

[॥ १०९९ ॥ विकटाण्ड इव रविमण्डले मुक्ते प्रथमम्

आसार-यसर-सरला ताली-वण-दण्ड-धूसरा होन्ति ।  
 गन्धर्व-पुरायारा गिरायवा रवि-यर-णिवेसा ॥ ११०० ॥  
 रेहावसेस-दिणयर-मऊह-णिव्वडिय-दण्ड-पडिबन्धा ।  
 जालाअइ सालोआ अवर-दिसा भुवण-भवणस्स ॥ ११०१ ॥  
 गयण-महि-वेढ-णीलो मज्जे संज्झावसेस-पडिभिण्णो ।  
 घालइ खज्जूर-क्खन्ध-पाटलो तिभिर-संघाओ ॥ ११०२ ॥

अरुणाङ्गे नभःश्रीविनतया शशी उह्यते द्वितीयाण्डपिण्ड इव ॥ रवि-  
 १ मण्डलरूप आरक्ते विकटेण्डे प्रथमं मुक्ते सति गरुडमात्रा विनतयेव  
 नभःश्रिया चन्द्रो द्वितीयोण्डपिण्ड इवोह्यत इत्यभिप्रायः ॥]

॥ ११०० ॥ आसारो वेगवद्वर्षः । 'तत्प्रसरवत्सरलास्ताडाव-  
 नदण्डवद्धूसरा [ धूसरा ] लोकत्वाद्ववान्ति गन्धर्वपुराकाराः । कार्यवि-  
 ३ शेषकारित्वाभावात्' । निरातपा निरालोका रविकरनिवेशाः ॥

॥ ११०१ ॥ 'रेखावशेषादिनकरमयूखनिर्वर्तितदण्डप्रतिबन्धा  
 जालायसं गवाक्षायते सालोका अपरा दिक् भु[वनमेव भ] वनं तस्य  
 ३ संबन्धिनी ॥ जालके मध्ये अन्तरान्तरा स्तम्भदण्डा भवन्ति आलो-  
 कश्चान्तरान्तरा । तद्वत् तस्यां रविमयूखा एव दण्डा आलोकश्चान्तरा-  
 न्तरा तत्प्रभारूपः । अथ वा तमो लतादण्डा इव मध्येमध्ये च  
 ६ आलोकः ॥

॥ ११०२ ॥ 'गगनमहीपीठप्रदेशयोनीलो मध्ये संध्यावशेषेण'  
 प्रतिभिन्नो घूर्णते 'मध्ये खर्जूरस्कन्धवत्पाटलः पाण्डुरस्तिभिरसंघातः ॥

<sup>१</sup> MH. 'वत्सला' for 'वत्सरला'.

<sup>२</sup> MH. 'विशेषाकारि'.

<sup>३</sup> MH. 'विशेष' for 'वशेष'.

<sup>४</sup> MH. 'गजगगन' for 'गगन'.

<sup>५</sup> MH. 'तपशेषेण' for 'वशेषेण'.

<sup>६</sup> MH. 'मध्यख'.



दीसइ दिसासु तारा-सहरी-जालाविला तिमिर-लेहा ।  
 रावि-पडण-संभमारम्भ-रहस-चलियव्व कालिन्दी ॥ ११०३ ॥  
 सायं मिलन्ति कम-णिव्वडन्त-तम-मण्डलावउण्णाओ ।  
 आसण्ण-भाव-पायड-णियय-गइन्दाओव दिसाओ ॥ ११०४ ॥  
 ऊससिय-सामलारुण-तम-वेल्ली-मूल-लक्खियं कोवि ।  
 गयण-च्छलरुणयकंचमिन्दु-बिम्बं समुद्धरइ ॥ ११०५ ॥

३ खर्जूरतरुर्मूलपल्लवप्रदेशयोः कृष्णो भवति मध्ये च फलमरेण पा-  
 टलः ॥

॥ ११०३ ॥ दृश्यते दिक्षु तारा एव शफर्यस्तासां जालेन स-  
 मूहेनाविला व्याप्ता तिमिरलेखा रविं प्रति यत्पतनं गमनं तदर्थं य-  
 ३ १सम्यगरम्भः प्रारम्भस्तद्रभसेन चालितेव प्रत्यावृत्तेव कालिन्दी य-  
 मुना ॥ सा किल आदित्यदुहिता । अतस्ततः प्रसूता सती पुनरा-  
 दित्यमेव गन्तुं प्रत्यावृत्तेत्यर्थः ॥

॥ ११०४ ॥ सायं मिलन्ति कमनिर्वर्तमानतमोमण्डलावपूर्णः  
 आसन्नभावप्रकटनिजगजेन्द्रा इव दिशः ॥

[॥ ११०५ ॥ उच्छ्वसितश्यामलारुणतमोवल्लीमूललक्षितं कोपि ।  
 गगनस्थल - - इन्दुबिम्बं समुद्धरति ॥

३ उच्छ्वसिता उद्गता या श्यामलारुणा तमोरूपा वल्ली तस्या मूल-  
 स्त्वेन कन्दस्त्वेन लक्षितम् आभासमानम् उद्यन्तम् इन्दुबिम्बं कोपि स-  
 मुद्धरतीति कवेःकल्पनात्र । गयणच्छलरुणयकंचम् इति कोपि पाठ-  
 ६ प्रमादः एकमात्रेणैवात् । तस्मादेव प्रमादात् अर्थोपि दुःसाध्यतमः ॥]

होन्त-बलुहावि-कहा-कोऊहल-काड्डियाओवें मिलन्ति ॥  
 दिग्रस-विराम-च्छवि-धूसराओ समयंचिय दिसाओ ॥ ११०६ ॥  
 ब्रह्मलक्षण-कुहुरुससिय-तम-सिहा-लङ्घणोणउच्छङ्गा ।  
 दर्न्ति थलुहेसाधिय थोयालोया दरी-सङ्कं ॥ ११०७ ॥  
 आलोओ परिघोलइ ससिणो छाया-निवेश-चोच्छिणो ।  
 मलिणाणुसार-पसरिय-कसण-च्छवि-मग-सबलोव्व ॥ ११०८ ॥  
 द्रीसइ गिसासु तारा-णिहेण फुडिय-विरल-टिय-कवालं ।  
 बम्भण्डमा-पुढंपिव कालन्तर-जज्जरं गयणं ॥ ११०९ ॥

॥ ११०६ ॥ अनन्तरं नराधिपकथाकुतूहलाकृष्टा इव मिल-  
 न्ति दिवसाविरामच्छाविधूसराः सममेव तुल्यकालमेव दिशः ॥ अ-  
 ३ नन्तरोक्त्या<sup>१</sup> वक्ष्यमाणयशोवर्मकथाश्रवणकुतूहलेनैव एकत्र संघटिता  
 इति यशोवर्मचरितस्य दिग्देवताकर्णनयोग्यतोक्ता ॥

॥ ११०७ ॥ निविडत्वेन कुहरादुच्छ्वसितमुष्टिग्राह्यतमःशिखाल-  
 ङ्घनावनतोत्सङ्गा<sup>२</sup> नतरूपाः संजाता अतितमोवशात् ददति स्थलोद्देशे  
 ३ एवोन्नतस्थाने<sup>३</sup> एव मन्दप्रकाशाः सन्तो [दरीशङ्कां] विवरभ्रान्तिम् ॥

[॥ ११०८ ॥ आलोकः परिघूर्णते शशिनः छायानिवेशन्युच्छि-  
 ञः मलिनानुसारप्रसृतकृष्णच्छविमार्गशबल इव ॥ प्रदोषकाले सूर्या-  
 ३ तपस्य निःशेषम् अनपगतस्वाद्या छाया तया शशिन आलोको मध्ये-  
 मध्ये मिश्रो भवति तत्रोत्प्रेक्ष्यते शशिनः शशरूपमलिनस्य कलङ्कस्य  
 या तत्सदृशी कृष्णा प्रतिकृतिः सा तस्य आलोके दृश्यत इति ॥]

॥ ११०९ ॥ दृश्यते निशि ताराभिनेन स्फुटितविरलस्थितक-

१ MH. 'रोक्तवक्ष्य' २ So MH. ३ So MH. But should we not  
 rather read स्थलोद्देशा एव उन्नतस्थानान्येव ?

जायाओ कष-पसम्पन्त-धूम-रय-णिग्गमाबरोहाओ ।  
 आरूढ-पओसा ओवि पविरल-तिमिराओव दिसाओ ॥ १११० ॥  
 मूढ-सासि-दिणयरालोय-मज्झ-पुञ्जिज्जमाण-तप्प-कसणं ।  
 संजायमुहय-धारा-णिम्मल-स्वग्गोवमं गयणं ॥ ११११ ॥  
 पेरन्तेसु दराबद्ध-तिमिरमोसुक्क-कमल-परिसामं ।  
 आभाइ लावय-वहू-वच्छ-कसाय-प्पहं गयणं ॥ १११२ ॥  
 गह-निवह-विन्दु-संदोह-समिय-संज्झाणलो समुक्खिवइ ।  
 उयय-सुपण्णो गयणम्मि अमय-कलसंब सासि-विम्बं ॥ १११३ ॥

पालं ब्रह्माण्डाग्रपुटमिव कालान्तरेण चिरकालत्वेन पुराणभावेन  
 ३ जर्जरं गगनम् ॥

॥ १११० ॥ जाताः क्रमेण प्रदोषपुराणत्वानुपूर्व्या प्रशाम्य-  
 दूमरजःकृतो निर्गमानां मार्गाणाम् अवरोधः आवरणं यासु ताः  
 ३ आरूढप्रदोषा अपि प्रविरलतिमिरा इव दिशः ॥

॥ ११११ ॥ मूढशशिदिनकरालोकेन मध्ये पुञ्जीक्रियमाणेन  
 तमसा कृष्णं संजातम् उभयधारानिर्मलखड्गोपमं गगनम् ॥ मूढत्वं  
 ३ मन्दस्वम् ॥

[ ॥ १११२ ॥ पर्यन्तेषु ईषदाबद्धतिमिरम् अवशुष्ककमलप-  
 रिश्यामम् आभाति लावकवधूवक्षःकषायप्रभं गगनम् ॥ ]

[ ॥ १११३ ॥ ब्रह्मनिवहविन्दुसंदोहशमितसंध्यानलः समुत्क्षि-  
 पति उदयसुप्रर्षः उद्गमाचलरूपो गरुडो गगने अमृतकलशमिव  
 ३ शशिविम्बम् ॥ संदोहः समूहः ॥ ]

तम-महुयर-जालुप्पयण-पयड-मय-मण्ड लंणिसा-वणो ।  
 बिम्बं माहवमिव पिण्ड-खण्डमावाडलं उअह ॥ १११४ ॥  
 उक्खिप्पइ गयण-तुला-दण्डेण समूससन्त-कर-केऊ ।  
 पच्छा-रवि-पिण्ड-भेराणएण कलसोव्व सस-इन्धो ॥ १११५ ॥  
 संणद्ध-मयण-साहिज्ज-जाय-संरम्भ-पाडलो णीइ ।  
 परिवेस-च्छरु-मण्डलिय-चाव-वलओव्व हरिणङ्को ॥ १११६ ॥  
 पावइ उयया अम्बो दर-सिद्धिल-क्खलिय-तलिण-तम-लेहो ।  
 लहसिय-विणीलंसुय-मत्त-हलहराहं णिसा-णाहो ॥ १११७ ॥

॥ १११४ ॥ तमोमधुकरजालोत्पतनप्रकटमृगम्<sup>१</sup> अर्थं मण्डलं  
 निशाप्रेतबिम्बं माधवमिव पिण्डखण्डमापाटलं पश्यत ॥ मधुनोयं  
 ३ माधवो माक्षिकसंबन्धी ॥

॥ १११५ ॥ उत्क्षिप्यते गगनमेव तुलादण्डस्तेन सम्यगुच्छृ-  
 सन्तः करा एव केतुस्तुलासूत्रं यत्र स पश्चाद्भागे रविपिण्डभरावन-  
 ३ तेन कलश इव शशचिह्नः ॥

[ ॥ १११६ ॥<sup>२</sup> संनद्धमदनसाहाय्यजातसंरम्भपाटलो निर्याति  
 परिवेषच्छलमण्डलितचापवलय इव हरिणाङ्कः ॥ ]

॥ १११७ ॥ प्राप्नोति उदयसमयत्वात् आताम्रः ईषच्छिथिलः  
 स्वलिततनुतमोलेखः ह्रमितमीषत्पतितं विनीलांशुकं यस्य स चासौ  
 ३ मत्तः क्षीबो हलधरस्तस्याभा कान्तिं निशानाथः ॥<sup>३</sup> पावई तइया  
 इति पाठे प्राप्नोति तदेत्यर्थः । आताम्र इति पृथक्पदम् ॥

<sup>१</sup> See *Various Readings*. <sup>२</sup> MH has no commentary on this  
 couplet, which is found in all Do J K P. We doubtless owe the omission  
 to the blundering scribe. <sup>३</sup> MH. प्राप्नोति for पावई.

अवि य ।

तत्स्वण-कामि-अणाणिय-महु-चसओयरण-छद्द-सायंव ।  
 उब्भिज्जइ बिम्बं सङ्ख-णाहि-सोणं णिसा-वइणो ॥ १११८ ॥  
 ऊससइ विलोल-करत्तणेण पङ्कय-विणास-बुद्धीए ।  
 रहसुम्मूलिय-परिलम्बि-बिस-कलावोव्व सस-इन्धो ॥ १११९ ॥  
 इय जम्पिऊण सयणावलाम्बिणा तेण देव-चरियाण ।  
 आवेयणम्मि अप्पा अपहुप्पन्तोव्व पडिवण्णो ॥ ११२० ॥  
 ज्ञाओच्चिय कायव्वे उच्छाहेन्ति गरुयाण किच्चीओ ।  
 ताओच्चिय अतह-णिवेयणेण अलसेन्ति हिययाइं ॥ ११२१ ॥

॥ १११८ ॥ तत्क्षणकामिजनानीतमधुचषकावतरणलब्धरागमिव  
 उद्भिद्यते बिम्बं शङ्खनाभिषोणं निशापतेः ॥ तत्क्षणः चन्द्रोदयस-  
 ३ मयः ॥

॥ १११९ ॥ 'उच्छ्वसिति विलोलकरत्वेन हेतुना पङ्कजविनाश-  
 बुद्ध्या रभसोन्मूलितपरिलम्बनशीलबिसकलाप इव शशचिह्नः ॥  
 ३ ससिबिम्बो' इति पाठे प्राकृते छन्दोवत् लिङ्गव्यत्यय इष्टः ॥

॥ ११२० ॥ इति जल्पित्वा शयनावलम्बिना तेन वाक्पति-  
 राजेन देवचरितानां यशोवर्मदेवचेष्टितानाम् आवेदने आत्मा अप्रभ-  
 ३ वान्निव<sup>३</sup> सामर्थ्यरहित इव प्रतिपन्नः ॥ आत्मैव प्राप्तः अन्तर्मुखः सं-

पन्नः । निद्रया प्राप्त इति यावत् ॥ ३७ ॥ कुलकम् ॥

॥ ११२१ ॥ या एव कर्तव्ये 'विशेषार्थम्' उत्साहयन्ति  
 'व्यवसाययन्ति गुरुणां कीर्तयो वर्ण्यमानाः श्रूयमाणाश्च ता एव अत-

1 MH. उच्छ्वसति. 2 MH. शशबिम्बो. 3 MH. अप्रभवान्निसामर्थ्य<sup>०</sup>. a. So MH. 4 MH. कर्तव्येतिविशेषार्थम् which seems corrupt. The emendation is conjectural. 5 MH. reads the following between उत्साहयन्ति and व्यवसाययन्ति; viz., ईदृशं कथं तु नामाहमप्याचरामीत्य<sup>०</sup>, which seems to be intended to explain उत्साहयन्ति, but which is hopelessly corrupt. 6 MH. व्यवसाययन्ति.

नवरिय के बाबारा पवडिउं पयत्ता ।

कामो वर-कामि-यणं केसर-उज्ज्वेहिं भिन्दइ सरेहिं ।

इयर-जण-बाण-कज्जम्मि कुणइ हेयाइं कुसुमाइं ॥ ११२२ ॥

कीऐँवि अहिणव-भुमया-णडाल-परिसुद्धि-लद्ध-परिणाहं ।

अहिय-पिहु-लोयण-जुयं विसेस तारं मुहं सहइ ॥ ११२३ ॥

वीयाभरणा अकयण्ण-मण्डणा अहिहरन्ति रमणीओ ।

सुण्णाओवें कुसुम-फलन्तरम्मि सहयार-वल्लीओ ॥ ११२४ ॥

३ थानिवेदनेन सकलप्रतिपादनसामर्थ्याभावेन अलसयन्ति अनुत्साहयुक्तानि कुर्वन्ति हृदयानि ॥ सिद्धो हि लोके अशक्यकर्तव्येष्वनुत्साह इति युक्तोक्ता वाक्पतिराजस्य आत्मप्रतिपत्तिर्देवचरितेषु ॥

॥ ११२२ ॥ अधुना 'प्रदोषसमयोचितकामिचर्चा' पञ्चदशमि-  
राह । कामो वरमुत्कृष्टं वैदग्ध्याद्यलंकृतं कामिजनं केसरनामकुसु-  
३ मपूर्वकैः केसरादिभिरुत्तमैर्भिनत्ति स्वक्रियां प्रवर्तयति शरैः । इतरे  
तु ये जना अविदग्धादयस्तेषां यद्वाणकार्यं तत्र करोति शेषाणि कुसु-  
मानि मन्दादरेण तान् प्रवर्तयति ॥ केसरं बकुलम् ॥

॥ ११२३ ॥ कस्या अपि अभिनवभूललाटपरिशुद्धिलब्धपरि-  
णाहम् तथा अधिकपृथुलोचनयुगं विशेषतारं मुखं शोभते ॥ परिणाहः  
३ पारिमाण्डल्यम् । उद्धर्तनोत्पुंसनादिना च अधिकपरिशुद्धिः । विशेष-  
शुद्धे च वदने लोचनतारकप्रभृतीनां विपुलत्वेन प्रतिभासः ॥

॥ १४२४ ॥ वीताभरणाः स्नानादिसमये अकृतान्यमण्डन

1 So MH. distinetly. Unless आत्मप्रतिपत्तिः be a blunder for आत्माप्र-  
तिपत्तिः ( i. e., hesitation to admit his fitness to sing his master's glory),  
the phrase आत्मप्रतिपत्तिः must be taken to mean आत्मा अप्रमवन् अव्योयोस्ति  
वर्णने इति प्रतिपत्तिः अङ्गीकारः. 2 MH. 'समयोचित'. 3 So MH. Should not  
the commentator rather say षोडशमिः if not indeed सत्यदशमिः ? See his  
remark on No 1134.

गहिय-विविहङ्गराओ अकयञ्जण-मसुर-मञ्जरी-रयणो ।  
 पावइ असमत्तालेकव-विब्भमं कामिणी-सत्थो ॥ ११२५ ॥  
 कोली-कय-कालायरु-धूमुप्पील-च्छलेण पदिहाइ ।  
 रमणाहिसारणे कावि पहरिसालिङ्गिय-तमव्व ॥ ११२६ ॥  
 ऊरु-जुयं मल्लय-भवङ्गराय-विणिवेस-दर रुमूससियं ।  
 गुरु-जहणुव्वदण-सहं कयं व थोरं थणवईहिं ॥ ११२७ ॥

अभिहरन्ति रमण्यः शून्या इव कुसुमफलयोरन्तरे मध्ये सहकार-  
 १ मञ्जर्यः । वी गतिप्रजनेति<sup>१</sup> वीतमपसृतम् ॥

॥ ११२५ ॥ गृहीतविविधाङ्गरागः<sup>२</sup> आकृताञ्जनससुरमञ्जरीर-  
 चनः प्राप्नोति असमासालेख्यविभ्रमं कामिनीसार्थः ॥ ससुरं ताम्बूलम् ।  
 मञ्जरी कर्णपूरादि । आलेख्यश्चित्रम् ॥

॥ ११२६ ॥<sup>३</sup> क्रोडैस्त्र्यैतकालागरुधूमोत्पीडच्छलेन प्रतिभाति  
 रमणाभिसारणे कापि प्रहर्षालिङ्गिततमस्केव ॥ अभिसारिका हि  
 १ अन्धकारगामिनी भवतीति तमःप्रियत्वम् ।

या दूतिकागमनकालमपारयन्ती  
 सोढुं स्मरज्वरमयार्तिपिपासितेव ।  
 निर्याति वल्लभजनाधरपानलोभात्  
 सा कथ्यते कविवरैरभिसारिकेति ॥

[इति] हि अभिसारिकालक्षणम् । कोलीकय इति कचित्पाठः  
 तत्र शरीरधूपनार्थः स्वीकारः क्रोडीकारः ॥

॥ ११२७ ॥ ऊरुयुगं<sup>४</sup> मलयभवाङ्गरागविनिवेशेनेषत्समुच्छसितं

लक्षिवज्जइ सीसे सरसमेव कण्ठे पओहरुम्हवियं ।  
 विसमं कुसुमाभरणं सम-काल-कयापि जुवईण ॥ ११२८ ॥  
 थण पडिमागय-परिणील-जालिया-मण्डणं वरो णइ ।  
 वम्मह सर-सङ्का-हियय गहिय-कवयं व णव-वहुयं ॥ ११२९ ॥  
 अविओय-गमिय-दियसं सम-गहिय-पसाहणं पओसम्मि ।  
 सोहइ रयावियण्हं सयणागमणूसुयं मिहुणं ॥ ११३० ॥

गुरुजघनोद्धहनसहमिव कृतं स्थूलं स्तनवतीभिः ॥ भूम्नि प्रत्स्वर्तीय  
 ३ इति स्तनवतीभिरिति । अत एव स्तनादिभरसहनाय चन्दनेन स्थूलं  
 कृतमित्युपेक्षितम् ॥

॥ ११२८ ॥ लक्ष्यते शिरसि सरसमेव कण्ठे पयोधरोष्मायितं  
 सोष्मं कृतम् । ईषच्छोषितमित्यर्थः । विषमं कुसुमाभरणं समकाल-  
 ३ कृतमपि युवतीनाम् ॥

॥ ११२९ ॥ स्तनयोः प्रतिमारूपेण प्रतिबिम्बरूपेणागता या  
 प्रतिनीलाकारा जालिका<sup>१</sup> जालिकादि पट्टादिमयं शिरोवस्त्रं सैव मण्डनं  
 ३ यस्यास्तां वरः एति मन्मथशरशङ्कया हृदयघटितकवचामिव [ नव ]  
 वधूम् ॥

॥ ११३० ॥ अवियोगगमितदिवसं समगृहीतप्रसाधनं प्रदोषे  
 शोभते रतिविषये अवितृष्णं वृद्धतर्षम्<sup>४</sup> अत एव शयनागमोत्सुकं  
 ३ मिथुनम् ॥

१ MH. भूस्तिमत्वच्छाय. २ MH. स्थूल. ३ MH. जालिकारा.

४ MH. वृद्धगर्वम्. The emendation is conjectural.



गलिङ्गमऊह-पिहु-हेम-मेहला-बलय-मालिणी कावि ।  
 वम्मह-भयाहिसंधिय-सिहि-पायारव्व पडिहाइ ॥ ११३१ ॥  
 ण सङ्खिज्जइ कामि-यणेण विरह-वियणा-विसंठुलङ्गेण ।  
 सासिणो रवि-मण्डल-संपवेस-तत्तंव कर-जालं ॥ ११३२ ॥  
 जायाइ दुलह-दइयाणुराय-रणरणय-मुक्क-थामाण ।  
 तणुयायन्ताइंवि कामिणीण गरुयाइं अङ्गाइं ॥ ११३३ ॥

अवि य ।

पडिरोहि-कण्ण-पल्लव-पणोल्लणत्थंव तुलिय-भुमयग्गा ।  
 अग्गइ णिमेस-णियमण-फुरन्त-पम्हाउरा दिट्ठी ॥ ११३४ ॥

॥ ११३१ ॥ गलिता ऊर्ध्वमयूखा पृथ्वी या हेममेखला [तदेव  
 वलयं] तन्मालिनी मालायोगिनी कापि मन्मथभर्याभिसंहिताशिखिप्रा-<sup>१</sup>  
 ३ कारेव प्रतिभाति ॥ शिखी वह्निः ॥

॥ ११३२ ॥ न सङ्ख्यते कामिजेनेन विरहवेदनाविसंठुलङ्गेन  
 शशिनो रविमण्डल[सं]प्रवेशतसमिव करजालम् ॥ विराहिणीनां  
 ३ मदनदीपनत्वेन द्वेष्याः शशिकराः । तत्रेत्यमुत्प्रेक्षा कृता । शशिनः  
 कृष्णपक्षे रविमण्डलप्रवेशो ज्योतिःशास्त्रे प्रसिद्धः ॥

॥ ११३३ ॥ जातानि दुर्लभदायितानुरागरणरणकमुक्तस्थाम्नां तनू-  
 यमानान्यपि कामिनीनां गुरुण्यङ्गानि ॥ स्थाम बलम् ॥

॥ ११३४ ॥ अथ पञ्चभिः कुलकम् । <sup>१</sup>तत्रैकया उपसंहारः ।  
 चतसृभिस्तु सह षोडश पूर्वोद्दिष्टा भवन्ति ॥ प्रियतमावलोकनप्रतिरो-

<sup>१</sup> MH. <sup>०</sup>प्रकारेव. <sup>२</sup> MH. <sup>०</sup>संस्थुला<sup>०</sup>. <sup>३</sup> MH. तत्रैकयोगे संहारचतसृभि<sup>०</sup>.  
 The emendation is purely conjectural. See, however, the commenta-  
 tor's remark on No. 1122.

णमइ णडालंचिय लाज्जिएसु कर-मलिय-कण्ठ-कुसुमेसु ।  
 उव्वत्त-पम्ह-चुम्बिय-पुढाई ण हु णाम अच्छीई ॥ ११३५ ॥  
 हत्थो घोळइ दंसण-समओसारिय-णिरिङ्गि-विणिवेसो ।  
 बाणी कयाच्छि-संधाण-गहिय-सवणावयासोव्व ॥ ११३६ ॥  
 लज्जोणय-वग्गणालाक्खिएक्क-दर-बियासियाहरन्ताई ।  
 गमणाम्मि वि आवज्जन्ति वलिय-मज्झाई दिट्ठाई ॥ ११३७ ॥  
 इय कामिणीण पिययम-समागमाम्मिल्लमाण-मयणाण ।  
 सज्झस-पडिबद्ध-रसाई होन्ति लीलाइयव्वाइ ॥ ११३८ ॥

३ धनशीलकर्णपल्लवप्रणोदनार्थमिव तुलितभ्रूमार्गा अर्घति निमेषनिय-  
 मनस्फुरत्पक्ष्मातुरा दृष्टिः ।

॥ ११३५ ॥ नमति ललाटमेव लज्जितेषु <sup>१</sup>करमर्दितकण्ठकु-  
 सुमेषु दर्शनोद्बृत्तचुम्बितपक्ष्मपुटानि <sup>२</sup> न खलु नाम अक्षीणि ॥

॥ ११३६ ॥ हस्तो घूर्णते दर्शनसमये अपसारितो निरि [ ङ्कि-  
 विणिवेसो ] शिरोवाससो विनिवेशो येन स बाणीकृतं यदक्षि तंस्य  
 ३ संधानार्थं गृहीतश्रवणावकाश इव गृहीतकर्णप्रदेश इव ॥ शराक-  
 र्षणं हि कर्णान्तं क्रियते धानुष्कैः ॥

॥ ११३७ ॥ लज्जावनतवदनालक्षितैकेषद्विकसिताधरान्तानि  
 गमनेपि क्रीडार्थोद्यानविहरणावसरेपि <sup>३</sup>आबध्यन्ते पार्यन्ते प्रियदर्शनै-  
 ३ कनिष्ठतया वलितमध्यानि दृष्टानि दर्शनानि चक्षुर्व्यापाराः ॥

॥ ११३८ ॥ इति उक्तप्रकारेण कामिनीनां प्रियतमसमागमो-  
 न्मीलनमदनानां साध्वसप्रतिबद्धरसानि अप्रागल्भ्यप्रतिबद्धशृङ्गाररस-  
 कार्याणि भवन्ति लीलायितव्यानि ॥ ५ ॥ कुलकम् ॥

<sup>१</sup> M.H. <sup>०</sup>मलित<sup>०</sup>.

<sup>२</sup> M.H. <sup>०</sup>चुम्बित पक्ष्म<sup>०</sup>.

<sup>३</sup> M.H. आवध्यन्ते.

ललणा वल्लह-हुचं विलास-विस-मण्डणाओ बोलैन्ति ।  
 णीसङ्गचिय बन्दी-कइन्दु-किरणाओव णिसासु ॥ ११३९ ॥  
 सरस-मय-ताम्बिमाहय-किसलय-मालायमाण पम्हाइं ।  
 रमण-पवेसथंपिव पियाण वियसन्ति अच्छीइं ॥ ११४० ॥  
 अवहीरिय-पिययम हुत्त-गमण-भय-दिण्ण-सङ्गलाइं ॥  
 कज्जलिय-वाह-लेहाइं होन्ति कीएवि अच्छीइं ॥ ११४१ ॥

॥ ११३९ ॥ ललना वल्लभाभिमुखं विलासविसमण्डनाः संता-  
 पनिवृत्त्यर्थकृतमृणालिकाहारादिकाः बोलैन्ति अतिक्रामान्त निःश-  
 ३ ङ्कमेव बन्दीकृतेन्दुकिरणा इव निशासु ॥ अभिसारिका<sup>१</sup> एवं गच्छ-  
 न्ति । 'कामार्तत्वेन अशङ्काः । अत 'एव 'बन्दीकृतेन्दुकिरणत्वमिव ।  
 चन्द्रो हि चौर्यचरितानां वैसबन्धननिक्षिप्त इव अभयकरः स्तावको  
 ६ वा प्रोत्साहको वैतालिको वेति मतः ॥

॥ ११४० ॥ सरसमदताम्रत्वाहतत्वेन<sup>२</sup> किशलयमालायमानप-  
 क्षमाणि रमणप्रवेशार्थमिव प्रियाणां विकसन्ति अक्षीणि ॥ अक्षिद्वा-  
 ३ रेणैव रमणो रमणीहृदयं विशति । तत्र द्वारापत्रनेत्रे अक्षिपुटकपा-  
 टयोरुद्धाटनं मङ्गलार्थं च द्वारि मदरक्तपक्ष्मकेसरमाला इव विर-  
 ष्यन्ते 'इत्यभिप्रायः ॥

॥ ११४१ ॥ अवधीरयितव्यः सापराधत्वाद्यः प्रियस्तदभिमुखं  
 यद्गमनं तद्गमेन तद्गमननिवारणाय दत्तशृङ्खलानीव<sup>४</sup> ज्जलितबाष्पले-  
 ३ खानि कस्या अपि दृश्यन्ते<sup>५</sup> अक्षीणि ॥ प्राकृते वचनव्यत्ययो मतः ॥

१ MH. 'सारका. २ MH. कामार्तत्वेनाशंक्याभवेतन अत एव, &c., which is not easy to fully restore or even emend conj.ourally. ३ MH. cm. बन्दी. ४ MH. om 'त्वा<sup>०</sup> ५ MH. 'मानः. ६ The ohāyā कस्या अपि दृश्यन्ते corresponds with the reading of J. See Various Readings,

थोएणवि दामिज्जइ ण लेइ गरुयंपि णाम-मन्तक्खं ।  
 इय असमञ्जस हियओ होइ सिणेहेण जुअइ-जणो ॥ ११४२ ॥  
 वलिउद्ध-कवोल-घटन्त-चन्द-बिम्बाण माणइत्तीण ।  
 अन्तो दीसइव णिरोइ-पुअिओ हास विच्छड्डो ॥ ११४३ ॥  
 सासुक्खय-रय-लहुइय-समूससन्तुप्पलोणय-मुहम्मि ।  
 चसयम्मि कावि परिसेस-माण-गरुई चिरा पियइ ॥ ११४४ ॥

॥ ११४२ ॥ स्तोकेनापि दूयते पीड्यते पराङ्मुखो भवति । न  
 चैतत् तदेकार्थानानां कुलमहिलानां युक्तं कर्तुम् ।

३ माणंपि जरस ढज्जइ बहु-महिला-भाङ्गि-भरिय-हिययस्स ।  
 अम्हाण य तग्गय-तम्मणाण को माण-वावारो ॥  
 इति नयेन ।

६ जेण विणा न चलिज्जइ अणुणिज्जइ सो कयावराहोवि ।  
 पत्तेवि गाम-डाहे भण कस्स न वल्लभो अग्गी ॥  
 इत्यादिना च । अतो हेतोर्न लति गृह्णाति गुरुकमपि नामम-  
 ९ न्तक्खम्<sup>१</sup> अपराधम् इत्थसमञ्जसहृदयो भवति स्नेहेन युवातजनः ॥  
 मानखण्डनं नाम हृदयस्य असामञ्जस्यम् ॥

॥ ११४३ ॥ ऊर्ध्वं वलिता विस्मयेन ये कपोलास्तेषु 'घट-  
 मानानि चन्द्रबिम्बानि यासां मानवतीनां मानिनीनाम्'<sup>२</sup> अन्तः दृश्यत  
 ३ इव निरोधपुञ्जितो हाससमूहः ॥ कामिनीनां बहिर्हासाभावात्<sup>४</sup> मुख-  
 मध्यपुञ्जितस्य हासस्य चन्द्रप्रतिबिम्बव्याजेनावस्थानकल्पना कवेः ।  
 विच्छड्डो<sup>५</sup> समूहः ॥

॥ ११४४ ॥ मानजनिःश्वासोस्वातरजस्कत्वेन लघूकृतं सम्य-

<sup>१</sup> MH. ०मन्तक्खं. <sup>२</sup> MH. घवतमानाने. <sup>३</sup> MH माननाम् for माननीनाम्.  
<sup>४</sup> MH. ०भावोन्मुख<sup>०</sup>. <sup>५</sup> MH. विच्छड्डुः.

अहिलासा रहस-विणिग्गएण कामेसु-जज्जरङ्गेण ।  
 कुवलय-णालेण महुं हियएणव कावि आपियइ ॥ ११४५ ॥  
 चिर-संठिओवि वियलइ माणो चिर-वियलिओवि संघडइ ।  
 विवराय-रसं कीलेइ महु-मओ कामिणि-यणम्मि ॥ ११४६ ॥  
 अखलिय-सरीर-वयणो सहाव-हियओसरन्त-मय-धीरो ।  
 मत्तोति णवर णज्जइ कबोल-राएण जुअइ-जणो ॥ ११४७ ॥  
 अङ्गाई पयणुआइपि किंपि गरुएइ महु-मय-विलासो ।  
 हिययाई पुणो लहुएइ माण-गरुयाईवि पियाण ॥ ११४८ ॥

गुच्छसद् यत् उत्पलं तेनावनमितमुखे चपके कापि परिशेषेण मानेन  
 ३ गुर्वी चिरात्पिबति मानवशात् उत्पलस्थगितपानत्वाद्वा ॥

॥ ११४५ ॥ अभिलाषात् रभसाविनिर्गतेन कामेषु\* जर्जराग्नेण  
 कुवलयनालेन मधु हृदयेनेव कापि आपिबति ॥ 'कामस्येषवः कामे-  
 ३ षवस्तैर्जर्जराङ्गेणेति कचित् पाठः ॥

॥ ११४६ ॥ चिरसंस्थितोपि विगलति<sup>१</sup> मानः चिरविगलितोपि  
 संघटते । अतो विपरीतरसं कृत्वा क्रीडति मधुमदः कामिनीजने ॥  
 ३ संभरइ<sup>३</sup> इति पाठे संभ्रियते पुष्टि भजत<sup>४</sup> इत्यर्थः । एतदेव मदस्य म-  
 दत्वं यत् परस्परविरुद्धम् असमञ्जसविकारकारित्वम् ॥

॥ ११४७ ॥ अस्खलितशरीरवचनः स्वभावविभवेन स्वभाव-  
 माहात्म्येन अपसरन् यो मदस्तेन धीरः अत्यक्ताचिचरितः मत्त इति  
 ३ केवलं ज्ञायते कपोलरागेण युवतिजनः ॥

॥ ११४८ ॥ अङ्गानि प्रतनुकान्यपि रागातिशयक्षीणान्यपि

\* MH. कामस्येषवः.    १ MH. विगलितमानः चिरगलतोप.    २ MH. संभर इति  
 for संभरइ इति.    ४ MH. भज इत्यर्थः,

विरह-विणिगाय-सेसव्व विब्भमा मन्द-हियय-संगलिया ।  
 मुह-णीसासा पिय-सगमम्मि सोहन्ति रमणीण ॥ ११४९ ॥  
 सरस-णह-राइ-मग्गेहिं पीण-थण-मण्डलाई तरुणीण ।  
 पिय-संगम-हरिसूसास-रहस फुडियाइव सहन्ति ॥ ११५० ॥  
 संभाविय-काम-हरो उप्पेइ रसं असोउमल्लोवि ।  
 णह-रेहा-फरुस-पओहराण रमणीण परिरम्भो ॥ ११५१ ॥

किमपि गुरूणि आलस्ययोगीनि करोति मधुमदाविलासः हृदयानि ७-  
 ३ नर्लघयति भग्नमानानि संपादयति मानगुरूण्यपि प्रियाणाम् ॥ सर्वस्य  
 मधुमदेन परिरम्भार्थितानि शयोत्पादात् ॥

॥ ११४९ ॥ विरहो वियोगः तदवस्थायां ये विनिर्गतास्तच्छेषा  
 अपीत्यर्थः । विभ्रमा विभ्रमा इवेति संबन्धः । विलासायन्त इवे-  
 ३ त्यर्थः । मन्दहृदयात् वियोगग्लानहृदयात् संक्रान्ता अपि मुखनिः-  
 श्वासाः प्रियसंगमसमये शोभन्ते रमणीनाम् ॥

॥ ११५० ॥ सरसनखराजिमार्गैः पानिस्तनमण्डलानि तरुणीनां  
 प्रियसंगमहर्षश्चासरसैस्फुटितानीव<sup>१</sup> शोभन्ते ॥

॥ ११५१ ॥ संभावितकामभरः । संभारिअपाठे स्मारितका-  
 मभरः । अर्पयति रसम् असौ<sup>२</sup> अमल्लमपि अप्रतिपक्षमपि नखरेखापरुष-  
 ३ पयोधराणां रमणीनां परिरम्भः ॥ अमल्लमपीति भिन्नक्रमः अपिशब्दः ।  
 रसमप्यर्पयति<sup>३</sup> शोभावदित्यर्थः । अवधारणे यथाश्रुति अमल्लमेवेति ॥

<sup>१</sup> MH. om. वि<sup>०</sup>. <sup>२</sup> MH. ०वास<sup>०</sup> may refer to सास the reading of J., but his ०रस<sup>०</sup> must surely be a mistake for ०रभस<sup>०</sup>, which is blundered into ०रस<sup>०</sup> instead of ०रहस<sup>०</sup> in J. <sup>३</sup> MH. रसमप्यति, omitting अपि.

गाढालिङ्गं तण्डा-णिहेण पडिपीलणं पडिवणं ।  
 पदमं कीर्णं भरपीडिण हियण थणयाण ॥ ११५२ ॥  
 पदम-रयरम्भ-रसाणवि तह वच्छ-त्थलोवऊढाई ।  
 जह-पीडिय-जहण-णिरन्तराई जायन्ति अङ्गाई ॥ ११५३ ॥  
 अच्चन्त-मण विलासिणीण परिगलिय-हियय-सुण्णाई ।  
 वड्डन्त-णीरसाई ण सम्पन्तिच्चिय रयाई ॥ ११५४ ॥  
 अण्णोण्णाराहण-खण-खलन्त-हिययावढीरिय-सुहाई ।  
 सुहमम्भहियं रई-वित्थरेण पावन्ति मिहुणाई ॥ ११५५ ॥

॥ ११५२ ॥ गाढालिङ्गनतृष्णानिभेन प्रतिपीडनमिव प्रतिपन्नं  
 प्रथमं कयापि भरपीडितेन हृदयेन स्तनयोः ॥

॥ ११५३ ॥ प्रथमरतारम्भरसानामपि<sup>१</sup> तथा वक्षःस्थलोपगूढानि  
 यथा पीडितजघनत्वेन निरन्तराणि जायन्ते अङ्गानि रतिपरिणामा-  
 ३ वसरे ॥

॥ ११५४ ॥ अत्यन्तमदेन विलासिनीनां परिगलितहृदयत्वेन  
 शून्यानि रतियोग्यविकाररहितानि अत एव [ वर्धमाननीरसानि न  
 ३ समाप्यन्त एव र ]तानि ॥

॥ ११५५ ॥ अन्योन्याराधनार्थं क्षणमात्रं स्खलद्धृदयत्वेन अ-  
 र्थान्तरव्यापारितचित्तत्वेन अवधीरितोपनतरतिसुखानि सुखम् अभ्य-  
 ३ धिर्कं रतैर्विस्तरेण प्राप्नुवन्ति मिथुनानि ॥ तदुक्तम् ।

स्त्रियाश्चिरं<sup>२</sup> शीघ्रमवेक्ष्य चात्मनो विसर्गमर्थान्तरभावनं भजेदिति ॥

तादृचिय किंपि रसं देन्ति प्ररूढेवि प्रेम्प-रायस्मि ।

पिय-दिण्ण-नहाहरणुलसाई रमणीण रमियाई ॥ ११५६ ॥

आवयणोरु गिरन्तर-पीडिय-देहाण हरइ मिहुणाण ।

चलणेसुवि कय-चलणो सव्वङ्गालिङ्गण-विलासो ॥ ११५७ ॥

थण-विम्बेसु बहूणं जोव्वण-लद्ध-परिणाह-वियडेसु ।

सोच्चिय तह-परिणाहो जाओ विरलोव्व रोमञ्चो ॥ ११५८ ॥

पीडिय-पओहरोगाह-णह-पउदेस-दर-समूससियं ।

विमलइ करेण रमणस्स कावि वच्छ-त्थलं हसिरी ॥ ११५९ ॥

॥ ११५६ ॥ ताम्येव कैमपि रसं ददति प्ररूढेपि प्रेमरागे प्रियदत्ता नखा एवाभरणानि तदुल्लासांनां रमणीनां रतामि ॥ <sup>१</sup>उल्ला-  
३ माहिं रमणीहिं इति पाठे <sup>२</sup>उल्लासाभी रमणीभिः सहेत्यर्थः ॥

॥ ११५७ ॥ आवदनोरु वदनादारम्य उरु यावत् [ निरन्तर ]-  
पीडितदेहानां संपुटाख्यकरणविशेषभाजां<sup>१</sup> हरति मिथुनानां चरणेष्वपि  
३ कृतचरणाः सर्वाङ्गालिङ्गनविलासः ॥

॥ ११५८ ॥ स्तनविम्बेषु बधूनां यौवनलब्धपरिणाहत्वेन  
विकटेषु<sup>१</sup> स एव तथापरिणाहः पूर्वदृष्टपरिणाहयुक्तो [ जातो ] विरल  
३ इव रोमाञ्चः ॥

॥ ११५९ ॥ पीडितपयोधरत्वेनावगाढो यो नखपदोद्देशस्तत्रेष-  
त्समुच्छ्वसितं <sup>१</sup>विमर्दयति परामृशति पीडानिवृत्तये करेण दयितस्य  
३ कापि वक्षःस्थलं हसनशीला ॥ लग्ननखक्षतप्रदेशे <sup>२</sup>गाढालिङ्गनमग्न-  
कठिनस्तनस्वेदननिवृत्त्यर्थः <sup>३</sup>हस्तस्पर्शः ॥

<sup>१</sup> MH. भाजो. <sup>२</sup> MH. निकटेषु <sup>३</sup> MH. विमर्दयति. <sup>४</sup> MH.  
गाढालिङ्गेन मग्नकठिनस्तनस्वेदन<sup>०</sup> <sup>५</sup> MH. हररपर्शः.



बहुसो भग्न-द्विय-रमण-णह-सिहा-चुण्ण-विउण-गरुण ० ॥ ।  
 आयासिज्जइ थण-मण्डलेण मज्झालसा तरुणी ॥ ११६१ ॥  
 तणुअत्तण-णमिओयर-पओहरासण्ण-जहण-णिमिय-भुओ ।  
 सोहइ तंस-णुवण्णो बलिओरु-लओ पिआ-सत्थो ॥ ११६  
 दयियाएँ कोवि णिहा-परिस्समुब्भिण्ण-सेय-विन्दुइयं ।  
 परिउम्बइ सुह-णसहिय-पडिबोहन्दोलियं वयणं ॥ ११६२ ॥  
 सम-भाव-पयत्तुसास-सिडिल-णीसह-परिद्वियावयवो ।  
 दर-लक्खिय-दुब्बलोव्व होइ णिदासु जुअइ-यणो ॥ ११६३ ॥

॥ ११६० ॥ बहुशो भग्नस्थितानि यानि रमणनखशिखाचू-  
 र्णानि तैर्द्विगुणगुरुणा आयास्यते स्तनमण्डलेन क्षाममध्यालसा तरुणी ॥  
 ३ [ तरुणी ] इति स्तनकर्कशतापरम् ॥

॥ ११६१ ॥ तनुत्वात् भरेण नतोदरत्वात् पयोधरासन्ने जघने  
 निक्षिप्तभुजः शोभते तिर्यङ्घ्रिषणः शय्यायां बलितोरुलतः प्रिया-  
 ३. सार्थः ॥ गुमैण्णो निषण्णः । सुरतश्चानैकपाश्वनिषण्णो विराजन  
 इत्यर्थः ॥

॥ ११६२ ॥ दयितायाः कोपि निद्रापरिश्रमोद्धिन्नस्वेदाबिन्दु-  
 च्छितं परिचुम्बति निद्रासुखेन न सोढो यः प्रतिबोधस्तेनान्दोलितं  
 ३ वदनम् ॥

॥ ११६३ ॥ श्रमभावप्रवृत्तोच्छ्वासशिथिलनिःसहपरिष्ठितावयवः  
 ३ ईषलक्षितदौर्बल्य इव भवति निद्रासु युवतिजनः ॥ श्वांसांश्मातंश-  
 ३ रीरत्वात् कामकृतं क्षामत्वं मनाग् लक्ष्यते न तु सम्यक् ॥

णवरिअ णरिन्द-विक्रम-वियड-कहावसर-समुह-सुर-मुक्ता ।  
 कुसुम-णिवहोव्व णिवडइ णहाहि तारा-लवुणीलो ॥ ११६४ ॥  
 जायं तारा-वड्ढा वायन्त-मुणाल-पाडल-मऊहं ।  
 बिम्बं अबाल-जम्बू-फल-भङ्ग-पिसङ्ग-परिवेसं ॥ ११६५ ॥  
 ओसारियम्मि पच्छा सिण्हाल्लिय-तिमिर-केस-हत्थम्मि ।  
 णिवडन्ति सलिल-बिन्दुव्व तारया रयणि-तरुणीए ॥ ११६६ ॥  
 ल्हसिय-ठिय-मय-विच्छाय-मज्झ-ससि-बिम्ब-चुम्बियं सहइ ।  
 दहुर-उडं व दर-फुडिय-वियड-पुड-मण्डलं गयणं ॥ ११६७ ॥

॥ ११६४ ॥ अनन्तरं नरेन्द्रविक्रमविकटकथावसर इति कृत्वा  
 सुरवैधूर्भिर्विमुक्तः कुसुमनिवह इव निपतति नभसस्तारालवानाम्  
 ३ उत्पीलः समूहः ॥ प्रभातसमये किल सूक्ष्मताराः पतन्ति काश्चिन् ।  
 तिरोधानं वा पतनम् । तच्च पुष्पवृष्टित्वेनोत्प्रेक्षितं यशोवर्मणश्चरित-  
 निबद्धवाक्यपतिकथास्तुतये ॥

॥ ११६५ ॥ जातं तारापतेः शुष्यन्मृणालवत्पाटलमयूखं बिम्बम्  
 अबालं जरटं यज्जम्बूफलं तद्भङ्गवन्पिशङ्गपरिवेषम् ॥

॥ ११६६ ॥ अपसारिते अरुणोदयेन पूर्वादिदिग्भ्य उत्कालितं  
 पश्चाच्च पश्चिमभागे स्थिते अवश्यायार्द्राकृततिमिरनिकर एव केश-  
 ३ पांशस्तत्र निपतन्ति सलिलबिन्दवस्तारका रजनीतरुण्याः ॥ सिण्हा  
 अवश्यायः । उल्लियं आर्द्राकृतम् ॥

॥ ११६७ ॥ हसितस्थितं मृगविच्छायमध्यं यच्छाशिबिम्ब  
 तेन चुम्बितं शोभते ददर्शस्त्रयो वाद्यभाण्डाविशेषश्चर्मपिनद्धस्तत्पुट  
 ३ इव ईषस्फुटितविकटपुटमण्डलं गगनम् ॥ स्फुटितत्वं रविदार्ष्टतम-  
 स्कत्वम् ॥

अस्थाय-तलिण-तारत्तणेण तंचेय पद्म-परिविरलं ।  
 पच्छा पुञ्जिज्जन्तं पुणोवि वियेडइ गह-अकं ॥ ११६८ ॥  
 अरुण-विराविय-तणुयायमाण-संज्झा-रसानुलित्तवं ।  
 थोय-त्थोयमुसालोय-पण्डुरं होइ गयण-यलं ॥ ११६९ ॥  
 पम्हन्तर-लक्खिय-पण्डु-भाव-विसम-प्पहं समुप्पयइ ।  
 सिण्हा-हय-सामायन्त-मसिण-देहं कवोअ-उलं ॥ ११७० ॥  
 आरोहिणा पहाय-कमेण परिपिञ्जरत्तणमुवेन्ता ।  
 विडवेसु फल-विसेसा परिणाम-गुणं व गेण्हन्ति ॥ ११७१ ॥

॥ ११६८ ॥ अस्तागततनुतारत्वेन तदेव प्रथमप्रविरलं प्रधिर-  
 लस्थूलतारकत्वेन पश्चात्पुञ्जीक्रियमाणं रविकरनिकरेण मिस्रीभवत्  
 ३ पुनरपि विकटयति <sup>१</sup>विकटत्वमाचरति ग्रहचक्रं वस्तुष्ट्या ॥

॥ ११६९ ॥ अरुणविराजिततनूयमानसंध्यारसानुलिप्तमिव  
 स्तोकस्तोकम् उषसः प्रभातकालस्य आलोकेन पाण्डुरं गगनतलम् ॥

॥ ११७० ॥ पक्षमान्तरलक्षितपाण्डुभावत्वेन विषमप्रभं समु-  
 त्पतति सिण्हा अवश्यायस्तेन पृष्ठतः <sup>२</sup>क्षतम् अत एव श्यामा-  
 ३ यमानमसृणदेहं कपोतकुलम् ॥ पक्षमान्तरैर्दृश्यमाना <sup>४</sup>यत्क्षताः प्र-  
 देशाः <sup>५</sup>पाण्डुरीकृतास्तत्परिवर्तिनः श्यामायमाना इति वैषम्यम् ॥  
 बिहंगकुलमिति कचित् पाठः ॥

॥ ११७१ ॥ आरोहणशीलेन प्रभातक्रमेण परिपिञ्जरत्वमुप-  
 यन्तः प्राप्नुवन्तः विटपेषु फलनिवेशाः परिणामगुणमिव वर्हन्ति ॥  
 ३ अरुणकरविद्धत्वेन <sup>६</sup>अपकान्यपि पकानीव फलानि लक्ष्यन्त इत्यर्थः ॥

<sup>१</sup> MH. 'भूवंत्युन'°.  
<sup>२</sup> MH. om. वि°.  
<sup>३</sup> MH. पण्डुरीकृतास्तत्परि°,  
<sup>४</sup> MH. यत्क्षताः. The emendation is conjectural.  
<sup>५</sup> MH. अरुणकरविद्धत्वेन°.

<sup>६</sup> MH. कृतम्. The emenda-  
 tion is conjectural.  
<sup>७</sup> MH. अरुणकरविद्धत्वेन°.

मिहु [णीहँ रइ] रसायाम-खेय-खण-लङ्ग-गरुय-णिदेहि ।  
 पडिबुज्जिज्जइ कह-कहवि सालसं रयणि-विरमम्मि ॥ ११७२ ॥  
 तम-लोह-लोठयाणुगय-मुक्क-गोस-प्पहो तलिण-मूलो ।  
 गह-पलहि-वीय-निवहो पच्छा पुञ्जिज्जइ णिसाए ॥ ११७३ ॥  
 आआसेइ पईव सलोल-कज्जल-सिहा-दरुव्वत्ते ।  
 सकय-गहंव पच्चूस-मारुओ वास-गेहेसु ॥ ११७४ ॥

[ ॥ ११७२ ॥ मिथुनैः रतिरसायामस्त्रेदक्षणलब्धगुरुकनिद्रैः प्र-  
 तिबुध्यते कथंकथमपि सालसं रजनिविरमे ॥ ]

[ ॥ ११७३ ॥ तमोलोहलोठकानुगतमुक्तप्रभातप्रभः विरलमूलः  
 ग्रहकार्पासबीजनिवहः पश्चात् पुञ्जीक्रियते निशया ॥

३ प्रभातकाले ग्रहनिवहो मुक्तप्रभः मन्दप्रभः सन् क्रमेण पूर्वदि-  
 ग्भागेभ्यो विनश्यन् पश्चिमदिश्येव पुञ्जीकृत इव दृश्यते । तत्रोत्प्रे-  
 द्यते । तमोरूपलोहमयलोठकानुगतकार्पासबीजनिवहो यथा कयापि  
 ६ स्त्रिया पश्चिमभागे पुञ्जीक्रियते तद्वदिति । लोठकः कार्पासबीजनि-  
 प्कासनार्थो यन्त्रविशेषः । मुक्कगोसप्पहो प्रभाते मुक्ता प्रभा येन  
 सः । तलिणमूलो पूर्वदिशि प्रथमदृश्यमानेन तेजसा नष्टा अघस्तना  
 ९ ग्रहा यत्र तादृशः ॥ ]

॥ ११७४ ॥ 'आयासयति प्रदीपान् सलोलकज्जलशिखेषुदुहृ-  
 तान् । सकज्जललोलशिखा आवर्त्य । आवर्तनमावेष्टनम् । सकच-  
 ३ ग्रहमिव प्रस्यूषमारुतो रतिवासगृहेषु ॥

तंचेय तिमिर-मलिणं जायं अरुण-प्यहा-हयं गयणं ।  
सीसयमिव सिन्दूरत्तणेण पडिवण्ण-परिणामं ॥ ११७५ ॥  
गेहन्ति कण्ठ-फरुसाईं कहवि रयणी-जलाणुभावेण ।  
विहया बलग्ग-रय-संणिवेस-गरुयाईं बीयाईं ॥ ११७६ ॥  
रुण्णारुण-णयणाओव णिसा-विसूरन्त-णलिणि-सोएण ।  
सोहन्ति जलोल्ल-ट्ठिय-चक्काय जुयाओ वावीओ ॥ ११७७ ॥  
ससिणो समोसरन्ती अत्थाअल-मत्थय-त्थ-बिम्बस्स ।  
घोलइ सहयार-रसग्ग-तलिण-परिपण्डुरा जोण्हा ॥ ११७७ ॥

॥ ११७५ ॥ तदेव तिमिरमलिनं जातम् अरुणप्रभाहतं सत्  
'गगनं सीसामिव सिन्दूर [स्वेन प्रतिपन्नपरिणामं] भवति ॥

॥ ११७६ ॥ गृह्णन्ति कण्ठपरुषाणि कथमपि रजनीजलानुभा-  
वेन 'अवश्यायसंवाग्धिना विहगा अवलम्बरजःसनिवेशगुरूणि बीजानि  
३ धान्यकणादीनि ॥

॥ ११७७ ॥ रुदितेन अरुणनयना इव निशि रात्रौ विसूरयन्ती  
राविवियोगदुःखमनुभवन्ती या नलिनी तच्छोकेन शोभन्ते अवश्याय-  
३ जलाद्रिस्थितचक्रवाक्युगा वाप्यः ॥ जलाद्रिम् अतिरक्तं चक्रवाक्युगं  
दृश्यते । तदेव रोदनारुणं नयनयुगमिव ॥

[ ॥ ११७८ ॥ शशिनः समपसरन्ती अस्ताचलमस्तकस्थबि-  
म्बस्य घूर्णते सहकाररसाग्रतलिनपरिपाण्डुरा ज्योत्स्ना ॥ रसाग्र  
३ रसनाग्रम् । रसनैव रसा । मञ्जरीति यावत् । मञ्जरीरसनयोः  
साम्यात् । तलिनं विरलम् ॥ ]

असंहिय-विमुद्ध-सुकयावयंस-सप्पुरिस-सुचरिउम्मारो ।  
 विबलायइ कलि-कालोव्व भिण्ण-हियओ तमुग्घाओ ॥  
 कोऊहल-मिलिआमर-विमाण-रयण-प्पहा-विभिण्णोव्व ।  
 जाओ अजड-जवा-कुसुम-पाडलो णह-यल-वियाणो ॥ ११८० ॥  
 परिगलिय-पण्डु-तारा-दलस्स णह-साहिणो विणिक्खमइ ।  
 णव-किसलय-सोहग्गेण पढममरुणुग्गमालोओ ॥ ११८१ ॥  
 इट्ठा-चुण्णवं किरन्तमुद्धमरुणायवं परिप्फुरइ ।  
 रविणो गयणासि-णिसाण-चक्क-वलओवमं विम्बं ॥ ११८२ ॥  
 जलहिस्स पुणोवि समागमं व बहलत्तणेण सुयन्तं ।  
 अपुणागमणायव तं तिमिरं उम्मूलिअं रविणा ॥ ११८३ ॥

[ ॥ ११७९ ॥ असोढविशुद्धसुकृतावतंससत्पुरुषसुचरितोद्धारः  
 विबलायइ विपलायते कलिकाल इव भिन्नहृदयः तमउद्धातः ॥ ]

॥ ११८० ॥ प्रकृतकथाकर्णनकुतूहलमिलितामरविमानरत्न [प्र-  
 भाविभिन्न] इव जातः अजडं पक्वं जवाकुसुमं बिन्दुमतीपुष्पं तद्व-  
 ३ त्पाटलो नभस्तलवितानः ॥

॥ ११८१ ॥ परिगलितपाण्डुतारादलस्य नभःशास्त्रिनो विनि-  
 ष्कामति नवकिशलयसौभाग्येन प्रथमम् अरुणोद्गमालोकः ॥ दलानि  
 ३ जीर्णपर्णानि । अरुणोद्गमो लोहितनवकिशलयसमुद्भवोऽपि ॥

॥ ११८२ ॥ इष्टकाचूर्णमिव \*विकिरत्\* अरुणातपं लोहितप्रभं  
 परिस्फुरति रवेः संबन्धि गगनमेवासिः खड्गस्तस्योपस्कारार्थं यन्नि-  
 ३ शानचक्रवलयं तीक्ष्णायसभाण्डं तदुपमं विम्बम् ॥

॥ ११८३ ॥ १जलधेः पुनरपि समागममिव बहलत्वेन सूच-

णवरिय णिवडिय-रयणि-विरम-कायन्व-णिव्बुओ ताण ।  
 सो साहिउं पयसो चरिअं चाणक-चरिअस्स ॥ ११८४ ॥  
 णवरिय णिवडिय-तम-लोह-ठङ्क-परिसुद्धि-सुक्क-विण्डासु ।  
 आसा-भित्तिसु पत्थिव-पसत्थि-जोगासुव ठियासु ॥ ११८५ ॥  
 अग्ग-द्विय हरिय तुरङ्ग-पल्लवे मङ्गलाय कलसेव्व ।  
 तक्खणमुत्तिवसे तरणि-मण्डले वासव-दिसाए ॥ ११८६ ॥

यत्<sup>१</sup> अपुनरागमनायेव तत् तिमिरम् उन्मूलितं रविणा ॥ किल तमसि  
 ३ संमुखे जलधिसमागमो जलधौ मज्जनं रवेरभूत् । तेन वैरकारणेन  
 परिपूर्णोदितेन रविणा समूलमुन्मूलितं तिमिरं पुनरनागमनाय तस्य  
 अनिष्टनिमित्तस्य तमसः ॥

॥ ११८४ ॥ अनन्तरं निर्वर्तितरजर्नाविरामकर्तव्यः अत एव  
 निर्वृतः सुखितः सन् तेषां पूर्वप्रक्रान्तप्रष्टृणां स वाक्पतिराजः शांसितुं  
 ३ कथयितुं प्रवृत्तश्चरितं चाणक्यचरितस्य यशोवर्मणः ॥

॥ ११८५ ॥ अथ गाथाविंशत्या कुलकम् ।

अनन्तरं<sup>२</sup> निर्वर्तितः पृथक्कृतस्तम एव<sup>३</sup> लोहटङ्कस्तक्षकारघटनभाण्डं  
 तेन या परिशुद्धिस्तया तुङ्गविकटासु आशा दिशस्ता एव भित्तय-  
 ३ स्तासु पार्थिवप्रशस्तियोग्यास्विव स्थिनासु  
 प्रशस्तिर्यत्र<sup>४</sup> चरितमुत्तमं लिख्यते ॥

॥ ११८६ ॥ अग्रस्थिता हरितवर्णास्तुरगाः पल्लवा यत्र तत्र  
 मङ्गलाय कलशे इव तरक्षणमुत्क्षिप्ते तरणिमण्डले आदिस्यन्निम्बे  
 ३ वासवदिशा ऐन्द्रा दिशा नायिकया

१ MH. सूचयतम्. २ So, MH. explaining an impossible reading (णिव्व-  
 खय<sup>०</sup>) ! See Various Readings ३ So, MH. ४ MH. प्रशस्तिर्यत्र चरित<sup>०</sup>.  
 for प्रशस्तिर्यत्र चरित<sup>०</sup>,

पहु-कित्ति-णिसमणुसुअ-हियय-क्खलिअ-रमणाहिलासासु ।  
 अन्दोलिऊण सुर-सुन्दरीसु रहसा विणिन्तीसु ११८७  
 कुसुम-वरिसुसुआमर-विलुत्त-मणि-मउल-कन्दल-दलासु ।  
 विरलायन्तीसु सुरिन्द-मन्दिरुज्जाण-वीहीसु ११८८  
 अम ओवओय-परिहिट्ट-कण्ठ-महुरीहुयन्त-रसियम्मि ।  
 मङ्गल-जीमूअ-उलम्मि गयण-वट्ठे पउट्टम्मि ११८९  
 चलिअम्मि रहस-विअलिअ-कण्हाइण-णिअलिण्णं मुणि-अणम्मि ।  
 कोऊहल-पत्थिय-गयण-हरिण-पडिवण्ण-चलणेव्व ११९०

॥ ११८७ ॥ प्रभुकीर्त्याकर्णनोत्सुकहृदयाश्च ता रमणाभिलाष-  
 स्खलिताश्च उभयाकृष्टहृदयत्वेन आन्दोल्य किं यशोवर्मचरितमा-  
 ३ कर्णयामः उत पतिसुरतसुखमनुभवामः इति संशय्य सुरसुन्दरीषु  
 रभसा आवेशेन विनिर्यन्तीषु निःसरन्तीषु गृहेभ्यः कथाकर्णनाय

अनेन प्रियतमसमागमसुखादपि<sup>१</sup> यशोवर्मसच्चरिताकर्णनं सुखमि-  
 त्युक्तम् ॥

॥ ११८८ ॥ कुसुमवर्षोत्सुकामरविलुप्तमणिमयमुकुलकन्दल-  
 दलासु अत एव विरलायन्तीसु<sup>२</sup> विरलत्वमाचरन्तीषु सुरेन्द्रमन्दिरो-  
 ३ ध्यानवीथीषु  
 वीथ्यो मार्गाः ॥

॥ ११८९ ॥ अमृतम् उदकम् तदुपयोगेन परिघृष्टकण्ठत्वात्  
 मधुरीभवद्रसिते मङ्गलजीमूतकुले गगनपृष्ठोपैवृष्टे<sup>३</sup> सति

॥ ११९० ॥ चलिते रभसविगलितकृष्णाजिनैर्निगडिते बद्धचरणे  
 [मुनिजने] कौतूहलप्रार्थितगगनहरिणप्रतिपन्नचरण इव

<sup>१</sup> MH. °समद° for °समागम°.

<sup>२</sup> MH. विरलायन्तीषु,

<sup>३</sup> MH. गगमृष्टोपवृष्टे



विणयादत्त-णराहिब-चरिअ-समायण्णणायरेणं ।  
 आमुक्क-पायवासण-बन्धेसु विहंगम-कुलेसु ११९१  
 लम्बि-महा-दप्पण-संकमन्त-संमद्-णिरवयासेसु ।  
 भवण-क्खम्भावालि-सिहरमारुहन्तेसुव जणेसु ११९२  
 धवलिज्जन्त-समुण्णय-पहु-जस-पासाय-घडिअ-मञ्चं ।  
 कम-लम्बिअ-तिअस-विमाण-मण्डलं णह-यलं जायं ॥११९३॥

३ गगनहरिणो मृगशिराश्चन्द्रमृगो वा । मुनीनां च वनवासिनां  
 विश्वासाच्चरणोपगता मृगाभवन्ति ॥

॥ ११९१ ॥ विनयारब्धनराधिपचरितसमाकर्णनादरेणेव [आ]-  
 मुक्तो बुभुक्षार्तत्वात् त्यक्तः पादपेष्वासनबन्धो यैस्तेषु विहंगमकुलेषु  
 ३ सत्सु

॥ ११९२ ॥ लम्बनशीलमहादर्पणसंक्रान्ताः प्रतिबिम्बिताः सं-  
 मर्देन निरवकाशाश्च ये तेषु भवनस्तम्भावालिशिखरमारोहस्त्विव  
 ३ जनेषु सत्सु

॥ ११९३ ॥ किंच<sup>१</sup> । धवलीक्रियमाणाः समुन्नतप्रभुयशोरूपाः  
 प्रासादकल्पा<sup>२</sup> घटिता रचिता मञ्चा यत्र तत्रेव<sup>३</sup> क्रमल<sup>४</sup>ञ्छितत्रिदश-  
 ३ विमानमण्डले\* नभस्तले\* जाते\* सति

संवलिज्जन्तेति<sup>५</sup> पाठे संवलयमानेत्यर्थः । कमलम्बिय<sup>५</sup> इति क-  
 चित्पाठः । क्रमलम्बितेत्यर्थः । त्रिदशविमानसंनिधानं तु यशोवर्मस-  
 ३ चरिताकर्णनाय ॥

<sup>१</sup> So MH. Should not these words occur rather at the beginning of the next verse ? <sup>२</sup> MH. प्रसाद<sup>०</sup>. <sup>३</sup> MH. तत्रैव. <sup>४</sup> So MH.

<sup>५</sup> MH. कवलंबिये.

किं च ।

तुह धारा-संदाणिअ-गइन्द-मुत्ता-हलो असी जयइ ।  
 गउड-गल-च्छेअ-वलग-संठिएआवली ओव्व ॥ ११९४ ॥  
 सम-जाइत्तण-संभाविओवयारेहिं णिअय-चलणेहिं ।  
 पोच्छाहिअव्व चलणे तु एन्ति णिअलाविला रिउणो ॥ ११९५ ॥  
 कर-सन्दिरेण सोहसि तदियसं दाण-वारिणा देव ।  
 हिअय-भरिअस्स करुणा-रसम्बुणो णिग्गमेणंव ॥ ११९६ ॥  
 णन्दइ तुह विणिअत्तस्स आसमुइं दिसाओ जेऊण ।  
 लच्छी पुणोवि पिउणा संपेसण-दिण्ण-विहवव्व ॥ ११९७ ॥

॥ ११९४ ॥ अस्मिन्नवसरे यशोवर्मविषयाः कवीनामेवंभूता  
 आलापाः प्रवृत्ता इत्याह । हे राजन् तव संबन्धी धारासंदानितग-  
 ३ जेन्द्रमुक्ताफलः आसिः खड्गो जयति गौडगलच्छेदात् अवलम्बा अद्य  
 यावत् संस्थिता <sup>१</sup>एकावलिः गलाभरणरूपा लता यत्र स इव ॥

॥ ११९५ ॥ अस्मदीयचरणानां यशोवर्मचरणयोश्च तुल्या च-  
 रणजातावुत्पत्तिः । अतः समजातिस्वेन संभावितोपकारैर्निजकचरणैः  
 ३ प्रोत्साहिता इव चरणौ तव <sup>२</sup>आयान्ति त्वच्चरणौ नमस्कुर्वन्ति निग-  
 डाविला निगडैर्बद्धा रिपवः ॥ चलणे तुलन्ति [इति] पाठे तुलन्ति  
 तव चरणौ धारयन्तीत्यर्थः ॥

॥ ११९६ ॥ <sup>४</sup>करस्यन्दनशीलेन शोभसे प्रतिदिवसं दानार्थेन  
 वारिणा हे देव भृतहृदयकरुणारसाम्बुनो निर्गमेगेव ॥

॥ ११९७ ॥ नन्दति वर्धतेतरां तव [वि]निवृत्तस्य आसमुद्रं दिशो

1 J. K. P. give these words ( though as regards J see note on previous page ). De only omits them, though it reads <sup>०</sup>मण्डलं <sup>०</sup>जयं and not <sup>०</sup>मण्डले <sup>०</sup>गए in the previous verse. 2 MH. एकाली. 3 MH. तर.

4 MH. <sup>०</sup>स्पन्दन०.

कारासु पढममणुहूय-णिअल-मल-मग-लञ्छणा चलणा ।  
 तई छेइज्जन्ति विइण्ण-काल-सुत्तव्व सत्तूण ॥ ११९८ ॥  
 संकन्त-महि-रओ-धूसराई संपइ तुहं पणामेसु ।  
 भिउढी मइलण-भीअव्व रिउ-णडालाई णारुहइ ॥ ११९९ ॥  
 गरुअयर-मत्त-वारण-खन्ध-समारुहण-विरलिण्णव ।  
 ऊरु-जुएण विराअइ सहाव-विअडं गयं तुज्झ ॥ १२०० ॥  
 धेप्पइ अगुणीहिं गुणिव्व जेण गुण-गारवेण वो अप्पा ।  
 तेणेय तंपि मण्णासि अप्पाणमणाज्जिअ-गुणं ॥ १२०१ ॥

जित्वा लक्ष्मीः पुनरपि पित्रा संप्रेषणदत्तविभवेव ॥ पुनः प्रेषणं नवो-  
 ३ दाया भर्तृगृहात्प्रत्यावृत्ताया भूयो भर्तृगृहविसर्जनम् ॥

॥ ११९८ ॥ कारासु बन्धनगृहेषु प्रथमम् अनुभूतनिग-  
 लमलमार्गलाञ्छनाश्चरणास्त्वया आच्छेद्यन्ते वितीर्णकालसूत्रा इव  
 ३ कृत्वा शत्रूणाम् ॥

॥ ११९९ ॥ पादपतनवशेन संक्रान्तमहीरजस्कतया पाण्डुराणि  
 मलिनानि संप्रति तव प्रणामेषु भ्रुकुटिः मलिनीकरणभीतेव रिपुल-  
 ३ लाटानि नारोहति ॥ जितसर्वत्वाद्भ्रुकुटिविषयस्तव न कश्चिदिति  
 तात्पर्यार्थः ॥

॥ १२०० ॥ गुरुतरराजैवारणस्कन्धारोहणाय<sup>१</sup> विरलितेनेव  
 ऊरुयुगेन विराजते स्वभावविकटं गमनं तव ॥

॥ १२०१ ॥ गृह्यते अगुणिभिर्गुणीव<sup>२</sup> येन गुणगौरवेण वो यु-  
 ष्मार्कं संबन्धिना । प्राकृते वचनव्यत्ययात् तव संबन्धिना । आस्मा ।  
 ३ तेनैव स्वमपि मन्यसे आस्मानमनर्जितगुणमिव ॥ तव मण्डले नि-  
 गुणा अपि वास्तव्याः सगुणमिव आत्मानं त्वद्गुणैरेव मन्यन्ते त्वद्गुण-  
 गौरवं परोपकारपर्यवासितगुणत्वं तव बुद्ध्या । अत एव स्वमपि तेनैव

<sup>१</sup> MH. पादपतन<sup>०</sup>.

<sup>२</sup> MH. विलितेनेव.

<sup>३</sup> MH. गुणीवे.

जाहेच्चिअ तं चलणोणयाण अवरिं करं पसारेसि ।

लच्छी भुअ-ट्टिया वो ताहेच्चिय तेसु संकमइ ॥ १२०२ ॥

अक ओवयार-तणुआ अभग्ग-पसरेसु तुज्झ दीसन्ति ।

संकन्ता इव अलएसु केस-हत्था रिउ-पियाण ॥ १२०३ ॥

६ गुणगौरवेण निजेन गुणमाहात्म्येन अनर्जितगुणमिव अगुणमिवात्मानं मन्यस इत्यर्थः ॥ अपरे अपरथा पठन्त्येताम् ॥ घेप्पइ गुणीहिं अगुणोव्व जेण गुणगारवेण वो अप्पा । तेण तुमं पि न मज्जासि अ-  
९ प्पाणमणज्जिअगुणं व ॥ अयमर्थः । येन गुणगौरवेण विभवशून्येन गुणिभिरात्मा अगुण इव निष्फलगुणो ज्ञायते तेन त्वमपि नात्मानम् अनर्जितगुणं निष्फलप्रायगुणं मन्यसे । दैन्यशून्यगुणत्वात् सविभ-  
१२ वगुणत्वेन । अनर्जितगुणमिति पाठे अनर्जितगुणदर्पमिति व्याख्येयम् । पूर्वो 'व'शब्दः एवार्थे येनैव तेनैवेति योज्यः । जनगुणगौरवेण पला-  
लभारायमाणत्वबुद्ध्येत्यादि व्याख्येयम् ॥

॥ १२०२ ॥ यदैव त्वं चरणावनतानाम् उपरि करं प्रसारयसि दयालुतया करेण शिरसि स्पृशसि लक्ष्मीर्भुजास्थिता सती वः युष्मा-  
३ कम् । तवेत्यर्थः । तेषु तदैव संक्रामति ॥ प्रसादसमये दौर्गत्य-  
मपसारयसीत्यर्थः ॥

॥ १२०३ ॥ मुक्तोपचारत्वेन त्यक्तस्नानप्रसाधनादित्वेन तनुकाः अभग्नप्रसरेषु कर्तनाभावाच्चतुर्दिक्षु प्रलम्बमानेषु तव दृश्यन्ते संक्रान्ता  
३ इव अलकेषु केशहस्ताः बालभञ्जिका<sup>१</sup> रिपुप्रियाणां संबन्धिन्यः ॥  
तदधीनजीवनास्ताद्विषयदुःखेन मन्दीभूता इवेत्यर्थः । तव संबन्धिनीनां रिपुप्रियाणां संबन्धिन्यः केशहस्ता अलकेषु [तव] संक्रान्ता इव दृश्य-  
६ न्ते । अन्यथा कथं केशभारस्यातिविततत्वम् इति योजना कार्या ॥

इय ताहे भावागय-पञ्चकरवायन्त-णर-वइ-गुणाण ।

विबरोक्खम्मि वि जाया कइण संबोहणालावा ॥ १२०४ ॥

अवि य ।

अह सुद्धम्मि अ णिहसुत्थ-कञ्चणाहरण-रय-पिसङ्गम्मि ।

जायम्मि सुवण्णमएव्व तम्मि जण-संसिए दिअसे ॥ १२०५ ॥

संकन्तासेस-सरस्सइत्तणेणं व साहिरे तम्मि ।

जाओ खणेण मूयल्लिओव्व कोऊहला लोओ ॥ १२०६ ॥

किं च ।

वीसम्भमगन्तूणं व विसम-महिला-सहाव-दोसेण ।

बाहिंचिय वेरि-सिरीओ जेण पणईण दिण्णाओ ॥ १२०७ ॥

॥ १२०४ ॥ इति तदा प्रभातसमये भावागतत्वात् भावनातिश-  
यप्रापितत्वात् प्रत्यक्षयमाणनरपतिगुणानां विपरोक्षेपि अप्रत्यक्षत्वेपि  
३ राज्ञि जाताः कवीनां संबोधनालापाः ॥ २० ॥ कुलकम् ॥

॥ १२०५ ॥ १२०६ ॥ अनन्तरं सर्वत्रैव निघृष्यमाणका-  
ञ्चनाभरणरजःपिशङ्गे जाते सुवर्णमय इव तस्मिन्नांशसिते दिवसे

३ संक्रान्ताशेषसरस्वतीस्त्वेनेव श्रोतृजनमुखारविन्दान्निःसृतसमस्त-  
वचनेनेव कथिते कथयितुं प्रारब्धे तस्मिन् कथयितुम् उपक्रान्ते  
नृपसुचरिते । साहिरे तस्माति पाठे शासनशीले कथनशीले तस्मिन्  
६ वाक्पतिराजे सति । जातः क्षणेन मूर्कीकृत इव कौतूहलालोकः  
श्रोतृजनः ॥

॥ १२०७ ॥ विश्रम्भम् अगत्वेव विषममहिलास्वभावदोषेण  
बाह्य एव वैरिश्रियो येन प्रणयिभ्यो दत्ताः ॥

जस्स विअयाहिसेए विवक्ख-देवीहिं णव-णिओआहिं ।  
 पीआई तक्खणूपिअ-चमरन्तरियाइं अंसुइं १२०८  
 तस्स इमं पावणमहिणवं च चित्तं च विम्हय-करं च ।  
 सीसइ चरिअमचरमं णराहिवइणो णिसामेह ॥ १२०९ ॥

कइ-राय-लञ्छणस्स वप्पइ-रायस्स गउड-वहे  
 गाहावीढं समत्तं ॥

॥ १२०८ ॥ यस्य विजयाभिषेके विपक्षवन्दीभिर्नवानियो-  
 गाभिः। पीतानि रुद्धानि आच्छादितानि तत्क्षणार्पितचमरान्तरितानि  
 ३ कृत्वा चमरैर्व्यवधाय<sup>१</sup> दर्शनभयात् अश्रूणि

॥ १२०९ ॥ तस्यैतत्पावनं पवित्रीकरणम् अभिनवम् अन्यत्रादृष्टं  
 च<sup>२</sup> विस्मयकरं [च] अत एव चित्रं च आश्चर्यकारि तथा<sup>३</sup> विचित्रं शि-  
 ३ ष्यते चरितम् अचरमम् अपाश्चात्यम् अग्रणीत्वेन व्यवस्थितम् ।  
 प्रधानमिति यावत् । नराधिपतेः तन्निशमयत आकर्णयत<sup>४</sup> ॥

<sup>४</sup>जालान्धरीयभट्टश्रीमदुपेन्द्रहरिपालविरचितगौडवधसारटीका <sup>५</sup>परिपूर्णा ॥

<sup>१</sup> MH <sup>०</sup>व्यवधानदर्शन<sup>०</sup> for व्यवधाय दर्शन<sup>०</sup>. <sup>२</sup> So MH. This chhāyā refers to J's reading. See *Various Readings*. <sup>३</sup> MH. आकर्णयताम्.

<sup>४</sup> So MH <sup>५</sup> MH. inserts here the following lines:—

चित्रं चेतो मदीयं खलमखिलमुत प्राप्तचैतन्यभावं  
 विश्रान्तिं नास्य यस्मात्कचिदिह भुवनेष्वत्र नान्यस्य जन्तोः ॥  
 सौहार्दं वा ममैवाविरचितसुशिरोनामदत्तावधाने  
 श्रीकान्ते मादृशेषु प्रविरतमनसि प्रोक्तमातं च चेतः ॥ १ ॥

## Appendix A.

*Stanzas found in some of the MSS, and not inserted  
in this Edition*

	In the other Stanza	In the other Stanza	In the other Stanza
a. सो जयइ गोव-भावे जो विमलिय-गूढ-नाहि-नलिणाहि । नीसरमाणेहिंचेय परिमलं वहइ ससिएहिं ॥	12	12	12
b. केऊरोरअ-सुङ्कार-संकुले बाण-भुअ-वण-च्छेया । सो जयइ सनीसासेव्व वहइ जो अमरिसा बाहू ॥	33	33	41
c. उद्धं अन्धय-रिउणो नयणं पज्जलिय-तारयं नमह । उक्करिसिय-पडिचक्कं चक्किणो बाण-भङ्गम्मि ।	b	b	b

[a. सो जयति गोपभावे यो विमर्दितगूढनाभिनलिनात् निःसरद्भिरेव परिमलं वहति श्वसितैः ॥ गोपभावे नाभिनलिनं गूढं सदापि यस्य परिमलयुक्तश्चसितानां कारणमभूत् स गोपः कृष्णो जयतीत्यर्थः ॥ ]

[b. केयूरोरगफूत्कारसंकुलौ बाणभुजवनच्छेदात् सो जयति सनिः-  
श्वासाविव वहति यः अमर्षाद् बाहू ॥ शिवप्रियस्य बाणासुरस्य भुजा  
विष्णुना छिन्नाः । तेन जातामर्षौ शिवस्य बाहू निःश्वस्त इवेति ।  
वस्तुतस्तु केयूरार्थे धृता उरगा निःश्वसन्तीति तात्पर्यम् ॥ ]

[c. ऊर्ध्वम् अन्धकारिपोर्नयनं प्रज्वालिततारकं नमत उत्कर्षितप्रति-  
चक्रमिव चक्किणो बाणभङ्गे ॥ अन्धको नामासुरः किल शिवस्य शत्रुः ।  
बाणासुरं व्रतश्चक्किणो विष्णोः प्रतिचक्रमिव यस्य नयनं प्रज्वालिततारकं  
भवति तं शिवं नमतेत्यर्थः ॥ ]

	In D after Stanza	In K after Stanza	In P after Stanza
d. जामिय-सिहण्डस्सवि विसहरेण हत्थो पिणाइणो जयइ । लम्बि-जडा-भास-फणा-रयण-मऊहेसु घोलन्तो ॥	c	c	35
e. कुवियाइ चलण-पणओ रहसुक्खित्त-मउली हरो जयइ । सीस-ट्टिय-बम्भ-कवाल-फंस-सङ्काइव उमाइ ॥	d	d	d
f. तं पणमह अज्जवि वहइ तिवहया-वीइ-भङ्ग-कुडिलाइं । जस्स जडा बन्ध-निवेस-विसमियाइंव सलिलाइं ॥	e	e	e

[d. यमितशिखण्डस्यापि विषधरेण हस्तः पिनाकिनो जयति लम्बिजटाभासफणारत्नमयूखेषु घूर्णमानः ॥ शिवस्य शिखण्डे सर्पेण बद्धे सत्यपि सर्पस्य या लम्बमाना फणा तथा जटाया लम्बित्वं भासते । तेन भासेन शिखण्डे घूर्णमानो हस्तः सर्पस्य फणामयूखेषु चरतीत्यर्थः ॥]

[e. कुपितायाश्चरणप्रणतो रभसोत्क्षिप्तमौलिर्दशे जयति शिरः-स्थितब्रह्मकपालस्पर्शशङ्काया इव उमायाः ॥ कुपितया पार्वत्या क्रोधेन उत्क्षिप्तमौलिः शिव इति वृत्तम् । शिवमौलौ स्थितस्य ब्रह्मकपालस्य स्पर्शो मा भूदिति लक्षया प्रहृतं शिर इति उपप्रेक्षा ॥ ]

[f. तं प्रणमत अद्यापि वहति त्रिपथगावीचिभङ्गकुटिलानि यस्य जटान्धनिवेशविषमितानीव सलिलानि ॥ गङ्गायाः सलिलानि वीचिभङ्गकुटिलत्वाद् विषमाणीति स्वभावः । तत्र तस्याः शिवजटोद्धूतत्वात् जटानिवेशस्य विषमत्वाद् अद्यापि जलानां विषमस्वमिति उपप्रेक्षा ॥]



	In	De	after
	Stanza	Stanza	Stanza
	In	De	after
	Stanza	Stanza	Stanza
g. सुयण-सहावेवि गओ जडम्मि कत्तो गुणो समुल्लसइ । रविणोवि जलम्मि ठियं पाढिबिम्बमहोमुहं फुरइ ॥	75	75	75
h. तुच्छा-मुहेण विज्जाएँ मच्छराडम्बरो खल-यणस्स । दुक्खेण सज्जणाणं हियउक्कम्पा समिज्जन्ति ॥	0	0	81
i. सुकइ — — — — भेसु जाण परिसंठियाई णामाई । णियय-णिबन्धेसु य ताण णणु समत्तं च कायद्धं ॥	0	0	h

[g. सुजनस्वभावेपि गतो जडे कुतो गुणः समुल्लसति । रवेरपि जले स्थितं प्रतिबिम्बम् अधोमुखं स्फुरति ॥ सुजनस्वभावेपि जडे गुणः सम्यक्त्वेन नोत्स्फुरति । यथा जले पतितं सूर्यबिम्बम् ऊर्ध्व-मुखं नोत्स्फुरति किं तु अधोमुखमेवेति अर्थान्तरन्यासः ॥]

[h. तुच्छसुखेन विद्याया मत्सराडम्बरः खलजनस्य । दुःखेन सज्जनानां हृदयोत्कम्पाः शाम्यन्ते ॥ विदुषां मत्सरेण विद्याया आ-डम्बरः विद्याया मत्सराडम्बरः । स खलु खलजने तुच्छज्ञानेन अ-र्थात् अल्पया विद्यया शाम्यति तृप्तो भवति । सज्जनानां हृदयक-म्पास्तु । विद्यार्जने उत्कटाः परिश्रमा इति यावत् । संपूर्णया विद्यया विना न शाम्यन्तीत्यर्थः ॥]

[i. सुकवि — — — — येषां परिसंस्थितानि नामानि निज-कनिबन्धेषु च तेषां ननु समाप्तं च कार्यार्थम् ॥]

		De after in Stanza	In after in Stanza	In after in Stanza
j.	पाणमइआउ जाणं धरन्ति कव्वेसु वन्नेमाला[ओ] । — — भावा जीयस्स ते जियन्तिच्चिय मयावि ॥	0	0	i
k.	किं रतुसमारुढ-गुणाण जीवियं लद्ध-पिसुण-भावंव्व । तेहि पसंसिज्जन्तोवि जं गुणी णेअ पत्तिइयइ [sio] ॥	0	0	j
l.	सा जयइ मई गुरुआगमण-पडि[sio]वोह-कारणा — । पडिवोह-संकमा जा सयंव पडिवज्जइ सरूवं ॥	0	0	k
m.	जो अप्पणाणसारं पेच्छइ अन्नस्स सोवि पीहेइ । पडिवज्जइ जोवि पराउ सोवि णि — — — ओत्तेया ॥	0	0	l
n.	गुणिणा अहमाअ ठियाण णवरताणं च दोच्चिय विसेसा । सोवि अहमोच्चिय कओ मज्झिम-संभावणा जस्स ॥	0	0	m

[j. प्राणमय्यो येषां ध्रियन्ते काव्येषु वर्णमालाः — — — भावात् जीवस्य ते जीवन्त्येव मृता अपि ॥ ]

[k. किं — — समारुढगुणानां जीवितं लब्धपिशुनत्वमिव तैः प्रशस्यमानोपि यत् गुणी नैव प्रत्येति(?) ॥ ]

[l. सा जयति मतिर्गुरुका गमनप्रतिबोधकारणा — — प्रतिबोधसं-क्रमाद् या स्वयमिव प्रतिपद्यते स्वरूपम् ॥ ]

[m य आत्मनः सारं प्रेक्षते अन्यस्य सोपि द्रक्ष्यति प्रतिपद्यते योपि परस्मात् सोपि — — — ॥ ]

[n. गुणिना (?गुणिनः) अधमाश्च स्थितानां केवलं तेषां च द्वावेव विशेषौ । सोपि अधम एव कृतः मध्यमसंभावना यस्य ॥ ]

	in D after Stanza	in K after Stanza	in P after Stanza
०. जड-बुद्धीन पहुप्पइ मइलो गुण-निगमो न मणुयाण नीलं न नहं सा णायणस्स तेयस्स विणिवत्ती ॥	85	0	0
१. जे सुण्ण। इव बहुसो कहिं पि दीसन्त-विरल-गुण-सारा । दर-वासिय-पुराआरिहिं तेहिं किं वा निबन्धेहिं ॥	92	9	92
१. णिम्माया तेच्चिय नवर कव्व-कित्तीओ जाण लोयस्स । कण्णे विसन्ति हियए वसन्ति पसरन्ति य मुहम्मि ॥	p	p	p
१. दोच्चिय णवरं हियए लग्गन्ति जहा-निवेस-रमणिज्जा । रमणीओ वल्लहाणं महा-कईणं च भणिईओ ॥	q	q	q

[<sup>०</sup> जडबुद्धीनां प्रभवति मलिनो गुणनिर्गमः न मनुजानाम् । नीलं न नभः । सा नायनस्य नयनसंबन्धिनस्तेजसः विनिवृत्तिः ॥ गुणिमनुष्याणां गुणेषु यद् मालिन्यं जडबुद्धयः पश्यन्ति तद् एतेषु स्वकीयमेव न पुनर्गुणिगुणानाम् । यथा नभसो नीलिमा द्रष्टुर्नेत्रस्य तेजसो विनिवृत्तेः परावृत्तेर्जायते न तु नभःसंबन्धीति भावः ॥ ]

[<sup>p</sup> ये शून्या इव बहुशः कुत्रापि दृश्यमानविरलगुणसाराः ईषदुषितपुराकारैस्तैः किं वा निबन्धैः ॥ ये निबन्धा बहुशो गुणहीनाः सन्तः कचिद्गुणयुक्ताः सन्ति ते बहुशो निवासहीनानि ईष-निवासयुक्तानि नगराणीव भवन्तीति भावः ॥

[<sup>१</sup> निर्मातारः शिक्षितास्त एव केवलम् काव्यकीर्तयो येषां लोकस्य कर्णे विशान्ति हृदये वसन्ति प्रसरन्ति च मुखे ॥ येषां काव्यकीर्तिलोकः शृणोति हृदये धारयति मुखेन च प्रसारयति त एव कवय इति भावः ॥ ]

[<sup>१</sup> द्वे एव केवलं हृदये लगतः यथानिवेशरमणीये । रमण्यो वल्लभानां महाकवीनां च भणितयः ॥ द्वे एव हृदयंगमे भवतः यदि

	In D after Stanza	In K after Stanza	In P after Stanza
४. वेहव्व-दुक्ख-विहलाण जस्स रिउ-कामिणीण पम्मुक्का । कर-तडण-भीएहिँव होरहिँ पओहरुच्छङ्गा ॥	100	100	100
५. कबरी-बन्धा अज्जवि कुटिला ते जस्स वैरि-बन्दीण । हठ-कडण-खुत्तङ्गुलि-निवेस-मग्गव्व दीसन्ति ॥	४	४	४
६. गहिओ विवलायन्तीएँ पाणिणा तुह असी रणग्गाम्मि सहसा वेणी-दण्डोव्व फुरइ पडिवक्ख-लच्छीए ॥	214	0	214

योग्यस्थानरमणीये स्तः । ते यथा । बलभानां रमण्यः महाकवीनां च उक्तयः इति ॥ ]

[<sup>४</sup>. वैधव्यदुःखविह्वलानां यस्य रिपुकामिनीनां प्रमुक्ताः करताडनभीतैरिव हारैः पयोधरोत्सङ्गाः ॥ यस्य शत्रुस्त्रीभिः पयोधरप्रदेशेभ्यो हारा अपसारिताः ॥ हारास्ताडनभियेवं स्वयमेव तेभ्यः प्रदेशेभ्योपसृता इति उत्प्रेक्षा । वैधव्यदुःखेन मृतपतयः उरःस्थलं भृशमेव ताडयन्ति गुर्जरराष्ट्रादावेति प्रसिद्धिः ॥ ]

[<sup>५</sup>. कबरीबन्धा अद्यापि कुटिलास्ते यस्य वैरिबन्दीनां हठकर्षणक्रुडिताङ्गुलिनिवेशमार्गा इव दृश्यन्ते ॥ तैलादिसंस्काराभावात् कबरीबन्धा अद्यापि कुटिला इति स्वभावः । तत्र बलापकर्षणेन जेतृकर्तृकेण जयसमये कृतेन अद्यापि तथैव जातकुटिलत्वा इत्युत्प्रेक्षा । अङ्गुलिनिमज्जनेन खलु कबरीबन्धाः कुटिला भवन्ति ॥ ]

[<sup>६</sup>. गृहीतः विपलायमानायाः पाणिना तव असी रणाग्रे सहसा वेणीदण्ड इव स्फुरति प्रतिपक्षलक्ष्म्याः ॥ रणाग्रे तव हस्तेन गृहीतोऽसिः शत्रुलक्ष्म्या वेणीदण्डः लम्बमानकबरीव भासत इति भावः ।

	In Do after Stanza	In K after Stanza	P after Stanza
v. दारिय-रिउ-गय-मय-सुरहिणित्ति णिब्बं चलावि भम- रिव्व ।	223	0	220
w. खग-लयाए निवसइ फरुसाएँवि तुज्झ राय सिरी ॥ तद्धण-धणंव धरिया लच्छी वच्छ-स्थले महु-महेण ।	v	223	v
x. भिच्चत्थि-बन्धवेसुं न उण विहत्ता जह तुमाइ ॥ उप्पयणोहुर-पीलिय-सरीर-मउलन्त-विवर-निव्वूढा ।	227	227	227
उद्धं निबद्ध-वेया निज्झर-धाराओ निवडन्ति ॥			

जेता प्रतिपक्षस्य जितस्य पत्नीं कवरीग्रहणेनापकर्षतीति कविषु प्रसिद्धिः ॥)

[<sup>v</sup>. दारितरिपुगजमदसुरभाविति नित्यं चलापि भ्रमरीव खड्गल-  
तायां निवसति परुषायामपि तव राजन् श्रीः ॥ श्रीश्चञ्चलेति प्रसिद्धम् ।  
तथापि सा तव खड्गे सुरभौ लतायां भ्रमरीव सदैव तिष्ठति । स  
खड्गो हि रिपुगजहननेन लतावत्सुरभिर्भवति । गजमदो हि सुरभिरिति  
भ्रमरांश्चाकर्षतीति प्रसिद्धिः ॥]

[<sup>w</sup>. तद्धनघनमिव धृता लक्ष्मीर्वक्षःस्थले मधुमथा भिक्षार्थिबा-  
न्धवेषु न पुनर्विभक्ता यथा त्वया ॥ त्वं यथा लक्ष्मीं वक्षःस्थले धा-  
रयसि तथा विष्णुरपि धारयति । त्वं पुनस्ताम् अर्थिबान्धवेषु विभजसि  
न स इति भावः । तद्धनघणंवेति दुर्लभार्थम् । स्यात् अतिप्रियध-  
नकोश इवेत्यर्थः । प्रतिघनधानमिति संस्कृतिश्च ॥]

[<sup>x</sup>. उस्पतनावाङ्मुखपीडितशरीरमुकुलीभवद्विवरनिर्व्यूढाः ऊर्ध्वं नि-

	Stanza	In K after Stanza	In P after Stanza
y. सयुग-मराल-जणवया धूमावद्ध-तिमिरा विरायन्ति । संज्ञा-णियम्ब-णव-पल्लव्व रयणीण गो-सग्गा ॥	270	0	0
z. जाया रवि-यर परिपिल्लणेण थोउम्ह-पिञ्जर-च्छाया । चिरयाल-द्विय-महिहर-निरोह-मुक्कव्व-नह-मग्गा ॥	0	452	0

बद्धवेगा निक्षरधारा निपतन्ति ॥ शैलानाम् उत्पतने तत्स्थानिक्षर-  
धाराणां निपतनस्य स्वभाववर्णनम् एतत् ॥ ]

[y. शकुनमरालजनपदा धूमावद्धतिमिरा विराजन्ते संध्यानि-  
ताग्रनवपल्लवा इव रजनीनां गोसर्गाः ॥ उषःकालानां वर्णनमेतत् ।  
शकुनमराला जनपदेषु निर्गताः । तिमिरम् अद्यापि धूमवत् किञ्चि-  
त्स्थितमेव । संध्यया नितरां ताम्रा रजनीवृक्षाणां नवपल्लवा इव  
एते गोसर्गाः ॥ ]

[z. जाता रविकरपरिप्रेरणेन स्तोकोष्मपिञ्जरच्छायाः चिरकाल-  
स्थितमहीधरनिरोधमुक्ता इव नभोमार्गाः ॥ ]

## Appendix B.

*Stanzas found in some or all of the MSS. other than J and  
inserted in the Edition.*

In the Edition.	In Dc after stanza	In K after stanza	In P after stanza
295 तुह-बयण <sup>०</sup>	294 तुह दारं	294 तुह दारं	...
314 काम-ड <sup>०</sup>	313 तक्काल <sup>०</sup>	313 तक्कल <sup>०</sup>	325 कोमार <sup>०</sup>
341 वुब्भइ	340 तम्मिच्चि <sup>०</sup>	340 तम्मिच्चि <sup>०</sup>	342 हाहा तं
342 हाहा तं	341 वुब्भइ	341 वुब्भइ	340 तम्मिच्चि <sup>०</sup>
348 बहुसो ब <sup>०</sup>	347 इय तम्मि	...	347 इय तम्मि
349 बरहीण	348 बहुसो ब <sup>०</sup>	...	348 बहुसो ब <sup>०</sup>
350 उअउत्त <sup>०</sup>	349 बरहीण	...	349 बरहीण
351 कीरइव	350 उअउत्त <sup>०</sup>	...	350 उअउत्त <sup>०</sup>
352 भय-लो <sup>०</sup>	351 कीरइव	...	351 कीरइव
353 कण्ण <sup>०</sup>	352 भय-लो <sup>०</sup>	...	352 भय-लो <sup>०</sup>
354 अह से	353 कण्ण <sup>०</sup>	...	353 कण्ण <sup>०</sup>
355 किंपि वि <sup>०</sup>	354 अह से	...	354 अह से
356 उम्हाइ	355 किंपि वि <sup>०</sup>	...	355 किंपि वि <sup>०</sup>
357 णव-रोह <sup>०</sup>	356 उम्हाइ	...	356 उम्हाइ
358 अग्घन्ति	357 णव-रोह <sup>०</sup>	...	357 णव-रोह <sup>०</sup>
359 सायं स <sup>०</sup>	358 अग्घन्ति	...	358 अग्घन्ति

In the Edition.	In Dc after stanza	In K after stanza	In P after stanza
390 सोत्त-क <sup>०</sup>	359 सायं स <sup>०</sup>	...	359 सायं स <sup>०</sup>
361 बोलिन्ति	360 सोत्त-क <sup>०</sup>	...	360 सोत्त-क <sup>०</sup>
362 तह तत्त <sup>०</sup>	361 बोलिन्ति	...	361 बोलिन्ति
363 णवरि अ	362 तह तत्त <sup>०</sup>	...	362 तह तत्त <sup>०</sup>
364 अन्तो-घ <sup>०</sup>	363 णवरि अ	...	363 णवरि अ
365 पीलिय <sup>०</sup>	364 अन्तो-घ <sup>०</sup>	...	364 अन्तो-घ <sup>०</sup>
366 तक्खण <sup>०</sup>	365 पीलिय <sup>०</sup>	...	365 पीलिय <sup>०</sup>
367 णव-क <sup>०</sup>	366 तक्खण <sup>०</sup>	...	366 तक्खण <sup>०</sup>
368 पिय-प <sup>०</sup>	367 णव-क <sup>०</sup>	...	367 णव-क <sup>०</sup>
369 थोय-सु <sup>०</sup>	368 पिय-प <sup>०</sup>	...	368 पिय-प <sup>०</sup>
380 इह को <sup>०</sup>	654 इह सलि <sup>०</sup>	654 इह सलि <sup>०</sup>	...
395 सिसिर <sup>०</sup>	394 जलया <sup>०</sup>	396 णव-व <sup>०</sup>	394 जलया <sup>०</sup>
441 एकस्मि	440 उहओ <sup>०</sup>	440 उहओ <sup>०</sup>	440 उहओ <sup>०</sup>
457 पेरन्ती <sup>०</sup>	456 थिइ-ल <sup>०</sup>	456 थिइ-ल <sup>०</sup>	458 ओसारि <sup>०</sup>
458 ओसारि <sup>०</sup>	457 पेरन्ती <sup>०</sup>	457 पेरन्ती <sup>०</sup>	456 थिइ-ल <sup>०</sup>
466 मुह-वि <sup>०</sup>	465 इय ज <sup>०</sup>	465 इय ज <sup>०</sup>	465 इय ज <sup>०</sup>
467 अणुणि <sup>०</sup>	466 मुह-वि <sup>०</sup>	466 मुह-वि <sup>०</sup>	466 मुह-वि <sup>०</sup>
468 मरण-भ <sup>०</sup>	467 अणुणि <sup>०</sup>	467 अणुणि <sup>०</sup>	467 अणुणि <sup>०</sup>
469 हरि-च <sup>०</sup>	468 मरण-भ	468 मरण-भ <sup>०</sup>	468 मरण-भ <sup>०</sup>
470 इय अ <sup>०</sup>	469 हरि-च <sup>०</sup>	469 हरि-च <sup>०</sup>	469 हरि-च <sup>०</sup>
499 पारेल <sup>०</sup>	498 छिन्न-ध <sup>०</sup>	498 छिन्न-ध <sup>०</sup>	498 छिन्न-ध <sup>०</sup>



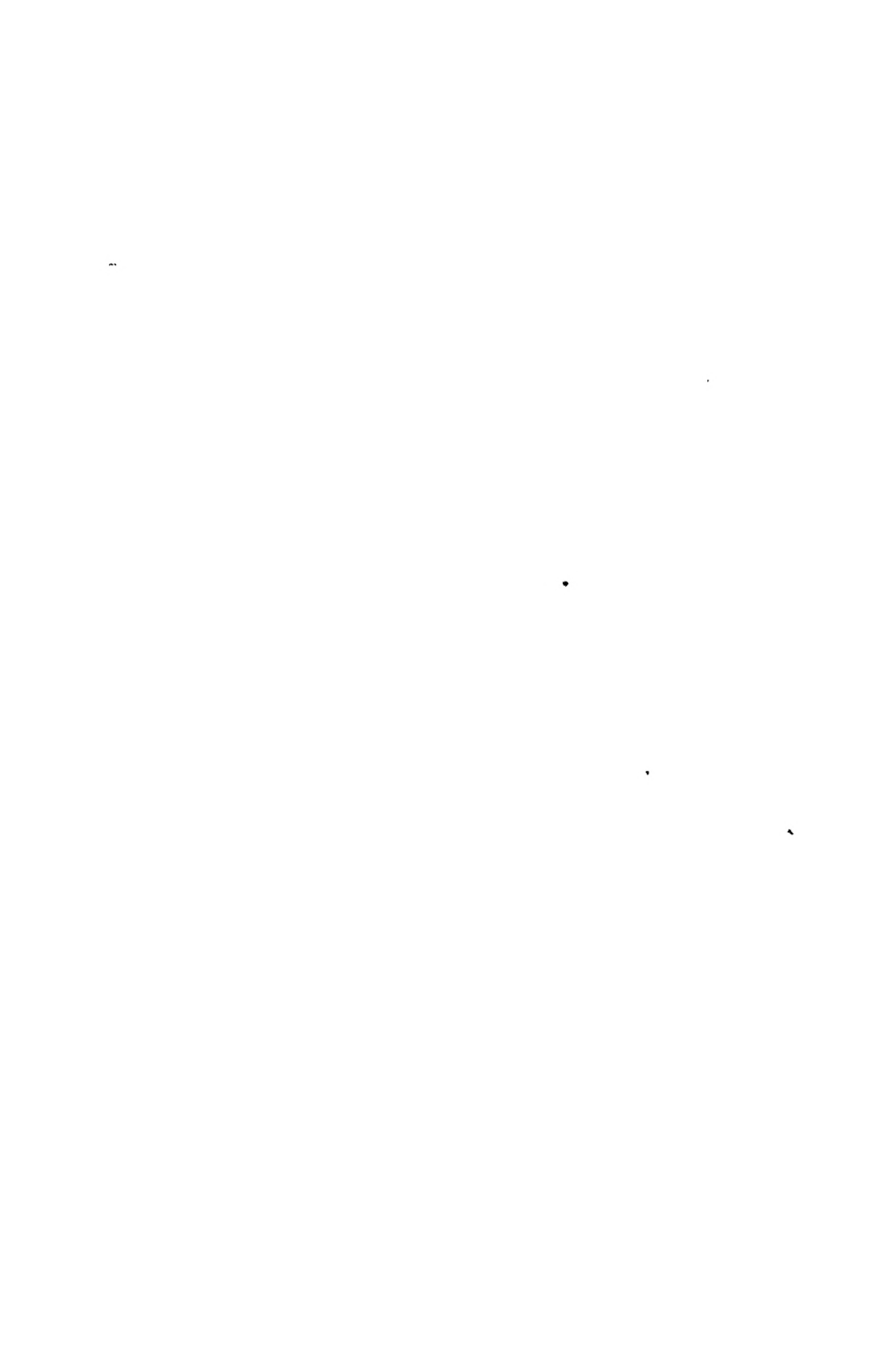
In the Edition	In Dc after stanza	In K after stanza	In P after stanza
501 मारुअ <sup>०</sup>	500 उव्वेयन्ति	500 उव्वेयन्ति	505 दिव्व-वि <sup>०</sup>
506 सामाय <sup>०</sup>	505 दिव्व-वि <sup>०</sup>	505 दिव्व-वि <sup>०</sup>	501 मारुअ <sup>०</sup>
522 उव्वेलेइ	521 इह वा <sup>०</sup>	521 इह वा <sup>०</sup>	521 इह वा
550 इह मूल <sup>०</sup>	549 इह अ <sup>०</sup>	...	668 इह कार <sup>०</sup>
564 इह दी <sup>०</sup>	563 तद्वियह <sup>०</sup>	...	631 पइ इहं
568 एए वण <sup>०</sup>	569 रय-पु <sup>०</sup>	...	..
592 सिसिर <sup>०</sup>	591 इह वि <sup>०</sup>	591 इह वि <sup>०</sup>	..
624 इह दी <sup>०</sup>	623 इह सुइ <sup>०</sup>	564 इह दी <sup>०</sup>	564 इह दी <sup>०</sup>
630 गोसे वि <sup>०</sup>	629 णिबिड <sup>०</sup>	...	...
631 पइ इहं	...	..	629 णिबिड <sup>०</sup>
668 इह <sup>१</sup> कार <sup>०</sup>	...	...	667 इह का <sup>०</sup>
371 इह <sup>१</sup> नि <sup>०</sup>	670 अवसण्ण <sup>०</sup>	...	...
677 इह वि <sup>०</sup>	676 इह वि <sup>०</sup>	...	..
692 दइय-ग <sup>०</sup>	691 कण्ठोस <sup>०</sup>	690 उव्वहइ	...
712 अहिंसा <sup>०</sup>	705 तुह दू <sup>०</sup>	719 तुह पडु	719 तुह पडु
713 सामण्णा <sup>०</sup>	712 अहिंसा <sup>०</sup>	712 अहिंसा <sup>०</sup>	712 अहिंसा <sup>०</sup>
714 तुह धा <sup>०</sup>	713 सामण्णा <sup>०</sup>	720 जाणम	720 जाणं ण
715 अणुरा <sup>०</sup>	714 तुह धा <sup>०</sup>	721 झीणा ए <sup>०</sup>	721 झीणा ए <sup>०</sup>
716 वामेयर <sup>०</sup>	715 अणुरा <sup>०</sup>	715 अणुरा <sup>०</sup>	715 अणुरा
717 नवि तह	716 वामेयर <sup>०</sup>	716 वामेयर <sup>०</sup>	716 वामेयर <sup>०</sup>
718 ण हु प <sup>०</sup>	717 नवि तह	713 सामण्णा <sup>०</sup>	713 सामण्णा <sup>०</sup>

In the Edition	In Do after stanza	In K after stanza	In P after stanza
719 तुह पडु	718 ण हु प <sup>०</sup>	710 साहीण <sup>०</sup>	711 विहिणा
720 जाणं ण	719 तुह पडु	718 ण हु प <sup>०</sup>	718 ण हु प <sup>०</sup>
721 झीणा प <sup>०</sup>	720 जाणं ण	714 तुह धा <sup>०</sup>	714 तुह धा <sup>०</sup>
722 वच्चन्ति	721 झीणा प <sup>०</sup>	...	728 पणईसु
723 तरलत्त <sup>०</sup>	722 वच्चन्ति	729 लहिऊण	729 लहिऊण
724 विवरीयं	723 तरलत्त <sup>०</sup>	723 तरलत्त <sup>०</sup>	723 तरलत्त <sup>०</sup>
725 सयलेसुं	724 विवरीयं	724 विवरीयं	724 विवरीयं
726 भुयण-ग <sup>०</sup>	725 सयलेसुं	725 सयलेसुं	725 सयलेसुं
727 दिअ-भू <sup>०</sup>	726 भुयण-ग <sup>०</sup>	726 भुयण-ग <sup>०</sup>	726 भुयण-ग <sup>०</sup>
728 पणईसु	727 दिअ-भू <sup>०</sup>	717 नवि तह	717 नवि तह
729 लहिऊण	728 पणईसु	728 पणईसु	722 वच्चन्ति
730 तुह रि <sup>०</sup>	729 लहिऊण	727 दिअ-भू <sup>०</sup>	727 दिअ-भू <sup>०</sup>
743 आलुलि <sup>०</sup>	742 इय ति <sup>०</sup>	742 इय ति <sup>०</sup>	742 इय ति <sup>०</sup>
751 ससिमिव	750 फलिह <sup>०</sup>	750 फलिह <sup>०</sup>	...
759 चक्क-जु <sup>०</sup>	758 णह-रेहा	758 णह-रेहा	...
762 अहर <sup>०</sup>	761 दंसण <sup>०</sup>	761 दंसण <sup>०</sup>	...
782 सोम्माहे <sup>०</sup>	781 इय दर <sup>०</sup>	...	....
798 अण्णा प <sup>०</sup>	797 अह तस्स	797 अह तस्स	...
800 भासम्मि	...	799 भवभूइ <sup>०</sup>	...
801 आलेषिच्च <sup>०</sup>	804 तो सो	800 भासम्मि	...
808 वियलन्त <sup>०</sup>	807 उल्लासिय <sup>०</sup>	810 जाआ व <sup>०</sup>	810 जाआ व <sup>०</sup>

In the Edition	In Dc after stanza	In K after stanza	In P after stanza
815 जस्स म <sup>०</sup>	814 इय पल <sup>०</sup>	...	...
848 अन्तो-वा <sup>०</sup>	847 कण्ठेच्चि <sup>०</sup>	847 कण्ठेच्चि <sup>०</sup>	...
851 देह-परि <sup>०</sup>	850 पढमुत्थ <sup>०</sup>	850 पढमुत्थ <sup>०</sup>	...
852 पायालो <sup>०</sup>	851 देह-परि <sup>०</sup>	851 देह-परि <sup>०</sup>	...
866 पक्के ल <sup>०</sup>	865 जे णि <sup>०</sup>	864 पेच्छह	...
907 अच्चन्त <sup>०</sup>	906 हियय <sup>०</sup>	...	...
978 ण सहन्ति	977 आगम <sup>०</sup>	...	...
979 असला <sup>०</sup>	978 ण सहन्ति	...	...
980 अप्पाण <sup>०</sup>	979 असला <sup>०</sup>	...	...
981 उवरिम <sup>०</sup>	980 अप्पाण <sup>०</sup>	...	...
982 ण सिरी	981 उवरिम <sup>०</sup>	...	....
983 तन्हा अ <sup>०</sup>	982 ण सिरी	....	...
984 पुरओ	983 तन्हा अ <sup>०</sup>	...	....
985 कुसुम-फ <sup>०</sup>	984 पुरओ	....	...
986 सोवाप	985 कुसुम-फ <sup>०</sup>	...	...
987 मोहाहि <sup>०</sup>	986 सोवाप	...	...
988 आयार <sup>०</sup>	987 मोहाहि <sup>०</sup>	...	...
989 जम्मि अ <sup>०</sup>	988 आयार <sup>०</sup>	...	...
990 हिययस्स	989 जम्मि अ <sup>०</sup>	...	..
991 रमइ वि <sup>०</sup>	990 हिययस्स	...	...
992 मूले नि <sup>०</sup>	991 रमइ वि <sup>०</sup>	...	...

In the Edition	In Dc after stanza	In K after stanza	In P after stanza
993 विरसा <sup>०</sup>	992 मूले नि <sup>०</sup>	...	...
994 विरस <sup>०</sup>	993 विरसा <sup>०</sup>	...	...
995 हियय <sup>०</sup>	994 विरस <sup>०</sup>	....	...
996 पहरइ	995 हियय	...	...
997 हियय	996 पहरइ	...	...
998 रमइ य	997 हियय <sup>०</sup>	...	....
999 मग्गव	998 रमइ य	...	...
1000 सव्वक्क	999 मग्गव	...	...
1007 आसा <sup>०</sup>	1006 इय वि <sup>०</sup>	...	...
1008 वहइ	1007 आसा <sup>०</sup>	...	...
1009 ताओ	1008 वहइ	...	...
1010 पडिमा <sup>०</sup>	1009 ताओ	...	...
1011 इय तु <sup>०</sup>	1010 पडिमा <sup>०</sup>	...	...
1055 पडु-दं <sup>०</sup>	...	...	1054 लायण्ण <sup>०</sup>
1061 अघयं <sup>०</sup>	1060 सव्वत्तो	1060 सव्वत्तो	1060 सव्वत्तो
1071 अहिया <sup>०</sup>	1070 केऊर <sup>०</sup>	...	...
1077 मइलि <sup>०</sup>	1076 एण छा <sup>०</sup>	...	...
1087 जामव <sup>०</sup>	1086 एन्ति	1086 एन्ति	...
1090 जायं व	1089 संज्झा <sup>०</sup>	...	1088 आयव <sup>०</sup>
1096 णह-व <sup>०</sup>	1095 थोउव्व <sup>०</sup>	1095 थोउव्व <sup>०</sup>	...
1099 वियड <sup>०</sup>	1098 पल्लहत्थइ	1098 पल्लहत्थइ	...

In the Edition	In De after stanza	In K after stanza	In P after stanza
1105 ऊससि <sup>०</sup>	1104 सायं मि <sup>०</sup>	....	....
1108 आलो <sup>०</sup>	1107 बहल <sup>०</sup>	...	...
1112 पेरन्तेसु	1111 मूढ-ससि <sup>०</sup>	...	...
1113 गह-नि <sup>०</sup>	1112 पेरन्तेसु	...	...
1172 मिहुणे <sup>०</sup>	...	...	1171 आरो <sup>०</sup>
1173 तम-लो <sup>०</sup>	1171 आरो <sup>०</sup>	1171 आरो <sup>०</sup>	...
1178 ससिणो	1177 रुण्णा <sup>०</sup>	1177 रुण्णा <sup>०</sup>	1177 रुण्णा <sup>०</sup>
1179 असहि <sup>०</sup>	1178 ससिणो	1178 ससिणो	1178 ससिणो



## VARIOUS READINGS.

*The figures refer to the verses in the text of the poem.*

- Do begins with औ नमः सरस्वत्यै; K with औ नमो जिनराजाय. P has no such invocation.
1. K ०निमामुरक्त०.
  3. J तं पि णमह.
  5. K P ०कंदलाहिंव्व.—J पणिभे-  
ण्ण०, P उन्निभण्ण० for पडि-  
भिण्ण०.—Do P विणिगायं.
  6. Do हरिणच्छाया०.
  7. K ०रोसमहिय०.
  8. K ०वीढम्मि for वीढस्स.—J  
०ववसियच्चेव.
  9. J P मियारिय०.—J सुद्धमह०.
  10. J नर०.—J वोक्कार० and K  
मुक्कार० for बुक्कार०.
  12. J P ०निरवलं०.—J हरिहरिणो  
for णरहरिणो.
  15. Do हेट्ठागय०, and K हिट्ठा-  
गअ०, for हेट्ठट्ठिय०.—J ०वा-  
रणअ; Do P ०वारणाय.—  
J अहोवि०.—K P पुहई.
  18. Do K भमरपंतिव्व. P is  
wanting in the words.
  19. Do K थणरमणाण for थणजह-  
णाण.—J णिवडियं.
  20. Do K P तं णमह for सो जयइ.
  22. J दुरियं for करुणं.—Do क-  
न्हस्स.
  23. Do चलइ for वलइ.—J मूल-  
लहूएहिं for अमूललहुएहिं
- 46 (Gaṇḍavaho)
- which we read with  
Do and P.
24. J ०जजणाव्व.—K ०कसणाव-  
रेल्ल०.
  26. K P अणुवा० for णिरुवा०.
  27. Do J दिवस०.—K ०विभाग०  
for ०विहाय०.
  28. J ०अण्णंग०.—J ०पंकय० for  
०णल्लिणी०.
  29. K डाह० for दाह०.—Do ०क-  
सिणा for ०कसणा.
  32. K ०रउक्कड०.
  33. J ०हासिणो for भासिणो०.
  34. P ०किंलंतदेहेण, and Do K  
०किंलंतदेहेण, for किंलन्तव-  
च्छेम.
  35. J ०निडालं.
  39. K ०हराराह्णिक्क० for ०हरारा०  
हणेक्क०.
  41. J जयइ for णमह.—Do खया-  
हुती०.
  43. K नेउरखेण.—J जीय.—J उ-  
ग्गिण्ण० for उन्निभण्ण०.
  44. J ०लज्जियइ अज्जाइ.—J K  
दिंतु for देवतु.—Do P  
अच्छीणि for अच्छीई.
  45. Do K जयइ for णमह.
  46. J चामुंडाइ.—Do खामोअरणप-  
हुत्तन्तवलयवलियंपिव. K ०ण-  
पहुत्तन्तवलयवलियंपिव.—P

- मंडहो — — — — — संतवलय-  
वलयिपि.
47. K P <sup>०</sup>वहेसुवि and Do वहेसु  
व for <sup>०</sup>वहेसु अ.
49. J पद्दियस<sup>०</sup> for तदियस<sup>०</sup>.—  
Do मलिणगाइव; K म-  
लिलंगाइव.
50. Do K P पुजियं पि जं.—J प-  
लियं पि for पलयम्मि.—Do  
P पविरहियं पि; K पविरे-  
हियं पि.
51. P <sup>०</sup>समत्तपडिविं.—Do K <sup>०</sup>घ-  
डन्तपडिविं.
53. J मिलित<sup>०</sup>.
54. J दन्तो वलियमुहदंत<sup>०</sup>.
55. Do <sup>०</sup>दमणे for <sup>०</sup>णिहणे.—K  
उविन्तीए.
56. J <sup>०</sup>नियआणण<sup>०</sup>.—Do J <sup>०</sup>णा-  
इव for <sup>०</sup>णाएव.
57. J ओप्पुसियरइपणयंसु<sup>०</sup> for ओ-  
प्पुसियरइपणयंसु<sup>०</sup>, which  
we read with Do P.
58. J हिमाअलंक<sup>०</sup>.
60. J <sup>०</sup>नह<sup>०</sup>.—J <sup>०</sup>चरण<sup>०</sup>.—J <sup>०</sup>प्प-  
हाहिं.—K <sup>०</sup>प्पहाए.
61. K तुहिणेहिं<sup>०</sup>.
63. Do नियआइच्चिय.—J वायाइ.  
—Do निसेवंता.—Do इति  
and J यंति for एन्ति.
64. Do णवर, and K हुंति, for  
होन्ति.—Do दोगच्चम्मि<sup>०</sup>.—  
Do सुरकाइं.
65. Do सकयपयाण.—J <sup>०</sup>छायाइ.  
—K <sup>०</sup>वयाण for <sup>०</sup>वयाणं.
66. J तहट्टियं व for परिट्टियं व.—J  
सुकवीण.—J पयवीओ.
67. K पसाहंति.
68. J सुहावेइव for सुहावेइ य.—  
K P उवभुज्जंतो.—Do कं  
न, K P किं न, for किपि.
69. J <sup>०</sup>पहूता and P उपत्ता.
71. J परंपराइ.—P गुणुणुया.
73. Do J निंदा<sup>०</sup>
75. J <sup>०</sup>गुणत्तणेण for मइत्तणेण  
—Do अओचेअ.
76. J नियगुणे असं<sup>०</sup>.—Do गुरु-  
यम्मि<sup>०</sup>.—Do रमियम्बं for  
सारमिणं.
77. J कउत्तमा<sup>०</sup>.—Do पुदुमं for  
पढमं.
78. J णिव्वडेताण. J P सव्वं-  
चिय and Do सयलंचिय  
for सयलंचिय.
79. J कह वा होहिइ<sup>०</sup>; Do होही fo<sup>r</sup>  
होहिइ.—K P विपरोरके.
80. J गुरयाण.—Do कुरइ.
81. J वियारट्टाणाट्टिय<sup>०</sup>. We read  
वियारट्टाणं ट्टियं with Do  
K and P.
82. J सामणाच्चिय ट्ठाणं; P सामा-  
न्नेच्चिय.—K वामं, changed  
to ट्ठाणं, for ट्ठाणं.
83. J अणहरव्व.—K P अणरिहव्व.
84. J भमय<sup>०</sup>.—P मइए, Do मतीए  
K मईए.—P केइ for केवि.
85. P अडच्चं, and Do K अइइं,  
for नइइं.—Do कति<sup>०</sup>, and  
J P कवि<sup>०</sup>, for कह<sup>०</sup>.—Do  
J P <sup>०</sup>चेव for <sup>०</sup>चेअ.
87. J तदियस<sup>०</sup>.
88. J <sup>०</sup>मणाहिं.
89. K P हियए for लोए.—K  
गुरयाण.



90. J होंति किंपि.—J अप्पणो for अत्तणो.
91. J तिमिरं च षं पयासो य. We with Do K P.
92. Do ०भुयण०
93. J इत्तो for एत्ता.—P ०व्व णिति, J ०वि णेन्ति and K य णिति, for य णेन्ति (first half).
94. J इय for इह.—J P ०हुत्तं.
95. J हासोव्व होइ.—Do K हासोव्व होव्व.—J गुरयाण.
96. P सरिसा अहियावा.—J गुरयावि.
97. J होंतुव विगयगव्वा; K होंतुव्व विअयगव्वा.—J समत्तु.
98. Do विस्सिअमिव for यम्मियमिव.—J सुहियंव for सुदियंव.—J भूलियमिव for दूमियमिव.
99. K ०जसवम्मत्ति.
100. J ०प्फणेव्व.
101. K P णा मुयइ.—Do K महिचीढं.—K संदाणियं.
105. J कोउव्वत्तट्टियविसमत्तारयपहाभेयकलुसियाइव; K P मोहुव्वत्तट्टियविसमत्तारयपहाभेयकलुसियाइव; Do दरमोहुव्वत्तट्टियत्तारपहुइभेअकलुसियाइव. We read by J corrected according to the scholiast.
106. J जय for जस०.—P ०पायवस्सउ for ०पायवस्सव.
107. J ०सागरं.—J भुवणंतरम्मि.—J भारइ. We with Do K P,
108. K चलत् for वलन्त.
109. J पयडियअडम०.—Do ०घट्ट for ०कट्ट०.
110. Do ०पडिच्छया.
111. J वामयरा०.—K अरइविलासविसूरविआण, thus reading one mâttrâ too short. We with Do J P.
112. J सोहइ for अग्वइ.
113. J तियय for तियम०.—P मण्णे अज्जवि.
114. J ०नपहुत्त०.—J ०गयणंतरा.
115. J तह for तं, which we read with Do K P.—J वमंति for मुयन्ति.
116. K J ०निरिकत्त for ०णिक्खन्त०.—Do ०वलंत for ०चलन्त०.
117. J निसज्जइ for णिसिज्जइ.—Do J P रहसडिभडण for रहसुडिभडण which we read with K.—J महिहरेसुं.—Do K ०दोलिओ.
118. K ०चलंत for ०वलन्त०.—P सहसेव्व.—J हयमुक्क०.—P ०विडवाओ and K ०विहगाओ for ०विहयाओ.
119. K ०वीढोभय०.
120. J ०छलेण for ०चलेण.—Do K ०संचरण०.—Do and P उयआवलेण.
121. J ०वाण for ०वाय०.—P ०चंदणुगान्धा.
124. Do K ०चलंत.—J भूमोप्पि०.
125. Do K. गव्भालसा इव.—J ०गभइओ for ०गरइओ.
126. J ०कराल for ०कडार०.—

- De <sup>०</sup>विजुच्छला<sup>०</sup>.—J <sup>०</sup>प-  
म्ह<sup>०</sup> for <sup>०</sup>पम्ह<sup>०</sup>.
127. J तणुयायंतिव्व for दीहाय-  
न्तिव्व.—P उरकंडिय<sup>०</sup> for  
पविखण्डिय<sup>०</sup>.
128. J <sup>०</sup>परका.—K विप्पंति.—Do  
दरपप्पुअ<sup>०</sup>, and J दूरप्पुअ<sup>०</sup>,  
for दरपप्पुय<sup>०</sup> which we  
read with K.
129. J <sup>०</sup>विहिया for <sup>०</sup>पहया.
130. P मुक्कोज्झरंसूणि.
131. J <sup>०</sup>यल<sup>०</sup> for <sup>०</sup>यड<sup>०</sup>.—J <sup>०</sup>जु-  
मा<sup>०</sup> for <sup>०</sup>जोमा<sup>०</sup>.
132. J डड<sup>०</sup> for <sup>०</sup>दड<sup>०</sup>.—J वाहो-
133. J मसण<sup>०</sup>. [ वारा.
134. P गरुडेव्व.
135. J <sup>०</sup>पंजरिया.—J निहम्मि for  
णहम्मि.
137. J <sup>०</sup>बल्लिराणां.—P पार्विति.—  
Do J <sup>०</sup>पट्टय<sup>०</sup> for <sup>०</sup>वट्टय<sup>०</sup>.
38. J <sup>०</sup>च्छेओ<sup>०</sup>.—J reads simply  
तट्ठिण्हिं [=तहट्ठिण्हिं=तथा  
स्थितैः] for तड-ट्ठिण्हिं; and  
P has तडिट्ठिण्हिं. We with
139. J महीइ. [ Do.
140. K हिट्ठा<sup>०</sup>.—Do अवारिंधूम<sup>०</sup>.
142. J भिंदइ for छिन्दइ.—P  
<sup>०</sup>पहारो.—P <sup>०</sup>साम्मथेणंवि य.  
We with Do J K.
143. P <sup>०</sup>घडणु<sup>०</sup> for <sup>०</sup>वडणु<sup>०</sup>.
144. K <sup>०</sup>वरक<sup>०</sup> for <sup>०</sup>पक्ख<sup>०</sup>.
145. K <sup>०</sup>वडिण्वि for <sup>०</sup>पडिण्वि.—  
K णो for णा.
147. J <sup>०</sup>गुहा<sup>०</sup> for <sup>०</sup>दरी<sup>०</sup>.—Do. J  
K P all read नज्जइ and  
not मज्जइ.
148. P <sup>०</sup>विहया for <sup>०</sup>विहुआ.—Do  
K दिसेह<sup>०</sup>.—K <sup>०</sup>विहंत<sup>०</sup>.—  
Do K विसहर for <sup>०</sup>महिहर<sup>०</sup>.
149. J <sup>०</sup>परिरक्कयव्व.—Do परि  
वेहिया for परिणमिया.
150. Do K <sup>०</sup>सेलढाक्किय<sup>०</sup>, and P  
<sup>०</sup>सेलकड्डिय<sup>०</sup>, for <sup>०</sup>सिलाछ-  
व्विअ<sup>०</sup>.
151. J तेच्चिय पडणाहिमण्णा; K ते-  
च्चियपडुणुहिमण्णा.—J <sup>०</sup>कं-  
दरोछेया.
152. J किलिम्मति.
153. Do J K P all read मुज्झंतो  
and not मुज्झन्ते.—J च  
for व after एक्कं.
154. J <sup>०</sup>कंदरदर<sup>०</sup> for <sup>०</sup>कप्पन्तर<sup>०</sup>.—  
J पलयच्चिय.—J विज्झवि-  
या for विज्झाया.
155. J विच्छिअ<sup>०</sup> for वोच्छिण्ण<sup>०</sup>.—  
J भुयंगवयणो.—Do गुरुअंव.
156. P थी<sup>०</sup> for थिइ<sup>०</sup>.
158. J K कुडंव<sup>०</sup>.
159. K <sup>०</sup>परक<sup>०</sup>.—J <sup>०</sup>सूयण<sup>०</sup>.
160. P एयासण<sup>०</sup>.
161. J चिट्ठुरावीडल<sup>०</sup>.
162. J P <sup>०</sup>वरिकय<sup>०</sup> for <sup>०</sup>चक्खिय<sup>०</sup>.  
—J <sup>०</sup>नयणोपल<sup>०</sup>.
163. K थणाभोओ.
164. P <sup>०</sup>विच्छलिय<sup>०</sup> for <sup>०</sup>विच्छुरिय<sup>०</sup>.
165. J निच्चाइ.—P <sup>०</sup>ओणमियणह-  
सुडप्पंकुरं; Do ओणमियण-  
हसुडप्पंकियं.
167. J <sup>०</sup>समोअरिअ<sup>०</sup>.—J <sup>०</sup>विलाय<sup>०</sup>  
for <sup>०</sup>विराय<sup>०</sup>.—P <sup>०</sup>सिहव्व.
168. J <sup>०</sup>संचलिय<sup>०</sup>.—J <sup>०</sup>महुयरो.  
—J <sup>०</sup>दुम<sup>०</sup> for <sup>०</sup>तरु<sup>०</sup>.

169. J misreads पज्जलह for प-  
ज्जलह.—J संवलिय'.  
172. K संवल्लिओ.—J 'पडिरक-  
नियो' (= 'पडिक्खलियो'?).  
We with De K P.  
173. K 'वेविरुव्व'.  
174. De 'वडण' for 'वडल'.—J  
P 'निवडिओ'; De K too  
originally. These have  
corrected it to निविडिओ,  
which we adopt.  
175. P 'मंडव' for 'मण्डल'.  
176. De K पट्टीपरिट्ठिओब्भेयं.  
177. De K 'ग्गहा'.  
179. P 'विरल' and J 'वियड' for  
'सिद्धिल'.  
180. De K 'दियह' for 'दियस'.  
181. De 'पेल्लिय' for 'कवाल्लिओ'.  
182. J चीणी.  
183. J 'सिहव्वअहिसाम'; P 'सि-  
होभमहिसाम'.—J तु for णु.  
184. J 'परुसं' and P 'फरिसं'.  
185. J 'ववण' for 'पवण'.—J  
'सरस' for 'मरल'.  
186. P 'परिसायं', and De K 'प-  
रिवेसं', for 'परिभायं'.—J ए  
for ते.  
188. K P एण्हि.—P [अपज्जत्ते]-  
भकलभ.  
190. D 'लायणो'.  
191. P 'गमाउ, K 'गमाओ. We  
with De J.—P 'सहीवि'.—  
J 'नेहसरसं'.  
192. De J 'वियय' for 'विजय'.—  
De 'पडिवण्ण' for 'पडिबद्ध'.  
193. J 'विडओ for 'विट्ठुओ'.  
194. De अभिन्नसुरहि'.  
196. P 'विडय' for 'वीय'.  
197. J 'तालान्व'.—J 'भुहर'.  
198. J is wanting in the words  
beginning with 'हामणि'  
and ending with the last  
word of the line, as also  
in the parts of the com-  
mentary shown within  
brackets.—K 'विमल' for  
'महा'.  
201. De K 'हरितहिययसुहिओ'.  
202. K 'दिट्ठिक्'.  
204. J 'एक्कक्'.  
205. De P 'णालंकिय', and K  
'णालंचिय', for 'णालज्जिओ'.  
206. De K 'ओणमिय'.—P 'कुं-  
डलुज्जायं'.—J 'मिलिय' for  
'मलिय'.  
207. J 'यसाणं, K 'यसीण.  
210. J विलयाण for अबलाण.—J  
आवद्ध' for आविद्ध'.—K  
'वंधुरो for 'कब्धुरो'.—De J  
P सभत्त' for समन्त' which  
we read with K.  
212. K P समरम्मि.—De K 'ग-  
याइ'.—J 'वेल्लिऊण, K वि-  
ल्लिऊण.—K सिरिए.  
213. J सह for जा.—P सा दो-  
सरया साणेव्व, De K सा  
दोसरए साणिव्व and J जा  
दोसरया सा नवर, for सा  
दोसरए साणेव्व.  
214. J जायमच्छेणेव.  
215. K 'सरुउव्व'.  
216. J सोमहलो for सोवियलो',

217. P जस्स for तुज्ज.  
 218. J 'धवलवलयनिहा for 'वल्लय-  
 रासिणिहा.—J 'कुडुकेरा.  
 219. K 'माईण'.—Do J K P all  
 read 'मऊई (= 'मयूखं ).  
 221. P K वाहव' for आहव'.—  
 K 'पुलोइया'.—P 'पुट्टीओ  
 परमट्टा.—J तुमय for तुमा-  
 इ.—Do K गारवाप्पिय'.  
 222. P 'विमेव' and Do K 'विहे-  
 अ' for 'विमेय'.—J तहि-  
 वई.—Do J K संचयासाइव.  
 223. J नेही for णेहिइ.—K ते for  
 वो.  
 225. Do K P परकंतरखण'.  
 226. J 'तम्मिय' for 'णूमिय'.  
 227. Do K गिरिणो for सेला.  
 228. J P लीणुड्डीणम्मि.—J 'हेमं-  
 त' for 'हिमकाल'.  
 232. Do J K P all read 'मासल',  
 and not 'सामल' with the  
 commentator.—J उड्डित्ति  
 (= उड्डन्ति ).—J 'विलुलि-  
 अ' for 'वियालिअ'.  
 233. Do K गयणोयर'.  
 234. J ओसरण' for ओयरण'.—J  
 वेओइ' for वेउइ'.  
 236. J संदिट्ठेभ', K संदट्ठेह'.—We  
 read 'पयडव्व with Do  
 K P. J has dropped  
 the ड, so that it is im-  
 possible to say whether it  
 reads 'डव्व or 'इडव्व. The  
 commentator follows 'प-  
 यईव्व.  
 237. P वरिज्जन्ति, K धरेज्जन्ति.  
 238. K नवरि.—J 'चियडम्मि.—J  
 धुएव्व परिवत्तइ.  
 239. J समरम्मि करे for णिरासिम्मि  
 जए.  
 240. J इणं for इमं.—P तइ for तुह.  
 241. P 'गुह' for 'गह' and धारमो  
 for 'धारम्मो.—Do K 'यट्ठि-  
 उव्व.  
 242. K वडिपरकेसु.—K आरोइ.—  
 J 'गणणाइव.  
 243. J भीयाइव.  
 244. J अहित' for अहिय', and  
 वावारंती for वावारंती; K  
 वावारंती.  
 245. J जइ for जं.—Do वज्जन्ति  
 for मज्जन्ति.—J 'रूआ for  
 'रूया.  
 246. J 'अणत्थं आमुअइ.—Do K  
 नित्ति for णेन्ति.  
 247. K जाआइ for वडियाइ.  
 248. Do K सव्वस्स for लोथस्व.—  
 Do 'व्व and P अ for  
 य.—K बंधावर'.  
 249. J 'भिहरम्मि.....संक्रामि  
 तुहअतिल्ल ॥... 'व्वहणा-  
 यरपारे'. We with Do K  
 P. except that Do has  
 'लेसुव्व.  
 250. J P उवि for तुवि.  
 251. J 'गुहा इव. We with Do K  
 P.—J P पहाव' for पणाव  
 which we read with Do K.  
 252. K रहसागय'.—J 'वरव्व for  
 'धरव्व which we read  
 with Do K P.—J 'सिहा'.  
 We with Do K P.

253. P कविरोहिं for कइन्देहिं,—  
P भूयत्येहिं विय.—P तुव्वइ  
for थुव्वइ.

254. This couplet is found in  
the three MSS. J K P,  
only K reads it not here  
but after 269 ( " ते तस्स  
जयगइन्ददा," &c. ). P reads  
it in the same place as J.  
De omits it altogether.  
—P इय वाडु<sup>०</sup> for इय चाडु<sup>०</sup>.

255. K परिअत्तणेणं for परिअत्तणे  
णव.—J P निम्मविया for  
णिव्वडिया.—P ०रोहेसु for  
०गेहेसु.

256. J दारिविंति.—K ०परिभोअंव,—  
J नवरयकं खुरवहेहिं for  
णवणहङ्कं, &c.

257. K P पडिच्छिय<sup>०</sup> for परि-  
ट्टिय<sup>०</sup>.—J संखा इव सहति  
for ०सङ्खव्व दीसन्ति.—P  
वोइ<sup>०</sup> for पोह<sup>०</sup>.

258. J सयवारा for सयराहा.

259. J धारंति.—J ०निजेण for ०णि  
हेण and ते for जे.—P जण<sup>०</sup>  
for जहण<sup>०</sup>.—K वंघेहिं and  
J ०विंघेहिं for ०वन्घेण.

260. J मग्गेसुं गुरुबलवेय<sup>०</sup>.—J  
०कोणि<sup>०</sup> and P ०कोटि<sup>०</sup> for  
०कोटि<sup>०</sup>.—P उच्चरिऊण लि-  
हन्तिव for उच्चरिऊणव  
लिहन्ति.

261. P K थामे<sup>०</sup> for ठाणे<sup>०</sup>.—P  
किंपन्ति for कम्पन्ति.

262. De सूयन्तव्व; J सूर्पत्तिव्व.—  
K पहरसं.

263. P वयहाण<sup>०</sup>.

264. J ०वरण<sup>०</sup>.

265. J असरिस<sup>०</sup> for असरल<sup>०</sup>,  
which we read with Do  
K P.—Do K ०त्रिललियाहिं  
for ०वियलियाहिं.

266. J पासोहिं.—K दंतहावेण.—  
Do K पिवंति.

267. P वन्धुर<sup>०</sup> for चन्धल<sup>०</sup>.—J  
पव्वभलेहिं.—P ०तावेहिं.—J  
P ०वरक<sup>०</sup> for ०पक्क<sup>०</sup>.—J  
०श्ल<sup>०</sup>.

268. De ०वासरं पि किय्या<sup>०</sup>.—Do K  
रायलच्छीए for पत्थिवसि-  
रीए.

269. P ०गयंदा for ०गइन्ददा.

270. J दरइमिया<sup>०</sup>, doubtless a  
slip of the copyist for दर-  
दूमिया<sup>०</sup>.—J P वियहा.

271. P अमइल<sup>०</sup> for अमल्लिअ<sup>०</sup>.

275. Do K ०रमणं for ०जहणं.—  
Do J P विणिगकमइ. We  
with K.—Do ०परिहेय<sup>०</sup>.

277. J ०पल्लवा for ०पल्लला.

278. K वंजुलणीसु.—K तस्स का-  
सारलेहासु for ताण आहार-  
लेहासु. We with Do J P.

279. K तस्स for ताण.—K ०सुहि-  
यासु.

280. J ०हुवत्तिव्व<sup>०</sup> for ०जुओव-  
त्तिव्व<sup>०</sup>, which we read  
with Do K.

281. J पडियत्ती.

282. गयणयल्लदं for जो गणयल्लदं.  
—J महिनइयल्लत<sup>०</sup>.—Do.  
K ०णिवेत्तम.—J गडिऊणय.

283. J <sup>०</sup>निखलुच्च.—J P <sup>०</sup>लुच्छंगा.  
 285. K <sup>०</sup>महिमासुर<sup>०</sup>.—Do J तुमाइ.  
 286. K P साहिज्ज<sup>०</sup>.—J K <sup>०</sup>गि-  
 रिदिण्णखंडपिंडव.—J <sup>०</sup>च-  
 रणनहप्पहाभिञ्जं.  
 287. Do K <sup>०</sup>भैरवि.—P भवरमणि  
 तुक्क for भइरवि तुज्जं—  
 J थुइमो तुम्मोइअ<sup>०</sup>.  
 290. Do तुमाए.—J K <sup>०</sup>लीलाइ.  
 291. J रणिय<sup>०</sup> for रणिर<sup>०</sup>.—J <sup>०</sup>कुले  
 for <sup>०</sup>उले.  
 292. J सरीरेच्चिय नवरं ससिहेहरस्स  
 and wrongly omits से in  
 the next line. Do K सरी-  
 रब्बेअ.—Do K ओवासो.  
 293. Do P रहसरिक्त्त<sup>०</sup>.—P संगो.—  
 J रहसोरिक्त्त<sup>०</sup>.—J भंगपय<sup>०</sup>.  
 294. J ट्ठाणट्ठाण<sup>०</sup> for थामत्थाम<sup>०</sup>.  
 296. P <sup>०</sup>रूपण.  
 297. J सव्वंगो.—Do J घडउ.  
 298. J P बिंबेहिं and Do चिण्हे-  
 हिं for चिन्धेहि.—J जणेहिं  
 for णरेहिं.  
 300. J उवहासायरेण, and <sup>०</sup>रयणी-  
 भावेण.—K सय for सइ.—  
 K <sup>०</sup>पडलाइं.  
 301. P पणयि<sup>०</sup>.—Do K किरणाव-  
 भासिणा.  
 302. P <sup>०</sup>कवालं.—J P गहयकं.  
 303. J कुवलयं करंती.—J <sup>०</sup>पंकय-  
 षणकज्जं.—J संघडउ and  
 Do संपडइ for संपडउ.  
 304. P माल्लरिं.—Do K आभासि.  
 306. J दिवसंमि<sup>०</sup>.  
 307. J <sup>०</sup>पुब्बंव for <sup>०</sup>पुरवंव.  
 308. J गयणं.  
 309. J <sup>०</sup>फास<sup>०</sup> for <sup>०</sup>फंस<sup>०</sup>.—J सह<sup>०</sup>  
 for णय<sup>०</sup> (=नत).—J <sup>०</sup>रेहा<sup>०</sup>  
 for <sup>०</sup>लेहा<sup>०</sup>.—J ए for ते.  
 310. J <sup>०</sup>वयार<sup>०</sup> for <sup>०</sup>वहार<sup>०</sup>.—J K  
<sup>०</sup>संभावणाइ.  
 311. K पूआभिसेअ<sup>०</sup>.—J पिबंतित्व.  
 312. J रूवं.  
 313. J तक्कालविमुक्कहरवद्धिण्हिं.—  
 Do K तुमाइ.  
 314. P <sup>०</sup>डहणाणुयावा.  
 315. K सय for सइ.—J सिद्धसि-  
 ङ्ग<sup>०</sup>.—J तुह ऊसव<sup>०</sup> and K  
 P तुह आसव. We with Do.  
 316. Do K तडिभावेण.  
 317. J दोहमप्पेसि, and Do K कं-  
 पमोप्पेसि for कम्पमुप्पे-  
 सि, which we read with  
 P.—J वाय<sup>०</sup> for वाउ<sup>०</sup>.  
 318. Do K P <sup>०</sup>प्पहाउ.—Do K P  
<sup>०</sup>मूडाउव.  
 319. K विससेज्जंत<sup>०</sup>.—J गहणे<sup>०</sup>.—  
 K गयणि<sup>०</sup>.—J कओल<sup>०</sup> for  
 कउल<sup>०</sup>.  
 320. J चाल्लिखिहोहिं.  
 321. Do K कयपरियरं for अह प-  
 रियरो. We with J P.—K  
<sup>०</sup>गरण<sup>०</sup> for <sup>०</sup>यरण<sup>०</sup>—K ए-  
 कस्स.—J ए for ते.  
 322. Do K ते for वो.—J तहियह<sup>०</sup>.  
 323. K P <sup>०</sup>जीहाउ.  
 325. P <sup>०</sup>थणुग्गमेहिं, and J <sup>०</sup>पओ-  
 हरेहि for <sup>०</sup>थणुल्लग्गहिं.—Do  
 K विहिओ तइ.  
 326. K <sup>०</sup>लुलंत<sup>०</sup> for <sup>०</sup>ललन्त<sup>०</sup>.  
 327. J सयंति.  
 328. J <sup>०</sup>इंड<sup>०</sup> for <sup>०</sup>दण्ड<sup>०</sup>.

329. J भयवद् for पयद्.—J K सय for सद्.
330. J <sup>०</sup>पसरिय<sup>०</sup> for <sup>०</sup>वियलिय<sup>०</sup>.—P <sup>०</sup>साहार्हि for <sup>०</sup>साहेहिं.
331. J <sup>०</sup>विललिय<sup>०</sup> for <sup>०</sup>विअलिय<sup>०</sup>.
332. J <sup>०</sup>व जणेसि for विविहेसि, which we read with De K P.
333. P <sup>०</sup>सुलभू<sup>०</sup>.
334. J <sup>०</sup>मुकायवकोसुमधाराहिं. We with De K P.—P रयणि-रुवेसु.—De <sup>०</sup>मातीहिं for <sup>०</sup>माईहिं.—J <sup>०</sup>विइजितारुण<sup>०</sup>, K विअर्जितारुण<sup>०</sup>.
335. J बद्धफलम्ब.—De P <sup>०</sup>संगेहिं.—P <sup>०</sup>लंबिय<sup>०</sup> for <sup>०</sup>लम्बिर<sup>०</sup>.—P य हरंति for रेहन्ति.
336. J <sup>०</sup>दफणा<sup>०</sup>.—P सबरिडिंभा and J सबरडिंभा. We with De K.
337. J H रूवं.—J कालकांति<sup>०</sup>.—J तुह for ते.—J देवि for <sup>०</sup>विअ.
338. J P <sup>०</sup>सिद्ध<sup>०</sup> for <sup>०</sup>सिद्ध<sup>०</sup>.—J पत्तवसण<sup>०</sup> for तम्मिदल<sup>०</sup> which we read with De K P.
339. De किण्ण and J किं तु (= ? किं तु) for किं णु.
341. De ओळिंभियभाव<sup>०</sup>.
342. De करील<sup>०</sup> for करिळ<sup>०</sup>.
343. P. <sup>०</sup>यहववरिय<sup>०</sup> for <sup>०</sup>यरु-डिभण<sup>०</sup>.—J P परिणामो. We with De.
344. J डसण<sup>०</sup>.
346. K P डिआणलं.—De K एक-47 ( Gaṇḍavaho )

- पण<sup>०</sup>.—J निडभरं for <sup>०</sup>व-न्धणं.—De J भुवणं.
347. J <sup>०</sup>वियपपसरमणु<sup>०</sup>. We with De K P.
348. De P वउत्त<sup>०</sup>.
349. K तडि<sup>०</sup> and P तल<sup>०</sup> for तड<sup>०</sup>.—De <sup>०</sup>कलसेसु.
350. P उवउत्त<sup>०</sup>.—De <sup>०</sup>सल्लती<sup>०</sup>.—K पिच्छद् सो विंझवणत्थ-लीसु मायंगपयवीओ.
351. P ताडी<sup>०</sup> for ताली<sup>०</sup>.—K <sup>०</sup>कउलण<sup>०</sup>.—P जयगयंदेहिं.
352. K <sup>०</sup>विरक्क<sup>०</sup>.
353. De पिच्छ<sup>०</sup>.—P सवेयं for सलीलं.
354. De मय<sup>०</sup> for गय<sup>०</sup>.
355. De अकंपिय<sup>०</sup> for विकम्पिय<sup>०</sup>.—P दिंति.
356. K उण्हाइ.
357. De K <sup>०</sup>पवहा for <sup>०</sup>पवाहा.—P <sup>०</sup>रसोवार<sup>०</sup>.
359. K गिम्हिच्चिय.
360. K पज्जंत<sup>०</sup>.
361. De वोलति.
362. P दियहा.
363. K <sup>०</sup>गयंद<sup>०</sup>.—P सीयला for <sup>०</sup>धूसरा.
364. P <sup>०</sup>हर<sup>०</sup> for <sup>०</sup>घर<sup>०</sup>.—K <sup>०</sup>अस-हिया<sup>०</sup> for <sup>०</sup>णसहिया<sup>०</sup>.
365. K <sup>०</sup>सयणेज्ज<sup>०</sup>.—P <sup>०</sup>लंछियं for <sup>०</sup>लङ्कियं.
366. P <sup>०</sup>पउद्धपरिगासा for <sup>०</sup>पउट्टप-रिमासा.
367. P <sup>०</sup>बद्ध<sup>०</sup> for <sup>०</sup>णद्ध<sup>०</sup>.
368. K <sup>०</sup>रंभम्मूळिय<sup>०</sup>.

370. K जुवइ<sup>०</sup> for पिया<sup>०</sup>.  
 371. K चय<sup>०</sup> for तेय<sup>०</sup>.—K दियसा  
 for दियहा.  
 374. J अवगाढ<sup>०</sup>.—De K दियसे.  
 375. De K सीयला for <sup>०</sup>सामला.—  
 J दुरुबुड<sup>०</sup>.  
 376. J माहेयमुम्हाला for समहिउ-  
 म्हाला.—De K दियसा.  
 377. J <sup>०</sup>मुहुदरन्त<sup>०</sup>.—J <sup>०</sup>परुस<sup>०</sup>.—  
 De K P दिअसे.  
 378. P <sup>०</sup>तायकरं<sup>०</sup> for <sup>०</sup>वायक-  
 लम्ब<sup>०</sup>.—De K <sup>०</sup>कलुस<sup>०</sup> for  
<sup>०</sup>कविस<sup>०</sup>.—J वणोदेसा.  
 379. J K <sup>०</sup>राआ for <sup>०</sup>र या.  
 380. De कोसुमेहिं बाणेहिं जो जई;  
 K कोसुमेहिं जो जयइ; P  
 कोसुमेण चाएण जो जई.  
 382. J <sup>०</sup>कोमलस्स for <sup>०</sup>णिब्भरस्स.  
 384. J <sup>०</sup>सदराइ for <sup>०</sup>सहराई, which  
 we read with De K P.—J  
 अधोअ<sup>०</sup> for अपेअ<sup>०</sup>, which  
 is the reading of De K P.  
 385. De P आपंढु<sup>०</sup>.  
 386. J विलसइ for वियलइ, which  
 we read with De K P.  
 —K <sup>०</sup>वलीवहाण<sup>०</sup>.  
 387. J नवंबुधोर्यमि.—J सेलतर<sup>०</sup>  
 for सहरन्तर<sup>०</sup>.—J <sup>०</sup>गरुयकं  
 for <sup>०</sup>गरुयङ्गं.  
 388. De विचरइ for विअरइ.  
 389. J गयणयलं for गयणद्धं,  
 which we read with De  
 K P.—K हरिसुप्पइय<sup>०</sup> for  
 परिओसुप्पइअ<sup>०</sup>.  
 390. K गिम्माणिल<sup>०</sup>.—K रयवडले.  
 —J <sup>०</sup>कवाहं for <sup>०</sup>कवालं,

- which we read with  
 De K P.  
 391. J परिसंत<sup>०</sup>.—J कासार<sup>०</sup> for  
 आसार<sup>०</sup>.  
 392. J एकासारे. We एकासरि<sup>०</sup>  
 with De K P.—J गिम्मागय<sup>०</sup>.  
 393. J गवारुण<sup>०</sup> for धुवारुण<sup>०</sup>.  
 394. J <sup>०</sup>रंखोलिर<sup>०</sup>.  
 395. K उवसिंधु<sup>०</sup>.—K कच्छेसु.  
 396. J गवचरणअनेरंतरहंसी<sup>०</sup> for  
<sup>०</sup>गवचरणयगोरन्तरहिंसी, and  
 भवणग्गणियट्ठिहुवजोग्गाओ  
 for भवणग्गणियाच्छियब्ब-  
 सोहाओ, which we read  
 with De K P.  
 398. J पेरंता.—P <sup>०</sup>गमाणयं.—  
 P वयणं for चरणं.—J  
 कइमावील<sup>०</sup>.  
 399. J तारिच्छेअ<sup>०</sup>.—De K <sup>०</sup>पवण<sup>०</sup>  
 for <sup>०</sup>सलिल<sup>०</sup>.—P सीमाओ  
 for भूमीओ.  
 400. K दूरमायदिण<sup>०</sup>.—K दूर-  
 मायावि.—P परिलिखिणोब्ब,  
 De परिलिखिणोब्ब, K परिलि-  
 बिणुब्ब.—De K P दि-  
 यसा.  
 401. J <sup>०</sup>गभीराअमाण<sup>०</sup>.  
 402. J दूरचर<sup>०</sup> for विउणुचर<sup>०</sup>.—  
 J <sup>०</sup>पवत्त<sup>०</sup> for <sup>०</sup>पयत्त<sup>०</sup>.  
 403. K दुमांअमइल्लवसुहा.—P <sup>०</sup>वि-  
 मइ<sup>०</sup> for <sup>०</sup>विसइ<sup>०</sup>.—P रय-  
 णीओ for णयरीओ. The  
 version found in J has  
 already been given in  
 foot-notes at page 116,  
 which see.



404. J <sup>०</sup>विहगाओ for <sup>०</sup>विहगाओ.  
 405. <sup>०</sup>सरारि<sup>०</sup> is what the MSS. read. But we have obviously to read <sup>०</sup>सरादि<sup>०</sup> as representing शरादि<sup>०</sup>, the forms of र and ड being so alike in the MSS.  
 406. J नीलाओ वि for नीलाओ अ.  
 407. J मज्जंत<sup>०</sup> for सीयन्त<sup>०</sup>.  
 408. P <sup>०</sup>कलुसुम्ह<sup>०</sup> and J <sup>०</sup>कलुसुण<sup>०</sup> for <sup>०</sup>कलुसुणह<sup>०</sup>.—J दूरालो-यच्चिय. and K दूरालोड-च्चिय.  
 409. J <sup>०</sup>धूमस्तुआ.  
 410. केसरदन्तं is the reading of De J K P.—De परिणवह for परिणमह.—De K P परिजरहं for परिसिदिलं.  
 411. De पर्वेति.—De P सायं for विययं.—P वहंत<sup>०</sup> for वलन्त<sup>०</sup>.  
 412. J निविडदुमंडलाई.—J <sup>०</sup>सङ्कुल<sup>०</sup> for <sup>०</sup>सहल<sup>०</sup>.  
 413. J P जलिय<sup>०</sup> for वलिय<sup>०</sup>.—K <sup>०</sup>भोआ for <sup>०</sup>होया.  
 414. P परियत्तो for विणियत्तो.  
 415. De K तस्स for तत्थ.  
 416. J <sup>०</sup>गज्जिओयारो.—J पयत्त<sup>०</sup> for पडन्त<sup>०</sup>.—J महाभोओ रिणविट्ठकागव [sic] for गहाहोओ.  
 418. J फलसंगमहुगंगंधासु.  
 419. J <sup>०</sup>राजिओ for <sup>०</sup>राविओ.  
 421. J दंतो for देन्तो.  
 422. J P om. अविय.—P विहु-वयर for विहुरोअरं.  
 423. De K दाहिण<sup>०</sup> for दक्खिण<sup>०</sup>.  
 424. De K किं च जायं for किं च.—K <sup>०</sup>छेआदर<sup>०</sup>.—J प-सायाभि<sup>०</sup>.  
 425. K वसहच्चिघेण.—P विण-च्छेया.  
 426. J संपुञ्जा, P संपजा, De संपण्णा, We with K.  
 427. J परिमहा for परिमुहा.  
 428. J विम्हयवसा<sup>०</sup>.  
 430. J भममिय for भमिअं.  
 431. De K P मासलो for सामलो.—J <sup>०</sup>उप्पीडो.  
 432. J बलभरसंखोहिषरेणु<sup>०</sup>.  
 433. P परिणय<sup>०</sup>.  
 434. J <sup>०</sup>दसण<sup>०</sup> for <sup>०</sup>दसण<sup>०</sup>.  
 435. J <sup>०</sup>कल्लोविवरेलिय<sup>०</sup>. K <sup>०</sup>क-णोल्लपविवरेलिय<sup>०</sup>.  
 436. K <sup>०</sup>णिवडो<sup>०</sup> for <sup>०</sup>णिबिडो<sup>०</sup>.  
 437. K P <sup>०</sup>भुहमिण्ण<sup>०</sup>.—J <sup>०</sup>रंग<sup>०</sup>. and K <sup>०</sup>भग्ग<sup>०</sup> for <sup>०</sup>भङ्ग<sup>०</sup>.—De <sup>०</sup>भमडिय<sup>०</sup> for विह-डिय<sup>०</sup>.—P जयगयंद्दो.  
 438. J <sup>०</sup>जोय<sup>०</sup> for <sup>०</sup>जीव<sup>०</sup>.  
 439. P परिरीकय<sup>०</sup> for परिक्खय<sup>०</sup>.  
 440. J यंति for एन्ति.  
 441. K. सयणेव्व for सयलव्व.—P समुट्ठिया for परिट्ठिया.  
 442. De इहहोत्तनिव्वडन्ता.—J K P णोल्लंति, De णोल्लंति.—J इत्तोहुत्तं.—All the MSS. read व and none read न as interpreted by the commentator.  
 443. J एकेयंचिय.  
 444. De P <sup>०</sup>वलयाई for <sup>०</sup>वलयाण.

445. J P <sup>०</sup>तरंगिवा for तरङ्गिणो.  
 447. J <sup>०</sup>मूलमरिव<sup>०</sup>.—J P <sup>०</sup>णिमा-  
 य<sup>०</sup> for <sup>०</sup>णिमाम<sup>०</sup>.—De K  
<sup>०</sup>पढमो<sup>०</sup>.  
 449. K P <sup>०</sup>णहप्पवहा.—K पेज्जंति  
 for पिज्जन्ति.  
 450. P जेतुं पि for जेतुं च.  
 451. De <sup>०</sup>समोसरियम्मिवि.—P म-  
 हीव गयणयलं,  
 452. J <sup>०</sup>पुंजाओ for <sup>०</sup>पुअइओ.—J  
 उअही for जलही.  
 453. J भराइ.—De K दियसो, P  
 दिहसो.  
 454. P उरिक्कयगिरि<sup>०</sup>.  
 456. K परूढ<sup>०</sup> for विरूढ<sup>०</sup>.—K P  
<sup>०</sup>काणतलाण.  
 457. P सहिवेतुं (sic) for महिवेदं.  
 458. K <sup>०</sup>विणिनिअ<sup>०</sup> for <sup>०</sup>विणमि-  
 अ<sup>०</sup>—K वित्थारिज्जंतविअ.  
 459. K <sup>०</sup>णिबडीक्कय<sup>०</sup>.  
 460. J लगइ दिट्ठी.  
 461. J विविणेअ<sup>०</sup>.—J P <sup>०</sup>थोओ<sup>०</sup>.—  
 J सयअंगंसु, P सुहयंगंसु for  
 सुहभङ्गंसु (=सुखभङ्गेषु).  
 462. K दोबलसमुम्मिल्लिय<sup>०</sup>.  
 463. P संगडल्लोले. We with De  
 J K.  
 464. De K सहइ for हरइ.  
 465. J तत्थवि वसिअ for तत्थ  
 वसिअं.  
 466. De सुहविणिहिअ.  
 469. De हरिचक्कविक्क<sup>०</sup>.  
 471. K <sup>०</sup>गइंदा.  
 472. K <sup>०</sup>मुजगाओव.  
 473. J <sup>०</sup>दिज्जंतुओय<sup>०</sup> for <sup>०</sup>वि-  
 ज्जंतुओय<sup>०</sup>.  
 474. J <sup>०</sup>केसदंदाइव.  
 475. J भुअयाहिवेहिं for सुअएहिं  
 वेय<sup>०</sup>.  
 476. De J K P all read गह-  
 म्मि, though the com-  
 mentator appears to have  
 read गहपि.  
 480. De J K <sup>०</sup>कणइ<sup>०</sup> for <sup>०</sup>कणय<sup>०</sup>.  
 De has a marginal note  
 लता on <sup>०</sup>कणइ<sup>०</sup>. We  
 with P.  
 482. De K <sup>०</sup>किरण<sup>०</sup> for <sup>०</sup>राय<sup>०</sup>.  
 484. K विहअं for विहियं.  
 486. <sup>०</sup>भारह<sup>०</sup>. This is the read-  
 ing of all the MSS.—De  
 J भावियभारहकलहेण भवि-  
 कलहेण for भावियभार-  
 हकलहं भारहकलहेण, which  
 we read with K P. It  
 is the reading of De J  
 that the commentator  
 explains.  
 488. J <sup>०</sup>विच<sup>०</sup> (the reading  
 followed by the com-  
 mentator) for <sup>०</sup>सिचय<sup>०</sup>,  
 which we read with De  
 K P.  
 489. K P थामे for ठाणे.  
 490. K किरि for किर.—K <sup>०</sup>वि-  
 णिउड्ढो.  
 491. For ऊरुहयं (=ऊरुहयम्),  
 which we read with  
 P. J reads ऊभयं, De  
 is doubtful, the word  
 being in that MS. partly

- eaten away by worms,  
and K ऊरुमयं.
493. K <sup>०</sup>मित्त<sup>०</sup> for <sup>०</sup>मेत्त<sup>०</sup>.—J  
हसिऊण for तेणेय, which  
we read with De K P.
495. K गोउरमित्त<sup>०</sup>.—J नीसामन्नं  
जायं.—De फरिहा<sup>०</sup> for  
परिहा<sup>०</sup>.
497. K अहिणवाओवि, De अहि-  
णवाओवि changed to  
अहिणवाओव —P ठविण्यर-  
द्धाओ.—J वलहीओ.
499. K परिलंबज्जद्ध.
500. K हिअअं for अहिणव<sup>०</sup>.—  
K उव्वेवत्तिव.—P अळीणि.
502. K नयर<sup>०</sup> for णयरि<sup>०</sup>.—J  
<sup>०</sup>दियह<sup>०</sup> for <sup>०</sup>दियस<sup>०</sup>.—De  
<sup>०</sup>सीमाइ for <sup>०</sup>सीमाण.
503. J <sup>०</sup>कुलाइं for <sup>०</sup>उलाइं.—J  
दुल्लहतणेण.—De K तदियहं.
504. De <sup>०</sup>मूलद्धमूस<sup>०</sup>.—K <sup>०</sup>वसुआ-  
विज्जमाण<sup>०</sup>.—J धरावीढं.
505. J <sup>०</sup>विट्वाहि<sup>०</sup>.—J सुरहि<sup>०</sup>, and  
P सुरस<sup>०</sup>, for सरस<sup>०</sup>.
506. De णिहासुहाणुबंधेण for रयणी-  
तमाणुबंधेण: P रयणीमुहा-  
णुबंधेण.
507. P वहु<sup>०</sup> for पहु<sup>०</sup>.—J सरस<sup>०</sup>  
for सतह<sup>०</sup>.
508. De K कहा<sup>०</sup> for जहा<sup>०</sup>,  
which we read with De  
J P.—J <sup>०</sup>भूपाल<sup>०</sup>.—J  
<sup>०</sup>सरिसम्मि.—K एकदिणेणेअ  
for एक्रेण दिणेण.
510. J सिणिद्ध<sup>०</sup> for समिद्ध<sup>०</sup>,
- which we read with De  
K P.—K देवो.
511. K कमेणं for कमेणय, which  
we read with De J P.
513. K उव्वूढ<sup>०</sup> and P उव्वुद्ध<sup>०</sup> for  
उव्वुद्ध<sup>०</sup>.
515. K <sup>०</sup>पहुवेल्ल<sup>०</sup>.—P सरुच्छंगा  
for सरुहेसा.
516. De K सुरहिनवगंध<sup>०</sup> and P  
सुरहिमहाणिद्ध<sup>०</sup> for सुरहि-  
मिह गन्ध<sup>०</sup>.—De K P  
<sup>०</sup>मुद्ध<sup>०</sup> for <sup>०</sup>बाल<sup>०</sup>.
517. De K <sup>०</sup>संवलिय<sup>०</sup> for <sup>०</sup>कन्द-  
लिअ<sup>०</sup>.—De सरुहेसा and  
K तरुहेसा for तडुहेसा.
518. J <sup>०</sup>जललवसभिन्न<sup>०</sup>, and P  
<sup>०</sup>जडजलसभिण्ण<sup>०</sup>, for <sup>०</sup>जड-  
जललवभिण्ण<sup>०</sup>.—J परिगालि-  
यकसाओ for सो परिदलि-  
यकसाय<sup>०</sup>.—K <sup>०</sup>मुणालाणं.
519. J अण्णोण<sup>०</sup>.
520. मोह<sup>०</sup> is what J reads.—  
J घण<sup>०</sup> for गह<sup>०</sup>.
521. J <sup>०</sup>संकुल for <sup>०</sup>सेवेअ<sup>०</sup>.—J  
जालयकट्टिय<sup>०</sup>, and P जा-  
लयमुक्कस<sup>०</sup>, and K जालिय-  
मुक्कस<sup>०</sup>, for जालियकट्टिय<sup>०</sup>.
523. De <sup>०</sup>थोव<sup>०</sup> for <sup>०</sup>थोय<sup>०</sup>.—K  
<sup>०</sup>जलोव्वत्त<sup>०</sup>.
524. J निव्वायंतिव, De K णिव्वावं-  
तिव.—K P घणमिलिय<sup>०</sup>.
525. De <sup>०</sup>वालुऊसासा for <sup>०</sup>वालुया  
मसिणा.—K P <sup>०</sup>कासपडुरा  
for <sup>०</sup>कासपडुवा.—J K  
<sup>०</sup>पडल<sup>०</sup> for <sup>०</sup>वडल<sup>०</sup>.
526. J <sup>०</sup>मुहर<sup>०</sup> for <sup>०</sup>मुहल<sup>०</sup>.—De J

- K परिसरसरसीपरिवेसिणो (the reading adopted by the commentator), and P सरसीपरिसरपरि-वासिणो for सरसीपरिसरपरिवेसिणो.
527. K <sup>०</sup>णिमाय<sup>०</sup>.
528. K <sup>०</sup>मुहुल<sup>०</sup>.—K सुहाविति.—J थाओ<sup>०</sup>.
529. P किडिमाण for विडिमाण, which we read with De J K.
530. K <sup>०</sup>णिचुल<sup>०</sup>.
531. J सदरी<sup>०</sup> for सहरी<sup>०</sup>.—De <sup>०</sup>पडंत<sup>०</sup> for <sup>०</sup>पसत्त<sup>०</sup>.—K <sup>०</sup>सिहा इह for <sup>०</sup>सिहं परि<sup>०</sup>.—De K उमांघ for अहिगन्ध.—J K <sup>०</sup>कलम<sup>०</sup> for <sup>०</sup>कमल<sup>०</sup>, which we read with De P.—K वारिहाओ for वारिलहाओ.
532. De K किलंतविरलंकुरा for <sup>०</sup>पढमकिलन्तकुरा.—P दियसा.
533. J <sup>०</sup>फलभरं बंधुरिय.—J <sup>०</sup>कंठीओ. We with De K P.—J निव्ववेत्तिव्व. We with De K P.
534. De K <sup>०</sup>कविसा for <sup>०</sup>कविला.
535. J <sup>०</sup>पडिय<sup>०</sup> for <sup>०</sup>घडिय<sup>०</sup>.
536. De <sup>०</sup>विवत्त<sup>०</sup> for <sup>०</sup>विवण्ण<sup>०</sup>.—P बहुलं for बार्द.—P णोच्चति, K णोच्चति.—P अणुयासेय<sup>०</sup> for अहुआसेय<sup>०</sup>.—J <sup>०</sup>सीमाओ for <sup>०</sup>भूमीओ.
537. De K <sup>०</sup>कविल<sup>०</sup> for <sup>०</sup>कविस.
539. De K <sup>०</sup>विसिह<sup>०</sup> and P <sup>०</sup>वसह<sup>०</sup> for <sup>०</sup>विसह<sup>०</sup>.—De <sup>०</sup>भूमीओ for <sup>०</sup>सीमाओ.
540. P <sup>०</sup>दिव्व<sup>०</sup> for <sup>०</sup>देव<sup>०</sup>.—J परिउत्थं.
- 541.—De K संतुह<sup>०</sup>, P संसुह<sup>०</sup>(= संतुह<sup>०</sup> ?).—J वसंति for उवेन्ति.—K <sup>०</sup>पडिय<sup>०</sup> for <sup>०</sup>घडिय<sup>०</sup>.—P महिय<sup>०</sup> for महिस<sup>०</sup>.
543. P उडुंत<sup>०</sup>.
544. De <sup>०</sup>यकार<sup>०</sup> and K <sup>०</sup>कुकार<sup>०</sup> for <sup>०</sup>कुकार<sup>०</sup>.—J <sup>०</sup>रुसियमा<sup>०</sup> for <sup>०</sup>दूसियमा<sup>०</sup>.—De J P <sup>०</sup>वेणु for <sup>०</sup>वेण्हि.
545. K उण्हालतरुच्छया.—K <sup>०</sup>णुविअण्णमारुय<sup>०</sup>.—De हांति उग्हा. K हांति उण्हा, and P समहियुग्हा. for समहिउण्हा.
546. De K पविरलसरस<sup>०</sup> for धुसर-विरल<sup>०</sup>.
547. J वेत्त for वोलेइ.—J <sup>०</sup>कलहा. J's first half of the couplet does not scan, being too short by two mātrās.—De <sup>०</sup>कलहे for <sup>०</sup>कलहं.—P reads the first half thus: वोलेइ (=वोलेइ ?) लया-संकलिय-कलह-प.उत्त्व-णियत्त-क-रिणीयं.—K मुहमित्तवालिय<sup>०</sup>.
548. K दिण्णभूवि<sup>०</sup>.—De K P <sup>०</sup>विडव<sup>०</sup> for <sup>०</sup>विडवि<sup>०</sup>.—K सूअति for सूपत्ति.—J P वीसामं for वीसमिअं.
549. De अवरोवरपत्त<sup>०</sup>, and K P

अवरोप्परपत्<sup>०</sup>. for अवरोप्प-  
रसत्तु<sup>०</sup>.—De अमईदाओवि  
जाया and K अभियम्वाओवि  
जाया for अभियम्वाओ पवि-  
रलं; P अभियम्वाओ पविरलं.  
—De K P <sup>०</sup>संग<sup>०</sup> for  
<sup>०</sup>सिङ्ग<sup>०</sup>.

550. P <sup>०</sup>मुणियणेषु कच्छेषु for  
<sup>०</sup>मुणि-ज्जावसेसेषु.

551. J परिहड<sup>०</sup> for पडिहड<sup>०</sup>.

552. J सरस<sup>०</sup> for रहस<sup>०</sup>, which  
we read with De K P.  
—J K P <sup>०</sup>दलिपभ<sup>०</sup>.—J  
<sup>०</sup>मिय<sup>०</sup> for <sup>०</sup>मय<sup>०</sup>.

553. De K सायमणवसायाइ (=सा-  
यम् अवश्यायरहितानि as  
explained by a marginal  
gloss in K) for णवपला-  
सकविसाइ.—J <sup>०</sup>रूवाइ for  
<sup>०</sup>भावाइ.

554. J हली<sup>०</sup> (=झली<sup>०</sup>) for मि-  
हली<sup>०</sup>, which we read with  
De (which has झिल्ली<sup>०</sup>)  
and K P.

555. K वाऊलीसुवि.

556. J <sup>०</sup>बच्च<sup>०</sup> for <sup>०</sup>बद्ध<sup>०</sup>, which we  
read with De K P.

557. J K P distinctly read पुंजइ<sup>०</sup>  
not पुंजिअ<sup>०</sup>; De once  
read पुंजिअ which it has  
corrected into पुंजइ<sup>०</sup>.—J  
<sup>०</sup>बूदल<sup>०</sup> for <sup>०</sup>भूदल<sup>०</sup>.—J <sup>०</sup>दी-  
हरकयतल्लिणामुत्थाओ भूमीओ  
for <sup>०</sup>दीहरिय<sup>०</sup> &c., which  
we read with De K P.

558. J <sup>०</sup>णिहा for <sup>०</sup>णिहं, which

we read with De K P.—  
J सूएहि.—K करिणीसा<sup>०</sup>.

559. J <sup>०</sup>बल<sup>०</sup> for <sup>०</sup>तल<sup>०</sup>.—J P  
रंदुर<sup>०</sup>.

561. J P कालोलुग<sup>०</sup> and De K  
कालोरुग<sup>०</sup> The emenda-  
tion from कालो to काला  
is my own, as I have  
nowhere met with a form  
of ablative singular  
ending in ओ of a noun  
in अ, unless, indeed,  
कालो should stand for  
कालउ=कालओ=कालतः.

562. K हलिहा<sup>०</sup>.—J <sup>०</sup>पिंजराइं for  
<sup>०</sup>सदलाइं, which we read  
with De K P.

563. K P तदियस.

566. J <sup>०</sup>फल<sup>०</sup> for <sup>०</sup>दल<sup>०</sup>.—J <sup>०</sup>परु-  
सकविसा for <sup>०</sup>कविसफरसा.

567. K मुहुल<sup>०</sup> for मुहल<sup>०</sup>.

569. J रयपिंजरंतगयणे, De रयपिं-  
जरंभगयणा (with रयपुंजरुद्ध  
पाठांतरं in the margin)  
and P रयपिंजरुद्धगयणा.  
We with K.—K गिम्भ-  
रयणीओ.

570. K <sup>०</sup>विहिण्णनल्लिण<sup>०</sup>.—J <sup>०</sup>प.  
रिक्खयंत<sup>०</sup> for <sup>०</sup>परिपवन्त<sup>०</sup>.

571. J <sup>०</sup>कविसमूलाओ and P <sup>०</sup>क-  
विसकूलाओ for <sup>०</sup>कवि-  
लकूलाओ, which we read  
with De K.

572. J P पढममग्गेहिं....मूलेहिं.

573.—K P <sup>०</sup>पाय<sup>०</sup> for <sup>०</sup>वाय<sup>०</sup>.—K  
हिट<sup>०</sup> for हेट<sup>०</sup>.

574. De °लघणा मुक्<sup>०</sup>, K P °लघणोऽमुक्<sup>०</sup>.—K °रेणुदर<sup>०</sup>.—P °सुण्णरूवलहुईओ.—J पन्तवलीओ.

577. J पहिएहिं for पन्थिएहिं, which we read with De K P.—K पेज्जंति for पिज्जन्ति.

578. P °उंकारि<sup>०</sup> for °सकारि<sup>०</sup>.

579. J सुहाविति.

580. J °पक्क<sup>०</sup> for °वल्लि<sup>०</sup>.—De कोवि य for कोवि सु<sup>०</sup>.

581. P पलोहंति.

582. De reads :

इह अहिहरंति छाया-  
णिविट्ठपहियावलोइयग्गाओ ।  
दलियक्ककोसकविस-  
त्थकविउलाकूलतरुलेहा ॥

P reads :

इह अहिहरंति छाया-  
णुविट्ठपहियावलोइयग्गाओ ।  
कक्कोलदालिकविस-  
त्थकविउलाकूलतरुलेहा ॥

584. J ओल्लित<sup>०</sup>.—K मिणालारुण<sup>०</sup>.

585. De परिजडिल<sup>०</sup> and K P परिजरड<sup>०</sup> for खज्जूर<sup>०</sup>.—P °करालो for °कसाओ.

586. J K मूल<sup>०</sup> for मउल<sup>०</sup>.—J मरुअयस्स, P मरुययस्स.—J आवसइ for आससइ, which we read with De P.

587. De K दोलेइ for लोलेइ.—De पवणो संचारविमूढमउयमलियाओ सीमाओ, K पवणो ससचार<sup>०</sup> &c.; P पवणोससवारविमूढमउयमलियाओ सीमाओ.

588. P जरदावंच<sup>०</sup> for जरदायंत<sup>०</sup>.—De K अमाभरंतीओ, P अमाहरंतीओ.

589. De K पिलोस<sup>०</sup>.—K पेज्जंति for पिज्जन्ति.

590. K °धूमाभिओय<sup>०</sup>.—De P दियसम्मि<sup>०</sup>, K दिअसम्मि<sup>०</sup>.—J दिसाओया.

591. J °अतुप्प<sup>०</sup> for °चुहुप्प<sup>०</sup>.—J गोरंग<sup>०</sup> for गारङ्ग<sup>०</sup>.

593. J °कंचराण<sup>०</sup> for °कञ्जणार<sup>०</sup>.—De P उज्जंखरिय<sup>०</sup>, K उच्छंखरिय<sup>०</sup>, for उच्छङ्खलिय<sup>०</sup>.—K °केसरकलवंगंधाण.

594. J °कपोय<sup>०</sup>.—De °फल<sup>०</sup> for °दर<sup>०</sup>.—De K °बंधणाहोअं for °बन्धणाहरणं.

595. De अहिराएति.—J °विडवि<sup>०</sup>.—De K °धवल<sup>०</sup> for °पण्डु<sup>०</sup>.

596. J °सुहाण for °मुहाण, which we read with De K P.

597. J °वोउहलेण for °कोउहलेण, we with De K P.—J पूण एमेअ, and P पूणमेमेव, for पूणमेमेअ.—K सहिआर<sup>०</sup>.

598. J नवरंगेण and K नवरगाय<sup>०</sup> for नवरङ्गाय<sup>०</sup>. We with De P.—De K P णिकम्म<sup>०</sup>.

599. De K °बंधुराओ for °कब्बुराओ.—K दरदट्ठ<sup>०</sup>.

600. J P समु<sup>०</sup> for दल<sup>०</sup>.—De पावियबोहाइपिव for पावियपडिबोहाइव.

601. K हलेहा<sup>०</sup>.—De °दुमिल<sup>०</sup> for °दुविड<sup>०</sup>.—De लंघमंवाण म-

- हिररति, and K <sup>०</sup>बलबमबा-  
गमहिहरद्, for <sup>०</sup>वलम्बि अहि-  
हरद् चूयाण, which is the  
reading of J P.
602. De P <sup>०</sup>वंदु<sup>०</sup> and J <sup>०</sup>वंदु<sup>०</sup> for  
<sup>०</sup>पण्डु<sup>०</sup>, which we read  
with K.
604. K साहाविहे<sup>०</sup>.
605. P <sup>०</sup>अहिणवसहयारेणु<sup>०</sup> for <sup>०</sup>न-  
वसहयारमयरन्द<sup>०</sup>.—J कंदता  
for रुण्टन्ता, which we  
read with De K P.
606. J <sup>०</sup>बन्धबंशुरियं for <sup>०</sup>बन्ध-  
णाहोयं, which we read  
with De P.
607. J सुदारुसंचय<sup>०</sup> for सुदारुवरसं<sup>०</sup>,  
which we read with De  
P.—J सुजणाइन्ना for अ-  
जणाइन्ना.
608. J P उच्चुत्थ<sup>०</sup>.
609. J गभीरा<sup>०</sup>.
610. J फलुवाउंचिणो, K पलुवाकुं-  
चिणो, and P <sup>०</sup>पलुवाकुं-  
चिणो.
611. J संबद्ध<sup>०</sup> for आबद्ध<sup>०</sup>.
612. J. पावेथोयऊसासा for <sup>०</sup>थो-  
यपाविओसासा.
613. De K <sup>०</sup>समण for <sup>०</sup>सरसा.
614. De <sup>०</sup>दरीहिं and P <sup>०</sup>सरीहिं for  
दरीसु.
617. De परिवेसा for <sup>०</sup>पंसुलिया;  
K पंसुरासिपरेवेसा for <sup>०</sup>चु-  
ण्णरासिपंसुलिया.
618. P कक्करुप्पक<sup>०</sup> for <sup>०</sup>कक्करु-  
क्केर<sup>०</sup>.
619. K P रय<sup>०</sup> for दर<sup>०</sup>.
620. K अपवक्कल<sup>०</sup>.—De K बादं  
for बहुलं.
621. J <sup>०</sup>रवियरुप्पीडा.—De K P  
वणद्धता for गिरिवणन्ता.
622. J is corrupt in the first  
half of this stanza, and  
reads thus: चलणगिसचु-  
न्नामियचिवुअतलाआमतलिण-  
मुहरेहं. We with De K  
P.—K <sup>०</sup>नह<sup>०</sup> for <sup>०</sup>मुह<sup>०</sup>.
623. J हि चिरेण for सुइरेण.—P  
पसंसइ for पसम्मइ.—K P  
पडिफलिओ.—K अहिता-  
डणकंसुमारुद्धंणो.
624. P विमलान्तवं.—P <sup>०</sup>सिहा-  
तंबिरं.
625. De द्रोत्थिय<sup>०</sup>.
626. K खडियव्वाय<sup>०</sup>.—De <sup>०</sup>वल्लि<sup>०</sup>  
for <sup>०</sup>वल्लि<sup>०</sup>.—P <sup>०</sup>कलियाओ.
627. De K बाणपहया<sup>०</sup>.—J <sup>०</sup>विहया  
ण अणु<sup>०</sup> for <sup>०</sup>विहयाणमणु<sup>०</sup>.
629. K णिबिडदलमाल<sup>०</sup>.—De <sup>०</sup>ज-  
ज्जरुद्धण्ड<sup>०</sup> for <sup>०</sup>दीहरुद्धण्ड<sup>०</sup>.
632. P <sup>०</sup>पूरओ for <sup>०</sup>भूरओ.
633. J K P पडण<sup>०</sup> for पवण<sup>०</sup>,  
which we read with  
De.—J पस्सिक्खलिया. We  
with De K P.
634. J रिंखोरिल<sup>०</sup> and P रंखोलिय<sup>०</sup>  
for रद्धोलिर<sup>०</sup>, which we  
read with De.—P <sup>०</sup>कोसो.
635. De K <sup>०</sup>ताली<sup>०</sup> for <sup>०</sup>ताडी<sup>०</sup>,  
which is the reading of J  
P.—J परि<sup>०</sup> for इह, which  
we read with De P.
639. J <sup>०</sup>तडाण for <sup>०</sup>यडाण.—K

- P <sup>०</sup>पिच्छ<sup>०</sup> for <sup>०</sup>पिच्छ<sup>०</sup>.—J  
<sup>०</sup>भर<sup>०</sup> for <sup>०</sup>पड<sup>०</sup>, which we  
 read with De P.—K  
 गीहारपडणपडि<sup>०</sup>  
 641.—K आइबराइ<sup>०</sup>.—J <sup>०</sup>लंछणवि-  
 चित्त<sup>०</sup>.  
 642. De K गुहाहोआ for गिरि-  
 गुहाओ.  
 644. J <sup>०</sup>मग्गाण<sup>०</sup> for <sup>०</sup>मग्गाण-  
 which we read with De P.  
 645. K <sup>०</sup>धूमडभेय<sup>०</sup>.—J K P <sup>०</sup>क-  
 डय<sup>०</sup>. for <sup>०</sup>यडय<sup>०</sup>.—K ज-  
 लयागमा<sup>०</sup>.  
 646. P सिहरासन्न<sup>०</sup>.  
 647. J K वलति for चलन्ति.  
 648. K तरुतल<sup>०</sup>.—J <sup>०</sup>किप्प<sup>०</sup> and  
 P <sup>०</sup>कट्ट<sup>०</sup> for <sup>०</sup>किण्ण<sup>०</sup>.—P  
<sup>०</sup>गरुओ for <sup>०</sup>मडुरो.  
 649. K पेज्जति.  
 650. K <sup>०</sup>दुमिज्झिअ<sup>०</sup>, P <sup>०</sup>दुमोज्झि-  
 य<sup>०</sup>.—P <sup>०</sup>कलिल<sup>०</sup>. P <sup>०</sup>लवु-  
 त्थभिणो, and J <sup>०</sup>लवुल्ल-  
 धिणो. We with De K.  
 652. K P लच्छी घोळइ.—J <sup>०</sup>तरु-  
 यराण.  
 653. De K P <sup>०</sup>सोदर<sup>०</sup> for <sup>०</sup>सेरिह<sup>०</sup>.  
 654. De <sup>०</sup>सुरहीण.  
 655. J <sup>०</sup>पडिबद्ध<sup>०</sup> for <sup>०</sup>पडिबद्ध-  
 न्त<sup>०</sup>.—P <sup>०</sup>परिमासलव्वलीम-  
 गा for <sup>०</sup>परिसामला थली-  
 मगा.  
 656. De सलिलोत्थ<sup>०</sup>, for सलिलन्ध<sup>०</sup>,  
 which we read with J P.  
 657. De K <sup>०</sup>बिंदु<sup>०</sup> for <sup>०</sup>बन्ध<sup>०</sup>.—De  
<sup>०</sup>दियहाण.—K लच्छी विय-  
 सइ.  
 658. K <sup>०</sup>मलिय<sup>०</sup> for <sup>०</sup>मिलिय<sup>०</sup>.  
 659. P <sup>०</sup>विभाविय<sup>०</sup>.  
 660. J अण्ण for रण्णफरुसा for अण्ण-  
 व्व रण्णफरुसा.  
 661. J कुसमं.  
 663. De वलहीओ and P वेइओ  
 for वीहीओ.  
 664. P त आसि सं<sup>०</sup> (=तं आसी-  
 सं<sup>०</sup>?) for तंआ पुरसं<sup>०</sup>. J  
 drops the तं from तंआ,  
 and cannot, of course,  
 scan the verse.—J पप्-  
 सेसुं for पप्सपयास<sup>०</sup>, and  
 cannot scan. We read  
 पप्सपयास<sup>०</sup> with De P.  
 665. J <sup>०</sup>विडंगा for <sup>०</sup>विडङ्गा.  
 666. P <sup>०</sup>तुस<sup>०</sup> for <sup>०</sup>बुस<sup>०</sup>.—K <sup>०</sup>वि-  
 अण्ण<sup>०</sup>.  
 667. K खेत्ताइ for छेत्ताइ.  
 669. J K <sup>०</sup>बद्ध<sup>०</sup> for <sup>०</sup>बन्ध<sup>०</sup>.—J  
 तरुलयाण.  
 673. J दुग्गपहाव<sup>०</sup> for दुग्गमभाव<sup>०</sup>,  
 which we read with De  
 K P.—J <sup>०</sup>णेलि<sup>०</sup>, and P  
<sup>०</sup>णालि<sup>०</sup> for <sup>०</sup>णीलि<sup>०</sup>, which  
 we read with De K.  
 674. K P दूमेति—J <sup>०</sup>परिवंधा for  
<sup>०</sup>पडिबन्धा, which we read  
 with De K.—P अड्भि-  
 तरा.  
 675.—De <sup>०</sup>काल<sup>०</sup> for <sup>०</sup>कलुस<sup>०</sup>.—  
 J P अगुरु<sup>०</sup>.—P <sup>०</sup>जर [दा-  
 रु] सयलमूला इह णिवेसा for  
<sup>०</sup>जरदारदार<sup>०</sup>, &c.  
 676. K P आयास<sup>०</sup> for आयाम<sup>०</sup>,  
 which we read with De



- and J, though the former may have at first read आयास<sup>०</sup>.
678. De K पदमपीडा, P पदमपीडा—J 'पकलमा' for 'लगा-पङ्क<sup>०</sup>'.—J 'लेहाओ' for 'लेवा-ओ', which is the reading of De P.
679. J लवणोगमस<sup>०</sup>.
680. P 'कसिण<sup>०</sup>' for 'कसण<sup>०</sup>'.—K इह अज्जवि कहिति.
681. J 'तढाय<sup>०</sup>' for 'तलाय<sup>०</sup>'.—K 'मित्त<sup>०</sup>' for 'मेत्त<sup>०</sup>'.
682. J 'घोलपवारो' for 'गोलयदारो<sup>०</sup>'; P घरगोलयवारो<sup>०</sup>. We with K. I cannot find the couplet in De.—P मूलपडिवंध<sup>०</sup>.—K पाडलावण<sup>०</sup>.—P जण<sup>०</sup> for जुण<sup>०</sup>.
683. De 'विभंगा' for 'विहङ्गा'.
684. J सभावणाइ.—J दिसाओ for ववहीओ.
685. J K दुमेति.—De फलबहलपत्तपवि<sup>०</sup>; P फलपत्तलोकपवि<sup>०</sup>; K फलबहलपव<sup>०</sup>.
687. णयरेसु for रयणीसु, which we read with De J P.
689. J लद्धुच्छायं. We with De K P.—K 'कमलमिव'.
690. J 'किज्जंत<sup>०</sup>' for 'सिज्जन्त'.—K 'मइलंव. P 'मदिरंव'.
691. J 'वीणाणुणायच्च'.
692. De. 'निडालं' for 'नडालं'.
694. P णालीओ for लीलाओ.
698. J 'णियर<sup>०</sup>' for 'किरण<sup>०</sup>'.—K कवालकुहराहिं.
699. J 'परिपेलेणेण<sup>०</sup>'. We with De K P.
701. K P वोलित्ति. and De निवडंति, for वोलन्ति.
702. J P तदियसेंदु<sup>०</sup>.
703. J दिण्णसुहा. We with De K P.
704. P लावि for सोवि.—K 'घडि-णा.—K P पावेइ for पूरेइ.
705. J 'भिउडिसंगेहिं'.
707. K वेसत्तणपि (=कठोरत्वमपि) for विसमत्तणपि.—P सच्चविण for सम्भरिण—P 'पाउसे; K 'पाउसं. J is wanting in the letter which ought to follow 'पाउ<sup>०</sup>, reading आसन्नपा उपलवेइ.
708. J आलंबिऊण.
711. P णिडाले.—K पायपडण<sup>०</sup>.
712. K णिययासिघडिय<sup>०</sup>.
713. P जाण for जेण.
714. P विलंबेउं.
715. K अणुराउत्ति<sup>०</sup>.—K रोस<sup>०</sup> for कोय<sup>०</sup>.
716. K 'खगोवि'.
718. K 'सीसेहिं' and P 'मउलेहि' for 'मउलीहिं'.
720. K रमइ. We with De P
721. K तुयं for तुमं<sup>०</sup>.
722. K seems to omit the stanza. De उद्धं for उद्धं which we read with P.
723. K उप्पुसिअं, P उप्पुसियं.—K वहुदोस<sup>०</sup>.
727. P 'जलोहियाइ.—K मुक्का

- and P मुत्ताइ for उत्ताइ.—  
P मुह for तुह.
728. De पुणतीसु for पणईसु.—K  
पास्फुरइ.
729. P धणवईहि for नर-वईहिं.
730. P ०णिहत्त<sup>०</sup> for ०णिहित्त<sup>०</sup>.—K  
विरयान्ति.
731. J ०सडलिय for ०सिडलिय.—  
J संधाण<sup>०</sup> for संताण<sup>०</sup>.—J  
०यणभरा<sup>०</sup>.—J पीढण<sup>०</sup> for  
वोढय<sup>०</sup>.—J ०भराअट्ट<sup>०</sup> for  
०हराअड्डि<sup>०</sup>, which we read  
with De P.
732. J ०पमुक्कलिज्जन्त<sup>०</sup> (१०पक्कलिज्जन्त<sup>०</sup>)  
for ०मुक्कलिज्जन्त<sup>०</sup>, which  
we read with De P.—J  
०भंगंगा, for ०तग्गङ्गा, which  
is the reading of De P.
733. P गाढयचातुरिक्कित्तुचुडन्तणह<sup>०</sup>.
734. J ०निरोदुल्लण<sup>०</sup>, P ०निरोहोव्वण<sup>०</sup>.  
—J ०उडो for ०उडं, which  
we read with De P.
736. J ०वइयरोत्तरिय<sup>०</sup>.—J P ०स-  
रलो for ०मुहिओ.
737. J ०जओ for ०जयं.
740. K सेयलवाहि<sup>०</sup>.—K ०च्छविबु-  
च्छेयं. P ०च्छविबोच्छेयं.
742. J जाण for जासु. which we  
with De K P.—J K P  
अकुंठ<sup>०</sup> for अउण्ठ<sup>०</sup>.
744. J निय<sup>०</sup> and P णव<sup>०</sup> for णय<sup>०</sup>.  
—J ०सत्त<sup>०</sup> for ०मट्ट<sup>०</sup> which  
we read with De K P.—  
K किसलअमट्ट<sup>०</sup>.
745. J ०भावमारुहतेण. We with De  
P.—P केसरवलकलबाण.
746. J ०सुहिया.—J ०केयइ<sup>०</sup> and  
P ०केयउ<sup>०</sup> for ०कअय<sup>०</sup>.
747. K ०सुहया for ०महुरा.—J वि-  
रलाद्विय<sup>०</sup> for विरलागय<sup>०</sup>.—  
De ०सलिलुमामा.—K अस-  
यत्त<sup>०</sup> for असमत्त<sup>०</sup>.
748. K ०लेहव्व for ०लेसव्व.
749. J K उभय<sup>०</sup>.
750. J फलिय<sup>०</sup>.—J K ०पिडि<sup>०</sup>, P  
०पट्ट<sup>०</sup>.—De K ०राईहिं for  
०लेहाहिं.
751. K पयासंति.
752. K P ०तारयाए दिट्ठीए.—J  
०लीलंव for ०कीलंव.—K  
पयासंति.
753. De K अवलवंति for वेल-  
म्बन्ति, which we read  
with J P.—P ०व पसत्त<sup>०</sup>  
for सियदन्त<sup>०</sup>.
754. J ०सणिज्ज<sup>०</sup>.—K P वहन्ति  
for लिहन्ति.
755. J ०हरयंसुया. We with De  
K P.—J ०डंढाण for  
०दण्डाण.
757. J ०यारं for ०तारं. We with  
De K P.
758. K थणंतरेसु for थणेसु सहइ.—  
J सीयाणिच्च for सीवणिच्च—  
K कुडिरस्स.
759. K ०गामिणा.
760. J महिएव्व and K गहि-  
यव्व for गहिएव्व.—De J  
K P all read ०यारमुज्जंते;  
and K P has मुह्यंतौ in the  
margin explaining ०मु-  
ज्जंते.

761. J K <sup>०</sup>रस<sup>०</sup>, and P <sup>०</sup>एस<sup>०</sup> (= <sup>०</sup>वस<sup>०</sup>?) for <sup>०</sup>वस<sup>०</sup>.
763. J P <sup>०</sup>बहल<sup>०</sup> for <sup>०</sup>पिहुल<sup>०</sup>.—K करगह<sup>०</sup>.
764. J जा गोवेतिव् and P <sup>०</sup>पिजा णवेतिव् for <sup>०</sup>पि जा णवन्तिव्.—J <sup>०</sup>कलसिहं.
765. K सय for सह.—P विमायंति and K विमोअंति for विमोएन्ति.—J <sup>०</sup>निहत्त<sup>०</sup> for <sup>०</sup>णिहत्त<sup>०</sup>.—J <sup>०</sup>विहसंत<sup>०</sup>.
766. K रोसकंपिय<sup>०</sup>.—K <sup>०</sup>पिंजर<sup>०</sup> for <sup>०</sup>पूरिय<sup>०</sup>.—P अवचुण्णतिव णहभाव<sup>०</sup> for अवचुण्णन्तिव दररूढ<sup>०</sup>.
767. J अंगट्ठाण<sup>०</sup> for अङ्गं थामे.
768. J <sup>०</sup>राम<sup>०</sup> and K <sup>०</sup>संग<sup>०</sup> for <sup>०</sup>विद्ध<sup>०</sup>, which we read with De P.
769. J <sup>०</sup>वडीओ for <sup>०</sup>पडीओ.—J वहंति for सहन्ति.—K <sup>०</sup>परिलरिकअ<sup>०</sup>.
770. J पियमहुत्तं जाणं विलासलीला<sup>०</sup> for पियहुत्तं जाण विलासलोललीला<sup>०</sup>.—J तरलियपम्हसं.—K P <sup>०</sup>लास<sup>०</sup> for <sup>०</sup>लोला<sup>०</sup>.
772. J अणुयज्जंता<sup>०</sup>.—J K P गुणेण for गुणेहिं.
773. J साम<sup>०</sup> for सामा<sup>०</sup>, which we read with De K P.—J P <sup>०</sup>यल्लय<sup>०</sup>.
774. P <sup>०</sup>णरहिलासां.—J रूपं and K P रूपं.—K रमणीओ for तरुणीओ.—P मरुययस्स for दमणयस्स.—J <sup>०</sup>सुरहिणा.
775. J K P निवडियंसुए. We with De.
776. K भावियच्छं.—K वर<sup>०</sup> for नव<sup>०</sup>.
777. K वियइण्ण<sup>०</sup>.
778. K णल<sup>०</sup> for णह<sup>०</sup>.
780. De <sup>०</sup>वट्टमबारि<sup>०</sup>.—P <sup>०</sup>सरय<sup>०</sup> for <sup>०</sup>सबल<sup>०</sup>; K <sup>०</sup>सरसकुलुमच्छाभ<sup>०</sup>.
781. P <sup>०</sup>मारुमणा<sup>०</sup> for <sup>०</sup>माहरणा<sup>०</sup>.—J <sup>०</sup>लंबिणी. We with De K P.
783. J K <sup>०</sup>बउलाहिपाडला; De <sup>०</sup>बउलाववाडला We with P.
784. J <sup>०</sup>वइहरेसु.—J <sup>०</sup>मखएसु.—K पढमछण<sup>०</sup> for पढमं छण<sup>०</sup>, with we read with De J P.
785. J K मियंका<sup>०</sup>.—J <sup>०</sup>पेलवा.
786. P संगिलइ.—J मलय<sup>०</sup> and P मिलिय<sup>०</sup> for मलिय<sup>०</sup>.
787. P सहइ for हरइ.
788. K <sup>०</sup>पडिपिलिय<sup>०</sup>.—P <sup>०</sup>सुहाई for <sup>०</sup>मुहाई, which we read with De J K.
789. J चिन्ता<sup>०</sup>; P विस्ता<sup>०</sup>.—De निसेविय<sup>०</sup> for निवेसिय<sup>०</sup> which we read with J K P.—J विरेलेइ; K विरिलेइ.
790. K णिम्मल्ल<sup>०</sup> for णिम्मल्ल<sup>०</sup>, which is explained to mean किंचिच्छुष्क in the margin. J णिम्मलसोरभं; P णिस्सल्लसोरहं.
791. J <sup>०</sup>मुहेसु for <sup>०</sup>म्हेसु.—K जयरोबरेहेसु.

793. J <sup>०</sup>मुञ्जानं for मञ्जोणय<sup>०</sup>.  
We with De K P.—K <sup>०</sup>लाभं for <sup>०</sup>लाहं.—K अ-  
च्छीणि.
794. K थोवमिव.—J कक्केणयराय-  
कसाओज्जलो. and P क-  
क्केणपरायकलुसुज्जलो ; K  
कक्केअणरायकसाउज्जलो अ-  
हरो.—De परिलरिकओण-  
य<sup>०</sup>.
795. K <sup>०</sup>गुणाणं.—J विरलत्तणं च  
for विरलत्तणं व.—J थोयं.—  
J उएह. We with De K P.
796. P <sup>०</sup>माणानुबंधपाडेवणमुद्ध<sup>०</sup>.
797. K <sup>०</sup>णितिय<sup>०</sup> for <sup>०</sup>णिमित्तिय<sup>०</sup>.—J  
<sup>०</sup>इन्हो for <sup>०</sup>इन्हो.
798. K इत्तिअ<sup>०</sup> for एत्तिअ<sup>०</sup>.—K  
<sup>०</sup>कमलासण<sup>०</sup> for <sup>०</sup>कमला-  
उह<sup>०</sup>.
799. P <sup>०</sup>कहामय<sup>०</sup>.—J <sup>०</sup>पवंधेसु, and  
P <sup>०</sup>निवंधेसु, and K <sup>०</sup>णिबं-  
धेसु, for <sup>०</sup>णिवेसेसु.
801. K आलरिकयं.—K सारवंधं  
for सारवन्तं.—K फरुसु-  
ज्जलं for थिरसुज्जलं and  
छायागय for छायाघणं.
802. De seems to read <sup>०</sup>धाउच्छंद<sup>०</sup>  
for <sup>०</sup>वाया छंद<sup>०</sup>, which we  
read with De J P.—De  
वि ते for य ते.—J भरयगो-  
यरप्पमुहा.—P भर-गोयमु-  
य्पमुहा.—De जम्मिवायास-  
कारिणो, and K जंमि इहहा-  
सकारिणो for जमेवं हासका-  
रिणो, which we read with  
J P.—De <sup>०</sup>कइणोवि.
803. J <sup>०</sup>गुणोवाय<sup>०</sup> for <sup>०</sup>गुणोवास<sup>०</sup>,  
which we read with De  
K P.
804. J <sup>०</sup>गोटी<sup>०</sup> and P <sup>०</sup>गाटी<sup>०</sup> for  
<sup>०</sup>गोटी<sup>०</sup>.
805. De J जलभरो<sup>०</sup>.—J <sup>०</sup>वंधुवंधुरं.
806. P ठविया for धरिया.
807. P <sup>०</sup>मगाम्मि for <sup>०</sup>मग्गोवि.
808. K <sup>०</sup>विज्जुजीआ for <sup>०</sup>विज्जुव-  
लया.
809. J <sup>०</sup>सामलंविद्य<sup>०</sup> for <sup>०</sup>समाल-  
म्बिय<sup>०</sup>.
810. De खीर<sup>०</sup> for छीर<sup>०</sup>.—P सल-  
य<sup>०</sup> for सयल<sup>०</sup>.
811. P <sup>०</sup>तुरण<sup>०</sup> for <sup>०</sup>भरण<sup>०</sup>.
812. J संभवेण.—P पलियंतु.—De  
P भुवणे.—For रय्य<sup>०</sup> J  
reads रअअ<sup>०</sup>.
813. J P पञ्चालिया<sup>०</sup>. We with  
De K.
814. J जलहि<sup>०</sup> for पलय<sup>०</sup>, which  
is the reading of De  
K P.—De विउहम्मि.—J  
reads the second half  
as follows : भुवणम्मि अण-  
हमवलंबणं तिहुयणस्स जायइ  
मुरारी, thus giving thirty  
instead of twenty-seven  
mātrās. We with De P.
816. J <sup>०</sup>हुंगाभिहाण<sup>०</sup>.—J भवणम्मि  
and De भुवणम्मि.—P सार  
णीसंदो.
817. De उप्पयइ for ओसरइ.—K  
P <sup>०</sup>घडंतग<sup>०</sup>; J <sup>०</sup>घडंतस<sup>०</sup>.  
We with De.—J <sup>०</sup>जाल-  
सयलंव.

818. De <sup>०</sup>पेच्छ<sup>०</sup>; K <sup>०</sup>पेच्छ<sup>०</sup>.—J <sup>०</sup>घड<sup>०</sup> for <sup>०</sup>घण<sup>०</sup>.

820. De पदमोहणारुण<sup>०</sup>, J पदमो-  
पह्यारुण<sup>०</sup>. We with K P.

821. J अमरसु<sup>०</sup>.—J <sup>०</sup>मिह<sup>०</sup> for <sup>०</sup>सिह<sup>०</sup>,  
which we read with De  
K P.—K <sup>०</sup>परकच्च.

822. P <sup>०</sup>विसण्ण<sup>०</sup> for <sup>०</sup>णिसण्ण<sup>०</sup>.—  
K सहइ द्वियं (so).—K <sup>०</sup>हि-  
उत्तगरलं changed from  
<sup>०</sup>हिउत्तगरलं. K explains  
<sup>०</sup>गरलं by विष.

823. De <sup>०</sup>रायस्स for <sup>०</sup>णाहस्स.—  
De K <sup>०</sup>णिहसण<sup>०</sup> for <sup>०</sup>णिहस<sup>०</sup>.

824. In the first half of the  
couplet: De <sup>०</sup>समुहट्टियवि-  
हयनाह<sup>०</sup> and P <sup>०</sup>अघडंतवि-  
हंगणाह<sup>०</sup>, and K <sup>०</sup>विहडंत-  
विहंगणाह<sup>०</sup>. In the second:  
De विहयच्छोहा विउणियरो-  
खं, and K P <sup>०</sup>विहलमुहच्छो-  
हविउणरोसा, only K has  
changed <sup>०</sup>मुह<sup>०</sup> to <sup>०</sup>मुहु<sup>०</sup>.—  
J विसूरंति.

825. J <sup>०</sup>वलंत<sup>०</sup> for <sup>०</sup>चलन्त<sup>०</sup>, which  
is the reading of De K  
P.—De <sup>०</sup>मुहलसास<sup>०</sup>.—De  
<sup>०</sup>कुलनाययवं and P <sup>०</sup>कुल-  
णाइगंध (= <sup>०</sup>गंध?), K  
<sup>०</sup>कुलणाभअवं, and J <sup>०</sup>कुल-  
णामियवं. We with De K.

827. J <sup>०</sup>डंड<sup>०</sup> for <sup>०</sup>दण्ड<sup>०</sup>.

829. K <sup>०</sup>तेलुक्क<sup>०</sup>; J विवराहि<sup>०</sup>, and  
P विवरअभ<sup>०</sup>, for विवराह<sup>०</sup>.

830. J P अच्छक्क<sup>०</sup>.—K ससि<sup>०</sup>  
for रवि<sup>०</sup>.

831. J तदिहस<sup>०</sup>.—P <sup>०</sup>विभिण्णं च.

832. P <sup>०</sup>निच्चडियणिययपयभंगभं-  
गुरावेगा, K निच्चडियानियय-  
पयभंगभंगुरावगे, and J नि-  
वड्डियनिययपयभंगभंगुरावगे.  
We with De.—De J  
भुवणेसु.

834. J पडिबद्ध<sup>०</sup> for पडिल्लग<sup>०</sup>.—  
K <sup>०</sup>गरुयअद्धंतो.—K <sup>०</sup>पस-  
दिलो.

835. P दवणयाहरणं.

836. De. <sup>०</sup>पडिपाडला, K <sup>०</sup>परिपाडला.

837. De P वहु<sup>०</sup> for पिया<sup>०</sup>.

839. De परिहांय<sup>०</sup>, and K परिघाअ<sup>०</sup>  
for परिभोय<sup>०</sup>.—De <sup>०</sup>मयं-  
क<sup>०</sup> for <sup>०</sup>मियक्क<sup>०</sup>.

840. De <sup>०</sup>विरल<sup>०</sup> for <sup>०</sup>मूलु<sup>०</sup>.—De  
P संजमंतीहिं.

841. K <sup>०</sup>मंद<sup>०</sup> for <sup>०</sup>बाह<sup>०</sup>.—P <sup>०</sup>सो-  
सुम्मुहं, and J <sup>०</sup>सोम्मुस्सुहं,  
and K <sup>०</sup>सोम्मुम्मुहं, for  
<sup>०</sup>सोम्मुम्मुहिं.

842. P <sup>०</sup>वुदुप्पुहेस<sup>०</sup> and J <sup>०</sup>युदु-  
प्पुहेस<sup>०</sup>. We with De K.  
—De दिणसुण्णंगुली<sup>०</sup>.

843. J <sup>०</sup>वम्महरकण<sup>०</sup>. We with  
De K P.—K <sup>०</sup>वियलाहिं.  
—K रहसंमुहीहिं.

844. De तुमाइ; K तुमाए.

845. K णिहुअं for सणियं.—J  
जप्पइ.

846. J धरिज्जंति and De P ग-  
मिज्जंति for गमेज्जन्ति,  
which we read with K.

847. P रकंते<sup>०</sup> for कण्ठे<sup>०</sup>.—P प-  
रिसोवल्लरकलिया.

848. K ०मंडलं.

849. De कुम्भोक्षि लहइ.—De K ०आपीणसंडाणं.—J छीराभ-

850. J reads thus: [न्तमह०.

पदमुत्थंघणघोला-

विउद्धघोणतरेण पडिवज्जो ।

उईडो [०ड ?] उअअत्तण-

मया [उ ?] वइउठकोलेण ॥

P पदमुत्थंभण०.—P पडिवत्तं  
for पडिवण्णं.— ०मयरा  
for ०मइरा.—K वेउंउठेण.

851. K विणिक्कमइ.

852. De ०रोअणायारसारिच्छं. We  
with K.

854. P ०दुद्ध० for ०दुद्ध०.—J सटलो-  
ब्ब for सकुलोब्ब, which  
we read with De K P.  
—De भारुब्बइणायरो.

855. J om. वि० from विलम्बिअ  
and P reads दि० for वि०.  
—K पुहईनाहेण लंछिआ for  
पुहईवइणा विलम्बिअ.

856. De K ण सहइ तुलणा P तुल-  
णो and J तुलण for तुलणा.

858. J नय० for निय०.—K चितंति.

859. K सगुणाहारण.—De K द-  
रिहेण.

860. J सिरीइ.—K ०रसिओवि for  
०हियओवि.

861. De सीलसारे.—P विचलंति  
and De K विरमंति for  
विचिणन्ति.—J गुणायारे  
for गुणायारे, which we  
read with De K P.

862. P लोएवि for लोएई.—De  
सीलमविहवट्टियं corrected

into सीलं विहवुट्टिअं.—P  
सासुमवइ.—De तहवियं.

863. J ०ररकणा for ०रक्खणे.—De  
K अच्छरं for अच्छरियं.

864. De विवरीयमिणं.—De जह  
थोवा for थोवा जह.—De  
बहुआवि and K सबहुआवि  
for इर बहुया.

867. De K P उभय० for उहय०.—  
J ०खलाय for ०खलाई.—  
K P ०पिसुणाई च.—K म-  
णिन्त्या.

868. J reads this couplet as  
follows:—

एसियमोत्तण पइ

गरुयान परामुहा हाति ।

लोच [sic ए ?] हियगाहियंचिय  
सालं तेसु द्विय पसंभं ॥

—K जोसियमित्तेण.

869. J जोया for जाया.—J K  
जयम्मि for जणम्मि.

870. J ०संभावणाइ.—J ताण for  
ते ण, which we read  
with De K P.

871. De रक्काउ and K गामाओ  
for गामाउ.—De पहम्मंति  
for पवउज्जन्ति.

872. K अहिजलज्जंति (so) for  
अहिजरिज्जन्ति.—K P दिय-  
निसं and De दिअसिअं for  
दिअसयं, which we read  
with J.—De सुवुरिस०.—  
De ०णीअकालम्मि for ०णी-  
अकाले य.—J reads the  
second half thus: सुपु.

- रिसकालमजणं जाया ज 890. De कुणइ for वइइ.—De हवइ and K P वसइ for धरइ.—K P व्दमे for व्दमो.
873. K अवलोयणं.—J जाण for ताण, which we read with De P.
874. De विलासलीलासुहाइं for सुहाइं लीलासहाइं.—P अस-मजसकरणच्चेय.—De उवरइ for णिव्वडइ.
875. K णेच्चाइ for णिव्वाइ.
877. J कह for किं.
878. J reads thus : को व न पर-म्मुहो निग्गुणेषु गुणिणो न कं व दूमेत्ति (sic) । जो वा न निग्गुणो सो सुहं जियइ. thus omitting जो वा ण गुणी from the beginning of the second half. K को व ण for को व ण, which we read with De P.
879. K भणं.
880. De मंकिअच्चेय.
881. J सग्गुणोकरिसं.—J परग्गुणो-गारे.
882. P घिप्पइ.—J परितोसियच्चो.—P अत्ताणो for अप्पाणो.
883. K कहु णु.—J हिययस्स for हिययम्मि.
884. De K चिंतंति, J चिंतित्ति.—P किरियासुं तु पयत्तंति.
885. J दोसोवि for दोसावि.
886. J reads the first half thus : सुयणावि खलायंतिव खलावि सुयणत्तणं व दावेंति ।
887. P गुणाहिओ for गुणाट्ठिओ.
889. J सज्जणोच्चेय.
892. P पयत्तंति.—P अप्पणं for अप्पाणं.
893. De J P all read वुड्भंते distinctly and not वुज्जंते.
894. De गुणकज्जमि अग्गुणकाल and J गुणकज्जे परग्गुणकज्जे for गुणकज्जमि अग्गुणकज्जे. K violates the metre by reading गुणकज्जमि परग्गुण-कज्जमि बद्धं. We with P.
895. J संभओ.—P सुवरिमाण कमइ.—J P हियणसु.—J जण (=जेण ?) अणिच्छूदं. K तेण अणिच्छूदं, and De तेण उव्वूदं, for तेण अणि-व्वूदं.
896. J ता होइ मच्छरमलो. and K ताचेय मच्छरमलो. for ताचेय मच्छरमलं.—J न ताण for कुडं ण.
897. J तुंगाण दंसणे for तुङ्गावलो-यणे.—J जहा य for जहेय.
898. J संकाइ.—J संखोहं.—J मालव्व. We with De K P.—J K P रयणीसु.
899. K जणमणगिहीअं, P जणमण-गहियं, and De J जणमण-हिगीयं. We with De J. So we read with De J.
900. De J K P all read लहुअ-च्चिय. (See commentary).
901. K महारुणाणं.

902. J दोसावि<sup>१</sup> for दोसा य.—De सुण्णगुणं for गुणसुण्ण.
903. J <sup>०</sup>नीसंगा for <sup>०</sup>णीसङ्गा.—J <sup>०</sup>पडियइ<sup>१</sup>.—J गुरुगुणा होंति for होन्ति सपुुरिसा.—K वीर<sup>०</sup> for धीर<sup>०</sup>.
904. K आयसमोव.—De खंडणमुपंति. J खंडणमुर्विति.—J भम<sup>०</sup> for भमि<sup>०</sup>.—J P <sup>०</sup>सयलब्ब.
905. J K कुमईसु. P कुमतीसु.—J पसासेइ.—P कसिणाण. De and K कसणाणपि मणीणं.—J सय<sup>०</sup> for मिय<sup>१</sup>.
908. J P गिम्हंति and K गिण्हंति for गेण्हन्ति.—J दारिहं and P दांगच्चं for दालिहं.—J वप्पण and K विप्पण for वप्पण.
909. J K परउच्च for पुरओच्च. We with De P.
910. P कुइआ for कुविओ.—P सुवुरिसाण.
911. J उवअरणीहूअ<sup>०</sup>.
912. J <sup>०</sup>आमिणो for <sup>०</sup>गामिणो.—K P परि<sup>०</sup>कुइ.
913. P सहरिसं for सरहसं.—J निरकमइ जेहिं for निक्खमइ जेसु.—P पस्सोत्तप [ह] सिरो, and J परिओत्तपहसिओ for परिओत्तपिहमरो.
914. J उवयार<sup>०</sup> for उयार<sup>१</sup>, which we read with De K P.—J दरिक्कणं च करुणं च, P दरिक्कणं कारुणं च for क्विक्खणं करुणयं च; K दरिक्कणं च सइ (or च जइ ?) करुणयं सुअइ.—J पावेण.—K P अणोसरंती for समोसरंती.
915. De विम्हया.
916. P <sup>०</sup>रुयं for <sup>०</sup>गरुयं. K <sup>०</sup>गुरुयं.—J K <sup>०</sup>दिट्ठो महामणीणव पडिबंघो; P <sup>०</sup>दिट्ठं महामणीणव पडिबंघं.
918. P ठाणट्ठाण<sup>०</sup> for धामत्थाभ<sup>०</sup>.—J P दारिहं.—J किवण<sup>०</sup> for किविण<sup>१</sup>.
919. J किवणाणमण्णाविमण्ण दाणगुणा सइ सलाह<sup>१</sup>.—J कह आ for कह वा.
920. J परिभोयहया. and K परिभोअसहा. for परिहोयसहा.—J णववहुच्च (!) for ण वहुच्च.—De K <sup>०</sup>लीलाधरा<sup>१</sup>.—J जेण for तेण.
921. J किवणा.—J मल्लिणच्छायं.
922. J तणलहुइअंव. and P तणपल हुयंव for गरुयंपि हु पलहुयंव. K गुरुअंपि.—J मिरीइ.—J गुणेसु.
923. De सुवुरिसे and J सुपुरिसं for सुवुरिसं.—K <sup>०</sup>वि पुरिसे for <sup>०</sup>वि सुवुरिसं.
924. P तेहिं for तेण.
925. K वेस<sup>०</sup> for वेस<sup>१</sup>.
926. J जाय for जाओ.—J परिभोउज्जलाओ and P परिहोउज्जलाओ.—J <sup>०</sup>पराण<sup>०</sup> for <sup>०</sup>धराण<sup>०</sup>.—J उणोउ and P उणा उ for उणो अ.—K



- भायारधराणंचेअ ताउ ण  
उणो अ इयरान्.
927. De णासेइ for णूमेइ, which we read with J K P.
928. K <sup>०</sup>मुइति for <sup>०</sup>मुवेन्ति.—J P वेरि<sup>०</sup> for वहरि<sup>०</sup>.—De धिप्यंति for छिप्पन्ति.
929. J विणवारंति, De P विणिवारंति.—J दप्पेण भुवंपि for भुर्यपि दप्पेण.
930. J णवर for णूण.—J अहिलेइ गुणा लच्छी.
931. J <sup>०</sup>ल्याइ.—De P जेणाहो<sup>०</sup>.
933. J कुणइ.—K चिरकालो<sup>०</sup>.
935. J सुरकाइ for सोस्वाइ.
936. J दुरकाइ हवंति.—J <sup>०</sup>करिसच्चिय.—K P बहुलत्तण<sup>०</sup> and J सफलत्तण<sup>०</sup> for बहलत्तण<sup>०</sup>.
937. P सुहविणयत्तयाण, and K सुहविणयत्तियाण, for सुहविणिवत्तिक्क<sup>०</sup>.—De <sup>०</sup>चित्ताणमविरयं.—De अब्बुच्छिन्नोव्व सवणाण.
938. J <sup>०</sup>बंधेणव कइणो, and P <sup>०</sup>बंधेहिंव कइणो, for <sup>०</sup>बन्धेहिं कइणव.
939. J K वसहि<sup>०</sup>, and P वमिहि<sup>०</sup>, for वसइ<sup>०</sup>.
940. J आयासकरेहिं. We with De K P.
942. J K सिणेह<sup>०</sup>.—P <sup>०</sup>पासेण for <sup>०</sup>वासेण.—J जं for जो, which we read with De K P.—K भणन्तस्स, J तणं तस्स, P तणंतस्स, De तणं तस्स, for तणन्तस्स.—K,
- in fact, reads the fourth pāda thus : जोत्तं मोत्तं भणन्तस्स (= योक्तं मोक्तं भणतः).
945. K गुणगारा.
946. K सप्पुरिसाणपि for सप्पुरिसाणं च.—J अति for जेहिं, which De K P read.
947. K थिरमंधरो.
948. K वद्धोअरेसु.
949. J सइ for महइ, which is read by De P, and K reads सहइ.—K सरूव<sup>०</sup>.—De K P <sup>०</sup>निंदावरोव्व, which we adopt, J reads <sup>०</sup>व.
950. J <sup>०</sup>वहंगमाओ.—K P अनेग<sup>०</sup> for अणेय<sup>०</sup>.—J विरिल्लेंति<sup>०</sup>.
951. P विमलं. We with De J K.
952. K हवइ for होइ.
953. De K न हु for किं. We with J P.
954. J K <sup>०</sup>केत्तिथ<sup>०</sup>.—P किलमिमहिसि.—J सयलाइ पुहईण; K पुहईण.
955. J पारंति, P वारंति.
957. J उवहुज्जंतो य दुक्करं तह य for तह भुज्जन्तोवि दुक्करं कोवि.—De तोयाइ for मलिलाइ.
958. P परसिमो लहुयदोसपि. K लहुयदोसेवि.
959. J धुमच्चिय. We with De K P.—J पज्जलियाण for पज्जलियाहि, which we read with De K P.
960. J K P थोया<sup>०</sup>.—J इयरान-

- मसामण्णेहि. We with De K P.—J संगमो for संगयं.
961. J अह वा for सो वा. which we with De K P.—P व-हइ, and J कहवि. for तहवि.
962. K P नरस्स for जणस्स.—J घेप्पंति for सुव्वन्ति.
963. P हियएहिं.—J मणीणं for मणीणवि. which we read with De K P.
964. De K P दोसिक्कदंसिणो. De जेय for जे उ, which we with J K P.—J P गिण्हंति.
965. P वेवि for कोवि.—J तहवि for अह य, which we read with De K P.—P भूय<sup>०</sup> for चूय<sup>०</sup>.
966. J पिंनं न for पिङ्गपि, which we read with De K P.—J कोवि कज्जेण ना समो तहवि.
967. P <sup>०</sup>सवल्लगुणमवि for <sup>०</sup>सयल्लगुणपि.—J पूरिसा, and De सुपरिसा. for सुवु रिसा.
969. J <sup>०</sup>घवियाणव for <sup>०</sup>घावेयाणवि.—P <sup>०</sup>लवेहिं, and J <sup>०</sup>लवेणि (= <sup>०</sup>लवेहिं ?), for <sup>०</sup>लवेण.
970. P उत्तिण्ण for एत्तिण्ण.—J P धीरंति.
971. J <sup>०</sup>दसावसाण<sup>०</sup> for <sup>०</sup>दसाण तोल<sup>०</sup>.
972. P उद्धरचिस्ता.—K सण्ण<sup>०</sup> for सुण्ण<sup>०</sup>.
973. De जहेच्छं.—J reads विण्णं पुरा जहिच्छं तओवि दंतेण सं-दियमभावा । सहिअं च पराहुत्तं
- तत्तावि य लाहपणईओ. We with De K. except that De reads तओ तओ for तओ अ ओ. P thus : गहि-यं च पराउ तओ तओ अला-भावयणाउ. which is doubt- less corrupt, unless we read अलाभाउ वयणाउ (=अलाभाद् वेदनाः).
974. J <sup>०</sup>मेत्तमुच्चियंताण, K <sup>०</sup>मित्त<sup>०</sup>; P <sup>०</sup>मुच्चियंतावि.—P पयत्तंति.
975. K P गिण्हउ.—De J दिव्वे J <sup>०</sup>तुट्ठाई.
976. K P विहरंति for विहडन्ति.
977. P भंगेय for भङ्गेसु.—J थण<sup>०</sup> for घण<sup>०</sup>, which we read with De K P.—J K P थोय<sup>०</sup> for थोव<sup>०</sup>.—J माहप्पं for परिणामं. the reading of De K P.
980. De अत्थगतीण.
1001. P जरा for जरी. which De J K read.
1002. J विड<sup>०</sup> for विन्दु<sup>०</sup>.—J णिवि-डइ for णिवडइ.
1003. J जाव्वणेण घरिणीण.
1004. De K सुरकं for सोक्कवं.
1005. J K भुयण<sup>०</sup>.
1006. J फल्ल [=ल ?] ममल्लं. We with De K P.
1010. De सिरससियलासच्च<sup>०</sup>, omit- ting <sup>०</sup>एँ which we have supplied by conjecture.
1012. P पहण्णणेसु<sup>०</sup> for समरङ्गणेसु.—J K जअवारणाण.—P प-रि<sup>०</sup> for कर<sup>०</sup>, which we read

- with De J K.—J <sup>०</sup>जीहाहि-  
रुहिर<sup>०</sup>. We with De K P.
1013. P <sup>०</sup>इयस<sup>०</sup> for <sup>०</sup>सियस<sup>०</sup>.
1014. P <sup>०</sup>निय<sup>०</sup> for <sup>०</sup>गुण<sup>०</sup>.—J <sup>०</sup>वच्चा,  
P <sup>०</sup>उच्चा and De <sup>०</sup>ओच्चा  
for <sup>०</sup>उच्चा, which we read  
with K.—K <sup>०</sup>गुरुआवि.—  
K <sup>०</sup>गुरुईकया.
1015. K P <sup>०</sup>जणस्स for <sup>०</sup>जयस्स.
1017. J <sup>०</sup>आर<sup>०</sup> for <sup>०</sup>याल<sup>०</sup>.—J पुरो  
for पुणो.
1018. J दीसंतु.—P <sup>०</sup>तुल्या.—K वि-  
प्फुरणा.
1020. J अपहुत्त<sup>०</sup>.
1021. J <sup>०</sup>मुंखिय<sup>०</sup> for <sup>०</sup>पुत्तिय<sup>०</sup>.
1022. K णिसहा.
1023. P <sup>०</sup>वित्थारोववद्ध<sup>०</sup>.
1024. K गिरिचलण<sup>०</sup>.—J <sup>०</sup>गयंतुदो-  
ल्लिन्न<sup>०</sup>.—J <sup>०</sup>नियंब<sup>०</sup> for <sup>०</sup>वि-  
कडय<sup>०</sup>, which we read  
with De K P.
1025. J <sup>०</sup>पडिसिदिल<sup>०</sup>. We with De  
P.—P हवन्ति for वहन्ति.—  
P <sup>०</sup>निव्वडिय<sup>०</sup> for <sup>०</sup>विहडन्त<sup>०</sup>.
1026. P <sup>०</sup>वळणाओ for <sup>०</sup>वडणाओ.
1027. P पावेंति for पावन्ति.
1028. J <sup>०</sup>दुमलतो.—J रलइज्जइ for  
वलइज्जइ.
1029. K P <sup>०</sup>परिवेसं. We with De  
J.—K P वालंव गिरिमूलं for  
<sup>०</sup>वालोव्व सलिलनिही. We  
with De J.
1030. P <sup>०</sup>सिज्जंत<sup>०</sup> for <sup>०</sup>सिज्ज-  
न्त<sup>०</sup>.—J <sup>०</sup>यड्डासु for <sup>०</sup>पण-  
ट्टासु.—J नेंति for णिन्ति.—  
J <sup>०</sup>णिक्कमंतावि.
1031. J अण्णोण.
1032. J <sup>०</sup>डिसा<sup>०</sup> for <sup>०</sup>डिसा<sup>०</sup>.—P  
<sup>०</sup>वडल<sup>०</sup> for <sup>०</sup>वल्लय<sup>०</sup>.—De K  
<sup>०</sup>पडिहआवासो.—K P विल-  
गो for वल्लगो, which De  
J read.
1033. K तडि<sup>०</sup> for तड<sup>०</sup>.
1034. P <sup>०</sup>पसदिला.—J P सेल<sup>०</sup> for  
णवर.
1035. P. <sup>०</sup>वल्लय<sup>०</sup> for <sup>०</sup>वल्लिय<sup>०</sup>.—J  
वहंति for लहन्ति.—P अह  
सेल<sup>०</sup> for सेलम्मि.
1037. De <sup>०</sup>विणिहट्ठ<sup>०</sup>.—J <sup>०</sup>तणुइया-  
भोओ.—P उत्तारिओ for  
ओसारिओ.
1038. J कमड<sup>०</sup> for कुम्म<sup>०</sup>.
1039. J <sup>०</sup>विहुय<sup>०</sup> for <sup>०</sup>विहुर<sup>०</sup>.
1040. J <sup>०</sup>गूढ<sup>०</sup> for <sup>०</sup>सूढ<sup>०</sup>. We with  
De K P.—J <sup>०</sup>संवल्लिय<sup>०</sup> for  
<sup>०</sup>संगल्लिय<sup>०</sup>.—J हिययद्धंते वि-  
रहमिधूम<sup>०</sup> for हिययट्ठिय-  
विरहहुयासधूम<sup>०</sup>.
1041. De <sup>०</sup>वाच्छआ.—J सिधिति  
[=सिंधिति?] and P सं-  
धिति for संधन्ति.
1043. J <sup>०</sup>वियसिय<sup>०</sup> for <sup>०</sup>विसमिय<sup>०</sup>,  
which De K P read.
1044. वुब्भइ अयंड<sup>०</sup> is the reading  
of De K P.—J वुब्भइव अन्न  
बंभंड<sup>०</sup>.
1045. P सोवेस for सो एस.—P उय-  
for उव<sup>०</sup>.—K <sup>०</sup>पाविआ<sup>०</sup> for  
<sup>०</sup>दाविया<sup>०</sup>.—J सेसंपिव for  
सेसम्मिव.—De K जसम्मि  
निययम्मि.—P य निसण्णो  
for विणिसण्णो.

1046. J चरणा<sup>०</sup>. J सोहोतिं.
1047. P <sup>०</sup>रयणहार्यव.
1049. De <sup>०</sup>किर<sup>०</sup> for <sup>०</sup>किरि<sup>०</sup>.—J <sup>०</sup>परिकवित<sup>०</sup>.
1050. P <sup>०</sup>व्वाडित<sup>०</sup> for <sup>०</sup>व्बडन्त<sup>०</sup>; K गेव्वडन्त<sup>०</sup>.—J <sup>०</sup>रोहुणुव्व-लण<sup>०</sup>; K <sup>०</sup>रोहुणुव्वल<sup>०</sup>.
1051. J <sup>०</sup>वणव for <sup>०</sup>वहेणव, which we read with De K P.
1052. K पयासंति.
1053. J गंगासंगयजउणा<sup>०</sup> for जउणासंगयगङ्गा<sup>०</sup>.
1054. K लाहण<sup>०</sup>.—De <sup>०</sup>चण. —P <sup>०</sup>कलावं पयासंति; K दीसंति for दंसिंति.
1056. J अंतोअवरिं परिठि [ए]ण, [thus being short of one mātra even if the ए is supplied], and P अंतो अवरिं च परिठिण. We with De K.—De K <sup>०</sup>णिण्णआइव.—J पडिमाठिण [short of one mātra], and P पडिमावीण. —J संवरिय<sup>०</sup>. We with De K P.
1057. J <sup>०</sup>कमलेसु for <sup>०</sup>कुसुमेसु.—J सपरक<sup>०</sup> for सवक्ख<sup>०</sup>.
1058. J <sup>०</sup>मंडलद्धेहिं.—K देव्व<sup>०</sup> for दिव्व<sup>०</sup>.
1059. P पयासंति; K पयासंति.
1060. K <sup>०</sup>पडिवगिय<sup>०</sup>.
1061. K <sup>०</sup>रसविंदुवलयभावेण for <sup>०</sup>रयविन्दुकलियमूलेण, which we with De P.—P दरकलिय<sup>०</sup> for दरगलिय<sup>०</sup>.—K <sup>०</sup>राणव for <sup>०</sup>भावेणव.
1062. J विह्व<sup>०</sup> for पडुण<sup>०</sup>.
1064. J अत्तिनयणाओ for अत्तिणयणाहि.
1066. P अज्जस<sup>०</sup> for सज्जस<sup>०</sup>.—P <sup>०</sup>उम्मिल्लणेवि and De <sup>०</sup>उम्मीलणाभि; K <sup>०</sup>ओमीलणेवि; J <sup>०</sup>उम्मीलणावि.
1069. J पडियरक<sup>०</sup>.—J <sup>०</sup>चिलासा for <sup>०</sup>वियारा.
1070. K <sup>०</sup>गओगिण<sup>०</sup>; J <sup>०</sup>गओग्गि-न्न<sup>०</sup> (!); P <sup>०</sup>गउगिण<sup>०</sup>.—P <sup>०</sup>कलिण for <sup>०</sup>कलिले.—P <sup>०</sup>वणुक्कठियं.
1072. J जस्मि न पडुप्पइच्चिय for सुव्वइ णपडुत्तच्चिय.
1073. J रयणीविरमम्मि बहुपुरुम्मिल्ल<sup>०</sup> and P रयणीविरमम्मि इमं पुरुम्मिल्ल<sup>०</sup> for रयणिविरमम्मि-णवरं पुरुम्मिल्ल<sup>०</sup>, which we read with De K.
1074. De J साहिप्पइ for साहिज्जइ which K P read.—J गोडवहो.
1074. De K पुण for उण.
1076. J एण छावरिययत्त<sup>०</sup>. P एण छापरियत्त, both corruptly. The original might have been either छाया or इच्छा, rather the latter as regards P. We with De. The commentator's स्वेच्छा apparently refers to K's reading which is इच्छा<sup>०</sup>.
1078. P उम्मिल्लंतिव for उव्वेल्लन्तिव.
1080. De थोवमिच.—K <sup>०</sup>लसमयं.

- ति.—J reads the second half thus : धेणुधवलीओ पण्हयापीणमाला वणंताओ; De रेणुधवलीओ पण्हयपीणा धेणू वणंताओ. We with K P, except that K has <sup>०</sup>पीणावीणा.
1081. K संविह्निऊण. J <sup>०</sup>परिसारियं—J तओ for पुणी.
1082. J <sup>०</sup>सेलच्छल<sup>०</sup>. We with De K P.
1083. J पच्छाइयायवत्तण<sup>०</sup> for पच्छाट्टियायवत्तण<sup>०</sup>.—K <sup>०</sup>पइरेका.—K <sup>०</sup>लिरकसुंदरा.
1084. J corruptly leaves out <sup>०</sup>वियर<sup>०</sup>, and thus reads तंसागयरनिव्वडंतं.—J <sup>०</sup>सरलाई for <sup>०</sup>सिडिलाई.
1085. P दूरमुत्थलिया.—J P अवि. for इव, which we read with De and the scholiast.—De K मउलंता. J मउलंता.
1086. J <sup>०</sup>मोत्तियत्थं.—P दिणेभम्मि.—K <sup>०</sup>मईका.
1088. P ओवत्तइ; J उवन्तइ.—J <sup>०</sup>परिवाडलं for <sup>०</sup>पुडपाडलं.
1089. J <sup>०</sup>कलिअम्मि, and K <sup>०</sup>वरियम्मि, for <sup>०</sup>धरियम्मि. We with De P.
1091. De K कालीकयमहिसासुरसरसगलच्छेयविड्भमो मिलइ. We with J P.—K अत्थाई-बिर<sup>०</sup>.
1092. P तिमिरसमकंत<sup>०</sup>.—De K <sup>०</sup>मऊहो for <sup>०</sup>सरीरो.—J <sup>०</sup>गारखुच्चुत्त<sup>०</sup>.—J <sup>०</sup>पिंछ<sup>०</sup>. We with De K P.
1093. J निरासनयणा रविम्मि for णिरायवे दिणयरम्मि.
1094. P <sup>०</sup>कल<sup>०</sup> for <sup>०</sup>कर<sup>०</sup>.—J <sup>०</sup>कलिलोल्ल<sup>०</sup> for <sup>०</sup>कललोल्ल<sup>०</sup>.—J <sup>०</sup>पिंढाहं for <sup>०</sup>पिंण्डव.
1097. P पुरविल्ल<sup>०</sup> for पुरुमिल्ल<sup>०</sup>.
1099. K पिडंव.
1101. K भुअण<sup>०</sup> for भुवण<sup>०</sup>.
1102. J <sup>०</sup>वीठ<sup>०</sup> for <sup>०</sup>वेढ<sup>०</sup>, which we read with De K P.—J <sup>०</sup>लग्गां for <sup>०</sup>भिण्णो.
1104. J <sup>०</sup>गईदाओ दिसाओ for <sup>०</sup>गइन्दाओव दिसाओ.—K <sup>०</sup>गयंदाउव दिसाओ. [विय.
1106. J नवरि for होन्त<sup>०</sup>.—P समयं
1109. J निमाण.<sup>०</sup>—J बम्हंडंगपुडम्मिव.
1111. K P <sup>०</sup>मुभयधारा<sup>०</sup>.
1114. J K <sup>०</sup>महमंडलं. We with De P.—P reads the second half thus : माहवमिव पिंडमखंडबिबमावाडलं उयह; K माहवमिव पिंडमखंडवियडमापाडलं उयह.—De <sup>०</sup>मापाडलं.
1115. De गयणउला<sup>०</sup>.—De K <sup>०</sup>रज्जू for <sup>०</sup>केऊ.
1116. P <sup>०</sup>साहाययाय<sup>०</sup> for <sup>०</sup>साहिज्जजाय<sup>०</sup>; De <sup>०</sup>साहेज्ज<sup>०</sup> for <sup>०</sup>साहिज्ज<sup>०</sup>.—P <sup>०</sup>वाव<sup>०</sup> for <sup>०</sup>चाव<sup>०</sup>.
1117. P <sup>०</sup>हलहराभं.—K वड्डइ and <sup>०</sup>हलहराहो for पावइ and <sup>०</sup>हलहराहं respectively.
1118. K <sup>०</sup>कामिजण<sup>०</sup>.

1119. J <sup>०</sup>कलाञ्ज्व.—De K मयइंधो for ससइंधो.
1121. De K अतहनिवेसणेण —De P अलसंति, We with J K.
1122. J omits the introductory words णवरि य &c., which are found in De K P.—J इयराण for इयरजण<sup>०</sup>.—J सेसाई for हेयाई.
1124. J वीसाभरणा.
1125. J <sup>०</sup>ससुर<sup>०</sup> for <sup>०</sup>ससुर<sup>०</sup>, which we read with De K P. -K <sup>०</sup>असमत्तालि<sup>०</sup>.
1126. For कोलीक्य<sup>०</sup> J reads कोडिटिय<sup>०</sup>.—J <sup>०</sup>गुरु<sup>०</sup> for <sup>०</sup>ग्रह<sup>०</sup>.
1129. P <sup>०</sup>पडभा<sup>०</sup>.—J <sup>०</sup>पडिणील<sup>०</sup>.—J K <sup>०</sup>जालियामंडलं व.—De णवलवहं for णववहुयं, which we read with J K P.
1130. J <sup>०</sup>दियह.—P सयंगहिय<sup>०</sup>.—J <sup>०</sup>विइणहं; K <sup>०</sup>वितणहं.
1131. De K पसरियमऊह<sup>०</sup> for गलिउम्मऊह<sup>०</sup>.—De <sup>०</sup>कामिणी for <sup>०</sup>मालिणी.—K P <sup>०</sup>भयाउ for <sup>०</sup>भयाहि.
1133. K <sup>०</sup>थामाई for <sup>०</sup>थामाण.
1134. De <sup>०</sup>पणोलुण<sup>०</sup>.—De <sup>०</sup>भुममगा—P <sup>०</sup>भुयमगा. We with J K.—J निवेस<sup>०</sup> for णिमेस<sup>०</sup>.
1136. J <sup>०</sup>सवणावयासच्च.
1138. K <sup>०</sup>पडिरुद्धयाई.
1139. P वोलिंति. We with De J.
1141. De <sup>०</sup>गमणतंसुद्ध<sup>०</sup> for <sup>०</sup>गमणभयदिण्ण<sup>०</sup>.—J <sup>०</sup>लेहाई कीएवि दिंसंति अच्छीई and P <sup>०</sup>लेहाहराई कीएवि अच्छीई.
1142. De थोवेण.—De सणेहेण.—P <sup>०</sup>यणो for <sup>०</sup>जणो.
1143. J <sup>०</sup>कओल<sup>०</sup>.
1144. P चिरं.
1145. J K <sup>०</sup>जज्जरगेण. We with De P.
1146. J वियलिय<sup>०</sup> for वियलइ.—J संगिलइ and De K संगलइ for संघडइ.—K चिरसंचिओवि.—De <sup>०</sup>कामिणिअणसु —P वम्महो for महुमओ.
1147. J सहावविहवो<sup>०</sup>. We with De K P.
1150. J <sup>०</sup>हरिसवा [=स्सा ?] सरसकुडियाई; De <sup>०</sup>हरिसूसासहरिसकुडियाई. We with K P.—De हसंति for सहन्ति, clearly a clerical mistake.
1151. J P <sup>०</sup>कामभरो.—J P असोअमल्लावि.—J <sup>०</sup>परुस<sup>०</sup>.—P परिलंभो.
1152. J P <sup>०</sup>तम्हा<sup>०</sup> and De <sup>०</sup>तन्हा<sup>०</sup>. We with K.—J परिपडिणच, De <sup>०</sup>पिलणच.—J कीयेवि.
1154. J वद्धंत<sup>०</sup>, and P वडुंति, for वडुन्त<sup>०</sup> which we read with De J K.—De समपेति.
1155. P अण्णोणाराहणखणखलंत, thus reading one matrā too short for the metre!—J रय<sup>०</sup> for रइ<sup>०</sup>.
1156. J कं पि<sup>०</sup>.—J पेस<sup>०</sup>, K पिम्म<sup>०</sup>.—J P <sup>०</sup>हरणुलसाहि रमणीहि.
1158. <sup>०</sup>वियडेसु is the reading of De J K. In P three let-

ters ending the one that ought to precede °यदेसु are wanting. — K सुखिय for सोखिय. — De °परिमाणो, and P नहपरिमाणो, K °परि-  
णामो, and परिमाणो इति वा पाठः in the margin.

1159. J °वओहेस°, De K °वहुहेस° for °पउहेस°. — J विमलेह करेण रमणएस कावि &c., &c., one mâtṛā too many ! The commentator seems to follow this version !
1161. K तरुणत्तण°. — De °निमिओ-अर° for °णमिओयर°. — J °निसओ, and K °णुमण्णो, for °णुवण्णो, which we read with De P.
1162. P सुसहीयण° (= सुसखीजन° ?) for सुहणसहिय°. We with De J K.
1163. P अह for सम°; and De इय before सम°, thus reading two mâtṛās too many for the metre. This is strange, when it occurs in such an excellent MS, as De. — K °सिदल°. — J °दोबल्लो°; K °दोबल्लो°. — J जुवह°.
1165. J °अंगि° for °अङ्ग°.
1166. De सेय° for सलिल°. We with J K P.
1167. P दहर°. — J °कुण° for °उह°. — P °चवल° for °वियह°.
1168. J अत्थागतल्लिणत्तारत्तणेण,

De अत्थायत्तरल्लारत्तणेण  
P अत्थायत्तलिणत्तारत्तणेण.  
We with J K. — K पुणोवि  
णिवडाइ गहवक्क°.

1170. De °रय° for °हय°. — J °मस-  
ण°. — J °विहंग° for °कवां-  
अ°.
1171. J °निवेसा for °विमेसा, which we read with De K P. — J गिण्हंति, P गिण्हंति.
1173. K °गोसप्पहातलिणत्तलो — De  
णिसाइ.
1174. K सदोलकज्जल°.
1176. P गण्हंति; K गिण्हंति. We with De J. — J परुसाइ°. K °फरसाइ°. — K विलमा°.
1178. K °जुण्हा. and P जोम्हा, for जोण्हा, which we with De.
1179. De विरलायइ for विवलायइ, which we with K P.
1180. P जडर° for अजड°.
1181. K P विणिक्कमइ. We with De J.
1182. P reads the first half thus :  
इट्ठाउण्णं च किरंतमुद्धमरुणा  
यवं परिप्पुरइ, and De thus :  
इट्ठाउण्णं च विरंतमुद्धतरुणा-  
यवं परिप्पुरइ, K इट्ठाउण्णं च  
किरंतमुद्धमरुणायवं परिप्पुरइ;  
J इट्ठाउण्णं च विरिरिक्तम-  
रुणायवं परिप्पुरइ. We with  
K. — De reads the second  
half thus : गहयलकरवाल-  
णिसाणचक्कवलयं रविधिं च
1183. De omits this couplet. J  
P read रविणो and no

- रविणा, which we adopt from K.—K reads the whole couplet thus :  
 जमहस्स पुणो असमा-  
 गमाय वहलत्तणेण सूअंतं ।  
 अप्पुणरागमणायव  
 ते तममुम्मूलियं रविणा ॥  
 and has अहस्य in margin to explain the latter word in जमहस्स. In not अहः meant ?
1184. J <sup>०</sup>वियम<sup>०</sup> for <sup>०</sup>विरम<sup>०</sup>.
1185. J नवरियं निम्वाडियतमो<sup>०</sup>, which cannot be scanned. We with Do K P.—Do <sup>०</sup>परिमुद्ध<sup>०</sup>.—J <sup>०</sup>पसत्तिजो-  
 गा<sup>०</sup> for <sup>०</sup>पसत्थिजोगा<sup>०</sup>.—  
 P ठवियासु for <sup>०</sup>व ठियासु.
1186. J कलसेव. We with Do K P.—P मुहगहियतुरंगमहरि-  
 यपल्लवे. We with Do J K.
1188. Do कुसुमु<sup>०</sup>, doubtless cor-  
 ruptly.
1189. J <sup>०</sup>परिहट्ट<sup>०</sup>.—J <sup>०</sup>वट्टो मडट्टम्मि  
 Do <sup>०</sup>वट्टे पयट्टम्मि. We  
 with K P.
1191. J P<sup>०</sup>कुलेसु and Do K <sup>०</sup>उलेसु.
1192. For <sup>०</sup>संकमन्त J has <sup>०</sup>संक-  
 मिअ (*sig*), and K P <sup>०</sup>संकमेण.
1193. J <sup>०</sup>मवेव, and <sup>०</sup>मंडले नहयले  
 जाणु. We read <sup>०</sup>मण्डलं  
 ...जायं with Do K P.—  
 J कमलंछिअ<sup>०</sup> for कमल-  
 म्बिअ<sup>०</sup>, which we read  
 with Do K P.
1194. K भाइ for जयइ. For <sup>०</sup>सं-  
 डिण्णवलीओब्ब, (which we  
 read with Do K), J P  
 read संडिण्णवलीओब्ब.
1196. J तदियहं.
1198. P <sup>०</sup>ममोसु लंछणा for <sup>०</sup>मलम-  
 मालम्भणा.—J तइआ छि-  
 जंति; K तइ छेइ<sup>०</sup>.—J <sup>०</sup>का-  
 लसुत्तव (= <sup>०</sup>कालसुत्तव ?).
1199. J <sup>०</sup>महीरियपंडुराई, and P  
 महीरियभूसराई, for <sup>०</sup>महिर-  
 ओभूसराई. We with Do  
 K.—J तुह प्पणामेसु. We  
 with Do K P.
1200. J P <sup>०</sup>राय<sup>०</sup> for <sup>०</sup>मत्त<sup>०</sup>.—J  
<sup>०</sup>खंधारुहणाय विरलिण्णव,  
 and P <sup>०</sup>खंधारुहणपरिवेलि-  
 ण्णव for <sup>०</sup>खन्धसमारुहणवि-  
 रलिण्णव, which we read  
 with Do K.
1201. 'There is much variety of  
 reading in the first half  
 of this couplet. Thus  
 Do वेप्पइ अगुणीहिं गुणो-  
 व्व जेण गुणगारवणं वो अप्पा ।  
 K बिप्पइ गुणीहिं अगुणो-  
 व्व जेण गुणगारवणं वो अप्पा ।  
 P — — — नीहि सगुण-  
 न्व जेण गुणगारवणं वो अप्पा ॥  
 We follow J.—P तंवि for  
 तंवि.
1202. J उवरिं for अंवरिं, which we  
 read with Do P. Conf.  
 अवरिह, Dhanapāla's *Pāi-  
 akachchā*.—Do ताण for  
 तेसु.



1203. For अकओवयार<sup>१</sup> J reads मुकोवयार<sup>१</sup>.—P अरुमा<sup>१</sup> for अभगा<sup>१</sup>.—J भगाप्पसरेसु.  
P's reading is probably a scribe's slip of the pen.
1204. P इह for इय, which we read with Do J K.—P कह्यण<sup>१</sup> for कईण.
1205. J omits अवि य and reads अह instead, and has the first half thus: सव्वत्थाच्चिय निहसंतकंचणाभरणयपिसंगमि.  
P also omits अवि य and has the first half thus:—अह सव्वत्तोच्चिय णिहसकंचणाहरणयपिसंगमि. We with Do K.—J P आसंसिण<sup>१</sup> for जणसंसिण.<sup>१</sup>—J दियहे.
1206. Do तरकण<sup>१</sup> for खणेण.—P मूउल्लियण्व.
1207. J P wrongly omit the anusvāra on ण in १गन्तुण्व, and thus read one mātṛā too short.
1208. K विजयाहि<sup>१</sup>.—J १बंदिहि<sup>१</sup> for १देवीहि<sup>१</sup>.—Do K कय<sup>१</sup> for णव<sup>१</sup>.—J P तरकणो<sup>१</sup>.
1209. J तस्सेमं.—J विम्वययर च चित्तं च. We with Do K P. —At the end of 1209 Do reads as follow:  
कहरायलंछणस्सव  
वप्पइरायस्स गउडवहं ।  
नामेण कहावीढं  
रइयंचिय तह समत्तं च ॥  
J altogether omits it. P has:  
कहरायलंछण — — ।  
वप्पयरायस्स गउड — — ।  
— — ण कहावीढं  
रइयंचिय तह समत्तं च ॥  
We with K.

# अक्षरानुक्रमविशिष्टं सूचीपत्रम्.

अ

अक्षरा

अ

अ ङ च.

अअल (°चल) ११७८, अयल २९०.

अचल १२०.

✓अइ p. (गम)

अहन्ति ७२२, ९८६

अहृण (°जिन) ११९०.

अह्र (°चिर) १०२, २८७, ३१७, ८५०.

अउद्येय (°त पव) ७५.

अउण्ठ (°कुण्ठ) ७४२, अकुण्ठ ५९६.

अउच्च (°पूर्व) ८१०.

अंस (sk.) १०४, ७७७.

अंस (°श) ८१६.

अंसु (अश्रु) ५७, १३०, ८४१, १०४१.

१२०८.

अंसुअ (°शुका) १२१, ७१२, ७७५, १०५६.

अंसुव १६१, ७५५, ७८०, १०६७.

१११७.

अंसुयव (°शुकावर) २५२.

अकअ (°कृत) १२०३, अकय ११२४.

११२५.

अकुण्ठ अउण्ठ.

अकृणिय (°कृणित) ९३३.

अक (°क) ५३५, ५५९.

अकन्द (आकन्द) ५१७.

अकस्वर (°क्षर) ७१३.

अखण्ड (sk.) ३४६.

अखण्डिय (°त) ९८३.

अखलिय (°खलित) ११४७.

अगन्मूण (°गन्मा) १२०७.

अगरु (°गुरु) ६७५.

अगरुअ (°गुरुका) ९५५.

अगहिय (°गृहीत) ८६२.

अगुण (sk.) ८६५, ८९४, ९०२.

अगुणी (sk.) १२०१.

अगा (°ग) ८, १७, ७७, १४६, २०३.

२१५, २२९, २४१, २५०, २६६.

३९६, ४४३, ४४६, ४८३, ४९४, ५०४

५२२, ५४६, ५४८, ५७२, ५७३, ५८२.

५८८, ६२२, ६२५, ६४९, ६७३, ६९१.

७३५, ७७०, ८१५, ८४०, ८६२, ९०४.

९२८, १०२१, १०८५, ११०९, ११३४.

११७८, ११८६.

अगागा (°गाम) ६२७.

अगि (°गि) ३०, १७०, ३३९.

अगवत्त (°वपत्र) १०१६.

अगविय (°वीकृत) ७१७.

अगहन्त (°वतमान) ६८७.

अगहिय (°गित) ९७६.

✓अङ्क

अङ्किय (°न) ४२७, ४२८.

अङ्क (sk.) ५७, ५८, २०९, २५६.

२७६, ७३३, १०९९.

अङ्कुर (sk.) १६५, ३३५, ३५६, ३९४.

४०५, ५३०, ७२२, ८५३.

अङ्कुस (°श) ४३७.

अङ्कुसत्तण (°शत्त्व) १०१०.

अङ्क (sk.) १६, ४९, १५७, १८७, २०२.

२१०, २२४, २५८, २९७, ३२६, ३८७.

३९०, ४३५, ४६२, ५७६, ६८४, ७६७.

८१७, ८४६, ९५३, १०००, १००२.

१०४३, १०५७, १०६८, ११३२, ११३३.

११४५, ११४८, ११५३, ११५७.

अङ्गण (sk.) १२५, १३९, २३१, २३५.

२८३, १०१०.

अङ्गभाव (sk.) १०६०.

अङ्गराअ (°ग) ११२५, अङ्गराय २८.

११२७.

## ✓अङ्गराय्

अङ्गरायन्त १३६.  
 अङ्गुली (sk.) ३५. १०९. २०४. ५०९.  
 ७३२. ८४२. अङ्गुलि ९३७.  
 अङ्गुलीय (sk.) ७६७.  
 अचरग (sk.) १२०९.  
 अचल ४. अभल.  
 अचान्त (°त्यन्त) ९०७. ११५४.  
 अक्षा (°र्वा) ३०३.

## ✓अच्छ १. (आस.)

अच्छन्ति ९१५. ९२१.  
 अच्छउ ९५५.  
 अच्छ (sk.) ७५०. ७८०.  
 अच्छक (°काण्ड tr.) २२८.  
 अच्छरिय (आश्चर्य) ८६३.  
 अच्छि (°क्षि) ३१. ३२. ३७. ४४.  
 ९४. २२३. ३०५. ३१२. ४२४. ५००.  
 ६००. ७४३. ७४९. ७६८. ७७०.  
 ७७६. ७९३. ९०७. १०८८. ११३५.  
 ११३६. ११४०. ११४१.  
 अच्छिह (sk.) ७१९.  
 अच्छिवन्त (°सृशत) ९२१.  
 अजड (sk.) ११८०.  
 अजण (°न) ६०७.  
 अजव (sk.) ५४९.  
 अज्ज (आर्य) ४४.  
 अज्जवि (°वापि) २३. २९. ३०. ३७.  
 ४१. ४२. ५९. ८७. ११३. २०८.  
 २६१. २६४. ३२६. ३३९. ३४४.  
 ५०९. ६७३. ६८०. ६८६. ७४२.  
 ७९९. १०३९. १०५२. १०६४.  
 अज्जुण (°जुन) ३६१. ३७४. ४०६.  
 अज्जसुर (अताम्बल) ८४२.  
 अज्जल (sk.) ४८५.

## ✓अञ्ज

अञ्जि २०५.  
 अञ्जण (°न) ७९२. ११२५.  
 अञ्जलि (sk.) १०३. २४०. ९८४.

## ✓अट्ट १. (कथ्)

अट्ट १५३.  
 अट्ट (°ष्ट) ८२५.  
 अट्टि (°स्थि) ७. ३०२. ३२६. ३२८.  
 ३३९. ४२७. ६१५. ६५२. ७००. ९४५.  
 अट्टिअ (°स्थित) ४. ४७६. अट्टिय ६६.  
 १०२४. अट्टिय ६६.  
 °अट्ट ४. नट  
 अट्ट (आट्ट) १०८६.  
 अणङ्ग (°नङ्ग) ४२. ७५७. ९९६.  
 अणज्ज (°नार्य) ९२५.  
 अणज्जिअ (°नार्य) १२०१.  
 अणज्जुण (°नजुन) २४०.  
 अणण्ण (°नण्य) ८८.  
 अणन्त (°नन्त) २९७. ८२२.  
 अणन्तर (°नन्तर) ९१२.  
 अणरह (°नहं) ८३.  
 अणल (°नल) १०२. ११५. ११९.  
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 अणव (°नव) १८९.  
 अणवरय (°नवरत) ६४०. ७०९.  
 अणवलम्य (°नवलम्ब) ९२४.  
 अणवसाअ (°नवसाय) ५६.  
 अणह (°नघ) ५९. १४१. २६१. ५६२.  
 ७५५. ८१४. १०५२.  
 अणहिगीय (°नभिगीत) ८९९.  
 अणागय (°नागत) २२५.  
 अणामोय (°नामोद) ७८९.  
 अणाय (°नात) ९५.  
 अणायर (°नादर) ३७९. ८७५.  
 अणाविल (°नाविल) २७९.  
 अणिउच्चिय (°निकुच्चित) २७३.  
 अणिट्टिय (°निष्ठित) ७०९.  
 अणिम्भच्चिय (°निर्भस्सित) ७७६.  
 अणिल (°निल) २२७. ३९०. ३९४.  
 ५५५. ६५४.

अणिङ् (०निर्व्यङ्) ८९५.  
 अणु (६क.) ७६.  
 अणुकुण्डल (०नुकुण्डल) ७७७.  
 अणुगुण (०नुगुण) ८५७. [२३८.  
 अणुश्लिष्ट (०नुश्लिष्ट or ०नुश्लिष्ट)  
 अणुताव (०नुताव) ३१४.  
 अणुदिन (०नुदिन) ९९९.  
 अणुधार (०नुधार) २३६.  
 अणुप्येन्त (०नुप्रयन्त) ९८९.  
 अणुबन्ध (०नुबन्ध) ५०६. ७९६.  
 ८१३. ९९२.  
 अणुभाव (०नुभाव) ४७८. ११७६.  
 अणुमज्जण (०नुमज्जन) ७८१.  
 अणुमरण (०नुमरण) ४७९.  
 अणुयम्पा (०नुकम्पा) ९५.  
 अणुराश (०नुराग) ७१५. अणुराय  
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 अणुरूप (०नुरूप) ७०१.  
 अणुवत्ती (०नुवत्ती) २८९.  
 अणुसार (०नुसार) ११०८.  
 अणुसारिणी (०नुसारिणी) १८.  
 अणुसारी (०नुसारी) १०६४.  
 अणेअ (०नेक) ३२१. ३४४. अणये  
 ५२६. ९५०. १०६०.  
 अण्ड (६क.) ६५०. १०९४. १०९९.  
 ✓अण्डकबन्धाय  
 अण्डयवन्धाय २४८.  
 अण्ण (०न्य) ८८. ९०. १४२. २०६.  
 १५०. ५४१. ६६०. ७२१. ७६४. ८१०.  
 ८७१. ८७४. ८७६. ८८८. ९०९. ९१९.  
 ९३४. ९५२. ११२४. अण्ण ८६६.  
 अण्णण (०न्यान्) ९३९. १०३१.  
 अण्णत्तो (०न्यतः) १५२. ८९०.  
 अण्णहा (०न्यथा) ९५७.  
 अण्णुण (०न्योन्य) ५१९.  
 अण्णोसण (०न्येषण) ६६६.  
 अण्णोषण (०न्योन्य) १९७. २२७. २८३.  
 ३३१. ९००. ९३०. ११५५.  
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—उण्णामिय ६२२. १०१६.

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+अपि. पिणद्ध ५५१.

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नह S. णह.

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नाह S. णाह.

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णिएह ९६३.

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निअम्भ S. णियम्भ.

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निहा S. णिहा.

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णिमित्त S. णिमित्त.

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निरोह S. णिरोह.

निवह S. णिवह.

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निवेस S. णिवेस.

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निसा S. णिसा.

निसीह S. णिसीह.

निह S. णिह.

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निहि S. णिहि.

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नील s. नील.

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नीसह s. नीसह.

नीसास s. नीसास.

नीसेस s. नीसेस.

✓नुद.

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✓नूमप.

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✓ पलोह p. (पर्यम्, H, P. IV. 199)

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✓ पञ्चाल p. (पञ्चाने, H. P. IV. 41.)

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+प्र. पविरलायन्त ५८८.

✓विरल्ल. विरेल्ल p. विस्तारे. (H. P. IV. 136.)

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✓विरा p. (विलयने H. P. IV. 56.)

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✓विसट्ट (विदारणे, H. P. IV. 175.)

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✓विसुर p. (खेदे, H. P. IV. 131.)

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✓वुड्ड. वुड्ड, णिवुड्ड १). (मज्जने, H. P. IV. 101.)

+विनि. विणिवुड्डो ४९०.

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+भा. भावत्त २५५.

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+नि. णियत्त ८७९.

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—णिव्वड्डन्ति ४२०. ६०४. ६३८.

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—णिव्वड्डिअ ४५३. ८५८. १००५.

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+परि. परियत्त २३८.

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—पयत्तिय ६९१.

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